

THE
CLASSICAL JOURNAL:

FOR
SEPTEMBER AND DECEMBER, 1816.

VOL. XIV.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆις ἔφυς Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIG. INCERT.

T

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ERRATA.

No. XXVI.

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335. Albunæ.

398. ad fin. *for patiensque read patiensque.*

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THE
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NO. XXVII.

SEPTEMBER, 1816.

CASSANDRA,

*Translated from the original Greek of Lycophron, and
illustrated with Notes, by* VISCOUNT ROYSTON.

[Concluded from No. XXV. p. 32.]

No more shall flourish in his fostering hand
The youthful hero ; ne'er upon his eyes
Shall swell Tymphrestus, where his angry sire 195
Cursed the polluter of his parent's bed,
And quenched in night his ineffectual orbs.

Three shall the woods of Cercaphus entomb
Near Hales' stream ; there shall the tuneful Swan
Sing, falsely sung, what farrow shall produce 500
The sylvan mother, when the rival bards
Provoke the conflict of prophetic song.
Death to the vanquished !—thus ordained the God.

With him the fourth from Erechthéan Jove

495 Tymphrestus is a mountain of Trachis

498 These three are, Calchas the prophet, Idomeneus, and Sthenelus, who were buried in the forests of Cercaphus, a mountain of Colophon, near the river Hales. Calchas was doomed by the oracles to die whenever he found one more skilful than himself in divination: he was surpassed in a contest with Mopsus, the son of Apollo, who foretold the number of young with which a sow was pregnant, which problem Calchas was unable to resolve.

504. Minos, the son of Jupiter, begot Deucalion, the father of Idomeneus, who on his return to Crete, after the destruction of Troy, was driven from the island by Leucus, to whom he had entrusted the guardianship of his family. (See verse 1422) The Scholiast is mistaken when he supposes

Shall sleep inurned, whom fabling Æthon feigned 505
His kinsman, when he wove the subtle tale.

The third, whose sire with more than mortal arm
Shook the strong walls of Thebes, but lightning flames
Rushed down, and on his head the fiery flood
Burst dreadful, launched from the red arm of Jove ; 510
What time the Daughters of Tartarean Night
Rose sable-stoled, their eyes with Gorgon glare
Frowned on the brothers of their impious sire,
Scattering the flames of hate, the thirst of blood,
Infernal strife, and dire exchange of death. 515

Two near the streams of Pyramus shall fall
By mutual wounds ; around each priestly head
The sacred fillet shall be dyed in gore :
I hear, beneath those towers where reigned the Queen,
Daughter of Pamphylus, I hear the twain 520
Raise the last shout of battailous delight :
I see Megarsus rising to the air
Between their tombs, that in the jaws of Death,
Purpled with blood, upon their hateful eyes
The hostile sepulchre may never gleam. 525
Five to Sphecæa, to Cerastia's heights,

Lycophron to say that Idomeneus wandered from Troy with Calchas ; he merely asserts them to have both been buried upon the same mountain.

505. Ulysses, on his return to Ithaca, assumed the name of Æthon, and gave himself out as the son of Deucalion and brother of Idomeneus.

Διὸν καλῶν δὲ μ' ἔτικτε, καὶ Ἰδομένην ἀνακτῶν,
Ἀλλ' ὃ μὲν ἐν νῆεσσι κορωνίσιν Ἰλίου ἴσσω
ἦν χιτ' ἀμ' Ἀτρεΐδῃσιν, ἱμοὶ δ' ὄνομα κλυτὸν Ἀἰθών.

Hom. Od. T. 181.

507. Capaneus, the father of Sthenelus, was one of the seven chiefs who fought against Thebes ; and while he boasted that he would take the city, even though the Gods should oppose him, he was blasted by the lightnings of Jupiter.

Ἦδ' ἐπὶ ὑπερβαίνοντα γῆσσι τοιχείων
Βέλλει χειρὸν αὖ Ζεὺς γιν, ἐκτύπησέ τε
χθών.

EURIP. Phœniss.

513. Eteocles, and Polynices, the sons of Œdipus by his incestuous marriage with Jocasta. In the same manner Sophocles has called Œdipus ἀδελφὸς αὐτὸς καὶ πατήρ.

516. Mopsus, and Amphilocheus, both priests of Apollo, died of mutual wounds on the banks of Pyramus, a river of Cilicia, according to Hesychius.

522. Megarsus is a town of Cilicia, according to Pliny, (others make it a mountain) ; so called from Megarsus the daughter of Pamphylus, who gave his name to Pamphylia. The sepulchres in which the prophets were buried were situated on opposite sides of the city.

526. Trucer, Acapenor, Acastus, Praxander, and Cephæus took refuge in Cyprus, which was formerly called Sphecæa, or Cerastia, which latter name is by some derived from κέρατα, "horns," in allusion to the mountainous nature of the island : but according to others, Venus changed the

To Satrachus shall steer, to Hyle's grove,
 There burn the incense, there with supple knees
 Adore Zerinthian Morpho, graceful queen.
 One, through whose veins my kindred blood shall flow.
 Ah, bitter kinsman! from Cychrean caves, 531
 From streams of Bocarus shall fly; for Fame
 Shall style him Murderer of the maddening king,
 His brother, who on flocks and herded kine
 Shall pour his erring rage; whose sinewy strength 535
 The tawny robe and lion's shaggy spoil
 Circling enwraps; whom nought of keen can pierce
 Impenetrable; one only mortal part
 The Scythian quiver, like an ample shield,
 Guards from the war: So prayed the chief, nor prayed 540
 In vain, when, bowing to the King of Heaven,
 He poured the blood of victims on the earth,
 And waved the Eagle infant in his arms.
 What, though Persuasion from his honied-lips
 Drop balm, yet never shall the sire believe 545
 That HE, the Lemnian thunderbolt of war,

inhabitants into bulls, in order to punish their inhumanity towards strangers:

Atque illòs, gemino quondam quibus aspera cornu
 Frongetat; unde etiam nomen traxere Cerastæ.

OVID. Metam. X. 222.

527. Satrachus was a city, and also a river, of Cyprus. Hyle took its name from a grove where Apollo was worshipped under the name of Ἰλῆος, or "sylvan."

529. Venus was called Morpho from her being the Goddess of Form and Beauty; and Zerinthian, from Zerinthus a cavern of Thrace, and which, according to Stephanus, is also the name of a town near Enus. Ovid places the Zerinthian shores by Samothrace:

Venimus ad portus, Imbria terra, tuos;
 Inde levi vento Zerinthia litora nactis
 Thraciam tetigit fessa carina Samon.

OVID. Trist. I. 9.

530. Teucer was son of Telamon, and Hesione the sister of Priam, and consequently cousin to Cassandra. On his return from Troy to Salamis, he was driven into exile by his father, who imagined him to have betrayed the cause of his brother Ajax. (See Hor. Od. i. 7.) Salamis was formerly called Cychreæ, according to Strabo: it contained a city of the same name, near to which flowed the river Bocarus, called afterwards Bocalias.

534. Ajax, in a fit of madness, destroyed a flock of sheep, thinking he revenged his wrongs upon the Atreidæ. When he regained his reason, he committed suicide. (See Sophocles, Ajax Flaggell.)

540. Hercules visited the palace of Telamon while the latter was offering sacrifice, and presented the infant Ajax, with the lion's skin, and prayed to Jupiter to make him invulnerable.

546. Ajax, whom Telamon never shall believe to have committed suicide.

The mighty bull, whom Terror ne'er subdued
 To flight or fearing, seized the fatal gift,
 Raised high in air the suicidal hand,
 Then stabbed, and breathed his sullen soul away. 550
 But far the father from his isle shall drive
 Trambelus' brother, whom to light and life
 Brought forth that sister of my sire, whom erst
 His prize of battle the destroyer bore,
 When maddening multitudes had cast the nymph 555
 (So bade the glozing orator, whose bed
 Three daughters graced) unto the sea-born orc,
 Who poured profuse from his capacious jaws
 Black briny waves, and tempests the plain;
 He seized his prey, but found no trembling bird, 560
 But scorpion stings, and bitter birth of woe.
 Second shall see this isle the rural chief,
 And hear the voice divine, (who first inhaled
 This air of life, where mid the wintry blast
 In glowing embers roast their acorn food 565
 Sons of the Dryad; whose dread ancestors,
 Ere yet the moon unveiled her peerless light,
 Like howling wolves obscene, athwart the gloom
 Roamed nightly;) there the ruddy mass of ore
 He seeks, and lurking orichalc, through veins 570
 And rich recess of avaricious earth;
 He seeks, whose sire pierced by th' Œtëan tusk
 Lay gasping on the ground, the deadly tooth
 Sheer through the groin had forced its bloody way;

548. The sword with which Ajax killed himself was the gift of Hector :

Δῶρον μὲν ἀνδρὶς ἑκτορος, ξίφος ἱμοὶ
 Μυλίσσας μισηθέντος, ἐχθίστων θ' ὄραν.

SOPHOCLES.

552. Trambelus was brother to Teucer, and half-brother to Ajax: he was born at Miletus, whither Hesione, while pregnant, had fled from Telamon, to whom she was given by Hercules after his conquest of Troy.

558. Hesione, whom Phænodamas proposed to substitute for one of his three daughters. (See Note on verse 34.) By the Scorpion is meant Hercules, who leaped down the throat of the monster, and cut his way through the entrails.

562 The second, who came into the island of Cyprus, was Agapenor, whose Arcadian ancestors were called βελανηδάγοι from their feeding upon acorns; and προσέληνοι, from their asserting their nation to be anterior to the moon:

As this lunaque priores.

STAT.

They are called "Sons of the Dryad" from their being descendants of Afceas and the wood-nymph Chrysopeteia.

568. This may refer to Lycaon, who was changed into a wolf by Jupiter (See Ovid. Metamorph.); or to a tradition mentioned by Pliny, that the Arcadians were in the habit of transforming themselves into that animal by means of magical incantations.

572. Ancæus, the father of Agapenor, was killed by the Calydonian boar,

Then well he knew, but knowing it expired, 575
That often, while we list the luscious draught,
E'en from the lips malignant Fate will dash
The bowl, and scowl upon the baffled guest:
Whitening with foam, and bristling high with rage,
On rushed the boar, and crushed the hunter's heel, 580
And filled the bloody measure of revenge.
The third shall boast the sire, whose giant hand
Heaved the huge stone, and seized the fateful arms;
Th' Idæan Heifer to his secret couch
Shall steal enamoured; then unto the shades 585
With sullen looks, as hating life, shall rush;
Mother of Munitus, whose heel shall pierce
The Thracian viper, and infix her sting.

which descended from Mount Ceta into Aetona, and gored him in the groin. Lycophron afterwards says that the animal wounded him in the heel, which the Scholiast considers as a great inconsistency, and offers us the alternative of ignorance on his own part, or barbarism and trifling on that of his author; "*ἡ βαρβαρίζοντας καὶ φλυαροῦντος τοῦ ἀνδρός, ἢ μοῦ ἀπαθαινοντος.*" When we reflect, that, after having overthrown Ancæus by a wound in the groin, the boar might strike him in the heel, without any very great violation of probability, we shall perhaps find no difficulty in extricating ourselves from this dilemma, or in determining which side of the proposed alternative to adopt.

576. This adage is as ancient as the time of Homer:

Πολλὰ μεταξὺ πίτει (vulgo πίλει) κύλικος, καὶ χίλιος ἄκρον.
Of which line our own proverb is a literal translation: "Many things happen between the cup and the lip."

582. The third who came into Cyprus was Acamas, whose father, Theseus, raised a stone pointed out to him by his mother Athra, and took from thence the arms placed there by Ægeus, with which he proceeded to the court of Athens:

Ἐν γὰρ μιν Τροίῃσι Καλουραῖη ὑπὸ πίτρῃ

Θίμει σὺν ἑρπίδι σσι.

FRAGM. CALLIM. emend. a Bent.

584. The Heifer is Laodice, who became enamoured of Acamas when he was sent to Troy with Diomedes, to treat for the restoration of Helen. She afterwards bore to him a son, Munitus, who, while on a hunting excursion into Thrace, was killed by the bite of a viper. The original stands thus:

Ἡ ζωὴ ἱς Αἰθρῇ ἔξεται καταιβάτης,

Θρήνοισιν Ἰντακίῃσιν, Μουνίτου πατρὸς, κ. τ. λ.

Wife (Laodice) shall descend alive to the shades below,

Worn out with sorrow, mother of Munitus, &c.

The Scholiast, having the word Munitus before his eyes in this passage, has taken no notice of his former charge against Lycophron, viz. that he has called the son of Laodice "Munippus," but renews his attack with an affected exclamation of pity; *οὐδὲν, ὦ Λύκοφρον, πῶς ἀνακάλουθα γράφεις*. "Alas, Lycophron, how inconsistently you write!" and accuses him of having asserted in a former passage that Laodice was swallowed up by the earth (see Note on verse 377), but now, that she died of grief for the loss of Munitus. The Scholiast therefore must evidently have omitted the comma after *Ἰντακίῃσιν*, and read the sentence *Θρήνοισιν Ἰντακίῃσιν Μουνίτου*, i. e. "worn out with sorrow for the death of her son Munitus."

What time the heldame to his 'sire's embrace
 Shall give the boy, whose infancy was nursed 590
 In night, the heldame on whose neck alone
 The iron chains of slavery shall gleam,
 Fit hostage for the ravished Bacchanal.
 So willed the wolves, who howled on Attic shores,
 Upon whose crested hemisphere the lance 595
 Falls harmless, and rings loud the blunted sword:
 All else the seal's vermicular impress
 Shall guard, and thus unto the stars of heaven
 Each twin Lapersian demi-god shall rise.
 Oh! never, never may those lions rush, 600
 Protector Jove, to free the captive Dove!
 Ne'er may their swift-winged vessels to these shores
 Ride tilting o'er the waves! ne'er may they leap
 Thirsting for blood upon the Phrygian plain!
 No, nor that stronger twain, whom Mars inspires, 605
 Whom Ate loves, Ate come hot from hell,
 And dread Tritonia, goddess of the spear!
 For not those bulwarks, which the watery king
 Prophantus, Cromnian monarch of the main,
 And Drymas reared unto the perjured prince, 610

589. Æthra, the mother of Theseus, to whom Laodice delivered her son, in order that she might place him under the care of his father Acamas.

591. When Theseus carried off Helen, he left her with his mother at Athens, (according to others at Aphidna). Castor and Pollux recovered their sister, but carried away no booty but Æthra, the mother of the ravisher, who accompanied Helen to Troy when she fled thither with Paris, and returned to Greece after the destruction of that city.

594. By the wolves are meant the Dioscuri, who, in memory of their generation from an egg, wore helmets resembling the half of a divided egg-shell.

597. The ancients (and, if we may believe Hesychius, more particularly the Laconians) were accustomed to use seals made of worn-eaten wood, before the invention of cutting metal or gems: these seals were termed θριπιδόστα. "Οἱ Λάκωνες ἀρχαίῳσιν ἔχοντο ἑλίκας ἀπὸ θριπῶν βελωνίων."

599. The author of a commentary on Homer, cited by Meursius, says that Castor and Pollux were called Lapersæ, from their destruction of Las, (styled Laas by Homer), a town situated between Teuthronia and the river Eurotas. Didymus says they were so called from the city Lapersæ.

600. "Oh, never may those twin lions, Castor and Pollux, come to rescue their sister Helen! no, nor their cousins Idas and Lynceus, much stronger than they! for, the walls of Troy, though raised by Apollo and Neptune, could not resist them for a day, not though Hector were to stand before them powerful as a Thracian giant, and defend them with that spear with which he shall kill Protesilaus."

609. Apollo was styled Drymas by the Milesians. Neptune had a temple at Cromne, a city of Paphlagonia, and was worshipped under the name of Prophantus by the Thuriens.

610. The "perjured prince," is Laomedon, who refused to give to Apollo and Neptune the reward which he had promised them for building the walls of Troy.

One day, one little day, would stand their shock;
 Not though the giant, rising in his might
 Like Thracian Mimas, by the massy gate
 Stood like a tower; not though within his hand
 Th' impatient lance waved quivering to destroy 615
 The ravening wolves, the spoilers of the herd;
 That lance which first shall pierce the warrior bird,
 The Hawk, who leaps upon our hostile shores
 First of the Greeks, whose sepulchre shall rise
 There where the Thracian Chersonese extends, 620
 And swells projecting, like the milky globes
 Which deck maternal beauty, to the main,
 Shout, shout, and raise the song of joy!—there is,
 There is, who pities wrongs, and will relieve,
 Gyrapsian, Drymnian, Æthiopian Jove! 625
 Then fill the sparkling bowl, and as ye list
 Receive your bridegroom, pour the sacred stream
 In red libation to the mystic Queen;
 Soon shall ye eat the bitter bread of tears,
 Banquet on woes, and blood shall flow for wine: 630

613 Mimas was one of the giants who waged war against Jupiter.

617. The oracles had denounced death against the first Greek who should land upon the Trojan coast.

618. Protesilaus, who is pointed out by the term "hawk," was the first who disembarked, and was slain soon after by Hector; he was buried on the shores of the Thracian Chersonese, near the promontory Mazusia or Mastusia, where, according to Pliny, a temple was raised to his honour. "*Chersonosi Mastusia promontorium adversum Sicco, ---- turris et delubrum Protesilai.*" Arrian, in his first book on the Expedition of Alexander, says that he offered sacrifice on his tomb? *Θύει Προτεσίλαον ἐπὶ τῷ τάφῳ τοῦ Προτεσίλαου.*

625. I have followed the Scholiast, and Canter, in supposing Jupiter to be meant by this passage. He may be called Gyrapsius, *Γυραψίος*, from the spherical shape of the æther; and Æthiops, either because the Gods were accustomed to feast in Æthiopia—*Ἰμῶ μετ' Αἰθίοπισσιν ἰόντες*, (see the speech of Neptune in the fifth book of the *Odyssæy*), or, as Eustathius observes, *παρὰ τὸ αἰθώ*, from the luminous nature of the atmosphere; though undoubtedly all these qualities will apply equally well to Apollo, who is called Drymas in verse 610.

627. Paris was the guest of Menelaus at Sparta, and was consequently hospitably entertained by Menelaus, the Dioscuri, and their cousins the Apharidæ. At an entertainment given by the latter in honour of Ceres, a quarrel arose, produced by the following transaction. The two daughters of Leucippus, Phœbe and Ilaira, had been betrothed to Idas and Lynceus, the sons of Aphareus, but were forcibly taken away by Castor and Pollux, who, when upbraided by the Apharidæ for having given their brides no dowry, stole the oxen of their unsuccessful rivals, and gave them to their father-in-law Leucippus. This produced a battle; Lynceus killed Castor, but was himself struck to the ground by Pollux; Idas struck at Pollux with the column or cippus erected on the tomb of Aphareus, but for this impiety Jupiter killed him with a thunderbolt. (See Pindar and Theocritus.)

From Cragus' height the Deity looked down,
 The Lycian God, he saw the word and straight,
 Unbidden guest, sat Down at the feast
 First scoffing words and toils reproach arose,
 Jeerings, and biting ribes, and taunting scorn, 63
 Then brazen war,—the kinsmen strive to free
 From dowerless nuptials, and unkindly force
 Their kindred doves, What arrowy storm shall rise,
 (Say, Cuckus, for your waves shall see,) what clang
 Of eagle wings shall hurtle in the air? 640
 The fiery Bull sheer through the knotted oak
 Shall gore the Lion; the Twin whelp shall seize
 The writhing Bull, and hurl him to the earth
 Biting the bloody ground in pangs of death;
 Full on the victor shall the marble rush, 645
 Columns of Hades, trophies of the tomb;
 But vain the blow, the martial prowess vain,
 For steel, and floods of lightning, shall destroy
 The monarchs of the herd, whose matchless skill
 Not even Telphusian Orcheus contemned 650
 To wing the shaft, or round the mooned horn
 These to the shades, but those the starry heavens
 Receive alternate, with such kindly fire
 Glows in each pious heart fraternal love!
 Thus shall they sleep, and with them sleep the gleam 654
 Of hostile spears, and with them sleep my woe.
 But through the dark and drear expanse of heaven
 Shall rush the Cloud, and bear upon its wing

631 Cragus was a mountain in Lycia, from which Jupiter was sometimes called Cragus.

638 Phœbe and Ilia were cousins to the Apharidae, as well as to Castor and Pollux—for Tyndarus, Aphareus, and Leucippus were brothers.

639 Cuckus is a river of Lycia, on whose banks the contest took place.

645.

Εἰθὲν ἄρ' ἐπεὶ τι, ἄγαλ-
 μαῖ ἀΐδα, ζῆσσι νείκερον

PINDAR

650 Apollo was called Orcheus by the Laconians, and Telphusius, from Telphusa a city of Arcadia near Hecæa, called also Thelpusa by Pausanias. Some for Telphusius would read Iphossius, grounding their opinion upon a passage of Strabo, who tells us that near the mountain Iphossus in Bœotia there was a temple of Apollo. “ὅπου καὶ καὶ τοῦ Τελφουσσαίου Ἀπολλωνίου.”

651. He contended with Apollo in archery for Marpessa the daughter of Egeus.

Non Ida ei cupido quondam discordia Phœbo
 Iuvenis purus hinc litonibus.

PROPERT

655 The story of the alternate death and resurrection of Castor and Pollux is so well known, that it is unnecessary to dwell upon the subject.

658 The Grecian army, from its numbers and extent, is compared by Cassandra to a cloud.

storm, nor the son of Rhæo shall restrain,
 Nor soft persuasion hang upon his lips; 660
 Oft shall he lure the ravening host to stay
 For nine long years, nor scorn the Voice divine;
 Oft shall he swear to spread the jovial feast
 To those, who, wandering upon Cynthian heights,
 Shall drink Inopus' stream, whose secret source, 665
 When Nile pours down his heaven descended wave,
 Swells o'er its banks with sympathetic flow.
 With such a power Problastus, rosy God,
 Gifted the progeny of Zarex; red
 Flows from their hand the nectar of the vine, 670
 The corny grain, and yellow floods of oil.
 When to the tomb of the Sithonian maid
 They hasten scowling Gamme shall retire
 Far from the host, and gnash her teeth in vain.
 Such webs the fateful Sisterhood have wove, 675
 Such threads from brazen distaffs have they spun.
 Fourthly, and fifth, shall seek the Cyprian shrine,
 Where dwells the Queen of Golgi, names obscure,

669. Anius, the son of Phœbus and Rhæo, was king of the island of Delos, where rise the Cynthian mountains. He had three daughters, to whom Problastus or Bacchus gave the power of making corn wine, for which reason they were named Spermo, Qubo, and Plus. By the ministry and assistance of these, he offered to supply the Grecian army with provisions, if they would remain in Delos during the nine years which his skill in divination taught him would elapse before the destruction of Troy.

665 Inopus is a river of Delos, which, by some secret connexion, or sympathy overflows, at the same time as the Nile.

Η δ' ἄρρητον ἄλλης ἀπειταίσασα λιγυρή,
 Ἰζήτο δ' Ἰνωποιο παραρρουν, οὔτε βαθυστον
 Ἰζήτο δ' Ἰζανησιν ὅτε πληθύνει, εἰθ, υ
 Νεῖλος, ἀπὸ κρημνοῖο κατ' ῥχεται Αἰθιοπῆος.

CATULLI. Hymn. d. Δ. 209, v. 205

669 The daughters of Anius are called the progeny of Zarex, because he became the husband of Rhæo, after she had borne Anius to Apollo. In the same manner Hercules is called Amphitryoniades, and Castor and Pollux the Tyndarids. They were sent for to Troy by Agamemnon, in order to supply his army during dearth of provisions. Their story is told by Diodorus of Crete, and Ovid, but the latter asserts them to have been forcibly carried off.

671 Rhætea, who gave her name to the Rhætean promontory, was daughter of Sithon the son of Mars.

673 Golgi is a city of Cyprus, where Venus was worshipped with peculiar honors, and of which she is styled the Queen by several authors.

At O caruleo creati ponto
 Quæque Ancona, Cnidumque arundinosam
 Colis, quæque Amathunta, quæque Golgos.

CATULLI. in Annal. Volus.

Praxander, Cepheus, from Therapne one
 Shall lead his Spartan tribes, from Dyme one, 680
 From Bura, and Achaean Olenus.

I see the towers of Argyrrippa rise
 On Daunia's plains; so wills th' unhappy chief
 Ætolian, who shall see his friends beloved
 Expand their snowy wings, shall see the down 685
 In feathery pride come mantling o'er their breast,
 Shall see them rush into the waves, and sail
 Swan-like, pursuing with capacious beak
 The scaly shoals, while on their prince's isle
 Tier above tier shall rise their frequent nests, 690
 Scooped like a sylvan theatre; there long,

679. Praxander and Cepheus came together into the island of Cyprus. Praxander led his party from Therapne, which was a city of Laconia, not far from Sparta, but situated on the opposite side of the river Eurotis, and containing a temple of Castor and Pollux.

Et vos, Tyndaridæ, quos non horrida Lycurgi
 Tægeta, umbrosæque magis colueie Therapnæ.
 " SIATIUS, Sylv. lib. IV.

680. The followers of Cepheus came from Dyme, Bura, and Olenus, all cities of Achaia, and included in the twelve which were the foundation of the famous Achaean league. Polyb. lib. II. cap. 41. Olenus was afterwards swallowed up by the sea; as also Bura, or Buris, according to Ovid.

Si quæras Heficæ, et Burin, Achaiadas urbes
 Invenies sub aquis. — Met. lib. XV. 293

682. When Diomede was compelled to fly from Ætolia, he took refuge with Daunus, and built in Italy the city of Argyrripe or Argyrrippa, called also Argos Ippium, and according to Pliny, Argippa.

Vidimus, Ocrives, Diomedem, Argivaque castra.
 * * *

Ille urbem Argyrripam, patriæ cognominæ gentis,
 Victor Gargani condebat Iapygis agris. ●
 VIRGIL. ÆN. XI. 242.

684. After the death of Diomede, his companions were changed into marine birds, resembling swans:

Si volucrum quæ sit dubiarum forma requiris:
 Ut non cygnorum, sic albis proxima cygnis.
 OVID. Met. XIV. 509.

This transformation Diomede is figuratively said to have seen.

689. The Insula Diomedæa, or island of Diomede, was in the Adriatic, where these birds built their nests round the temple of their former chief, maltreating all persons who approached, except those in Grecian habits. See Aristotle *ἱστ. θαυμασιῶν ἀνομοιάτων*. Virgil mentions in his fifth book the amphitheatrical appearance of the hills, where their nests were erected tier above tier:

——— Mediaque in vallē theatri
 Circus erat. — Ver. 288.

692. The companions of Diomede are said to imitate Zethus, because he assisted his brother Amphiön in building Thebes.

In rural peace, like Zethus shall they dwell,
 And hunt their prey, when Night descends on earth
 Darkling; with screaming voice and wild affright
 Far from each barbarous rout they wing their way, 695
 Smit with the love of Grecian stoles, and oft
 From Grecian hands shall snatch their wonted food,
 Sleep in their bosoms, every motion watch
 With upward eyes, and chirp the loving song.
 Oh Hand divine! O Source of all his woes! 700
 How shall he weep the wound whence horror flowed
 In ruddy drops from Træzen's Queen; what time
 To baleful love-rites shall the wanton lure,
 The spear her dowry, and her bed the grave.
 He flies on wings of winds; Hoplosmia's fame 705
 Receives him trembling; thence Italian shores
 Shall view him striding on the column's height,
 Marble on marble heaped, which erst the King
 Of Waters, Amœbean architect,
 Piled to the clouds, but in the piny womb 710
 Of some great animal the massy bulk
 Flew lightly o'er the waves. Can brothers wrong
 Their kindred blood?—Alænus shall deceive;
 For which the chief shall curse the barren soil,
 That never dews dropped from the dripping wings 715
 Of twilight, nor the morning showers on earth
 Descending soft from æther, nor the wreathes
 Of curling mist, shall fill the corny reed

700. Diomede, as is well known from the *Iliad*, wounded Venus in the hind with the assistance of Minerva. Venus, in revenge for this injury, seduced Ægalæa, the wife of Diomede, to commit adultery with Cometes the son of Sthenelus.

702. Venus is called Træzenian from Træzen a city of Argolis, where Phœdia dedicated a temple to the goddess. Strabo relates that the city was sacred to Neptune, and thence called Posidonia.

705. Juno was worshipped by the Elæans under the name of Hóplasmia; in her temple Diomede took refuge, when he discovered, that, notwithstanding the apparent joy of Ægalæa upon his return, she was engaged in a design against his life. He afterwards fled to Daunia, and associated himself with Daunus, with whom when a dispute arose concerning the division of some booty, the matter was referred to Alænus the brother of Diomede, but, enamoured of Eumpe the daughter of the king, he decided unjustly in favor of Daunus, in consequence, Diomede cursed the soil, and prayed that it might never reward the labor of the husbandman, except when cultivated by one of his Ætolian countrymen.

707. After the death of Diomede a statue was erected to him upon a pedestal formed of the stones which had been brought in his ships as ballast, but which had formerly been part of the walls of Troy erected by Neptune, who is styled "Amœbean," from ἀμοιβή, "an exchange," because he exchanged with Apollo his oracle in Delphi for one the latter possessed in Calabria.

With tanness, and enrich the furrowed soil ;
 Save when th' Ithian arm shall tame the ground 720
 Sturdy, and drive the stubborn team afield
 And still through rolling years he shall possess
 The stediast base, nor power of mortal arm
 Shall move the marbles, for the shores along
 Soft gliding without step shall they return, 725
 Hold the chief honors, and the shrine command.
 Hym all the children of Ionian plains
 Godlike adore; for in Phæacia's isle,
 Pierced by his spear, the dragon witheth in death.
 Some to the sea encircled rocks shall sail, 730
 Gymnesian Isles, and wrap their sturdy limbs
 In shaggy spoils of blood-polluted fur,
 Unrobed, unsandaled ; round them shall they twist
 Three slings of double cord, and missile power ;
 For ne, if the mother for her child shall spread 735
 The nursing viands, till the certain aim,
 Impetuous whirling from the skilful arm,
 Shall strike the cates as high they hang in air.
 Thus by Tartessus, by the fertile shores
 Of far Iberia, westward shall they dwell 740

725. Daunus cast the statue of Diomede into the sea, but it swam upon the waters, and returned to its pedestal.

727. By the "Ionian plains" is meant the Ionian Sea, which lies immediately south of the Adriatic, and is so called from Io the daughter of Inachus. The inhabitants who dwelt upon its shores worshipped Diomede, because, according to the Scholhist, he destroyed in Phæacia the dragon which guarded the golden fleece, and which had come thither in quest of it.

730. Cassandra proceeds to enumerate the wanderings of the Greeks, and foretells that the Bœotians will be driven to the Bælares, or Bæarides, called also the Gymnesian Islands (now Majorca or Mallorca, and Minorca). Diodorus Siculus says that they are called "Gymnesia from the inhabitants going naked during the summer. "Γυμνησθαι δια τὸ τοὺς ἱστικουτας γυμνους ἰσθῆτας βιον." The name Bælares is by some said to be of Phœnician origin, and Bochart derives it from two Hebrew roots; but the Greeks, according to their custom, derive it from the Greek βᾶλλειν, "to throw," and say that it was given to these islands from the skill of the inhabitants in slinging. "Προσαγορεύεται Βελλιυῖς ἀπὸ τοῦ βᾶλλειν τοὺς σφενδοναῖς λίθους μεγάλους." Diodor. Sic. lib. V. cap. 17. One of these slings was carried in the hand, one twisted round them like a girdle, and one hung from the neck; they were composed of a piece of leather suspended by two strings.

735. Vegetius relates the manner in which children were taught by their mothers to strike down their food from the top of a pole. "Ita pueri exercuisse dicuntur, ut matres parvulos filios nullum cibum contingere sinerent, nisi quem ex funda destinato lapide percussissent."

739. Tartessus is a city to the west of the Columns of Hercules, situated in an island at the mouth of the river Bætis, where it divides into two streams, and falls into the Sinus Gaditanus.

Temmician race; how oft upon their soul
 Shall Arne rise in visionary woes,
 Arne, where erst their childhood strayed! how oft
 Shall memory raise to view the flowing streams
 Of famed Hypsarnus, and Thermodon's wave, 745
 And Scolus, and Tengyra, scenes beloved
 Of Leontarne, and Onchestus' towers!

Nor these alone shall stem the stormy main:
 By Afric Syrtes, and by Lybian plains;
 Through narrow straits, where rolls the Tuscan wave, 750
 By Scylla's mingled form, whom erst subdued
 The Herdsman, mantled in the lion's hide,
 By those fell rocks where sing the Siren maids,
 Uttering such dulcet and harmonious sounds
 That raptur'd mortals cannot hear, and live: 755
 All, all shall Hades seize within his net,
 Worn by a weight of woe; one, only one,
 Shall tell the tale, who bears upon his shield
 The dolphin form, whose sacrilegious hands
 Shall snatch the statue of the Martial maid: 760

744. The Temmices were a nation which formerly inhabited part of Boeotia.

745. Arne is mentioned by Homer:

Ὅς τε πολυστάφυλον Ἀρνην ἔχου.

Hom. II.

It is said to be the same with that city which was afterwards called Chæronia.

746. Hypsarnus and Thermodon are rivers of Boeotia; the latter is mentioned by Pausanias, and must not be confounded with the celebrated river of that name whose banks were inhabited by the Amazons.

746. Scolus, Tengyra, Leontarne, and Onchestus, are towns of Boeotia. Onchestus is mentioned as a town by Pausanias: it was probably built near the site of the sacred grove of Onchestus mentioned by Homer:

Ὅρχηστόν θ' ἱερὸν Περσίδηϊον, ἄγλαον ἄλσος.

Catalog. ver. 13.

748. The following lines relate the sufferings of Ulysses, and are, with a few variations, an epitome of the *Odyssey*.

750. The straits between Italy and Sicily, which connect the southern parts of the Tuscan and Adriatic seas.

752. Hercules, who slew Scylla. (See note on verse 46.)

753. The Insulæ Sirenum, called also Sirenusæ, are three small rocky islands on the western coast of Italy, not far from Surrentum. "Νηπίδια τρία προκείμενα, ἱερῆα, πετρῶδη, ἃ καλεῖται Σιρηνόσας." Strabo, lib. I. Homer, however, makes Ulysses speak only of one island.

759. Ulysses bore the figure of a dolphin impress upon his shield, in memory, according to Plutarch, of his son Telemachus having been saved from drowning by that fish. The use of emblems, and armorial bearings of this nature, is of very high antiquity. Telamon, according to Euripides, bore an eagle: and Æschylus, in his *Ἑπτα ἐπὶ Θήβαις*, emblazons very accurately the various devices of the chieftains.

760. Ulysses entered Troy in disguise, and carried off the palladium or statue of Minerva, whose presence was supposed to render the city impregnable.

Then shall he view the caverned rock, the den
 Of the fell lion of the mount, whose eye
 Gleams in his forehead like the full-orbed moon,
 Whose hands, yet red with blood, shall seize the cup,
 And pour the draught of darkness on his soul. 765
 On sails the chief; what deaths shall deal around
 The relics of the Wrestler's archery!
 Before his dyes they slay like scaly shoals
 His loved companions, as the manner
 Thrids on the reed the vainly-struggling prey. 770

ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!
 What dark Charybdis shall not glut her maw
 With frequent corpses? and what virgin form
 Girdled with black and howling dogs obscene?
 What Siren songs shall he not hear? What notes 775
 From those, who erst with Achelous dwelled
 Between Ætolian regions, and the shores
 Of Acarnania? now, on sea-beat rocks,
 Whitening with bones of famished mariners,
 Sit tuning like the bird of night, and strew 780
 Their lures of linked sweetness to the winds.

What Serpent in the planetary hour
 Shall spell with words of might the venomed bowl,
 Infusing deadly drugs? whence brutal torus
 Stabled in styes shall champ the marc of grapes, 785
 And browse, and batten on the spilt of wine.
 But him shall save the black and bitter root
 Of sweetly-flowering moly; him the God,
 Nonacrian Ctarus, triple-formed, severe

762. Polyphemus, the Cyclops, who had but one eye in the centre of his forehead, which was put out by Ulysses, who had previously intoxicated him with wine.

767. The Lestrygonians are a people of Sicily formerly vanquished by Hercules, for which reason they are styled "the relics of his archery." In the same manner Virgil calls the Trojans who escaped with Æneas, "Reliquas Danaûm," "The relics of the Greeks."

768. This simile of the fish is borrowed from Homer, who has made use of it on the same occasion:

Ἰχθὺς δ' ὡς κίρποντες ἀτρίπνια δαίτα φίροντο.

Hom. Odys.

776. The Sirens were daughters of the Muse Terpsichore and the river Achelous, on whose right bank is Acarnania, and on whose left Ætolia.

782. Circe who transformed by her magic potions the companions of Ulysses into swine.

789. Mercury, or Ctarus, was called "Nonacrian" from Nonacris a city situated in Tripolis, a district of Arcadia. He gave to Ulysses the herb moly as a safeguard against the incantations of Circe. The roots of this plant were

In youthful grace, and comeliness divine. 790
 Thence to the confines of the dead he wends
 His anxious way, and views the ghostly scer
 Loved as a maid, and loving as a man;
 There round the foss, where flows the boiling blood
 In red libation to the powers of hell, 795
 Stern shall he brandish the terrible sword,
 And hear the short thick sob, the howling ghost,
 The shrill sound rattling from the chattering skulls
 Of skeletons obscene, thence steer his bark,
 His only bark, to where the giant brood, 800
 Pressed by th' enormous weight of Sicily,
 Lie gasping; whence Typhæus pours on high
 The fiery volumes of tempestuous flame,
 Where erst the sire of men and Gods in wrath
 Planted the race of apes; fit accessories 805

and to be black, and the flower white, to signify allegorically that the com-
 munication of instruction is disagreeable.

— Ποιτὶς ἔφη λελυγνὸν Ἀργυροφύπτην,
 Ἐκ γὰρ ἡ γυνὴ στυγερὰ καὶ μοῖρα φύσιν αὐτοῖς ἔδειξεν.
 Ρῥίξαι μὲν γὰρ καὶ γὰρ καὶ εἰς δεικνύον ἀνθρῶπιον,
 Μολύβδῳ μὲν καλὴν ὡς θεοῖς.

HOM. Odyss. κ. 502.

Mercury is said to be "triple-formed" as well as Proserpine, and proba-
 bly for the same reason, from his officiating in heaven, earth, and the
 shades below.

793. Tiresias was metamorphosed into a woman by killing a female
 serpent on Mount Cithæron, and afterwards by killing the male, re-assum-
 ed his former sex.

794. The infernal Gods sacrificed to the Infernal Gods by digging a foss, into
 which they poured the blood of their victims, after having made libations
 of honey, wine, and water. The ghosts were supposed, on tasting the blood,
 to recall the past circumstances of their lives, which had been blotted from
 their memory by the waters of Lethe; but Tiresias retained even in death,
 by the especial favor of Proserpine, his recollection of the past, and power
 of anticipating the future.

Ἔω καὶ ταθνηῶντι Νουπόρῳ Περσεφονείᾳ
 Οἶω πεπνυσθαι.

HOM. Odyss.

And Callirhæchus

Καὶ μοῖς, ὅτε θάνῃ, πεπνυμένος ἐν νεκυισσῇ
 Φοιτῶν, μετὰ τὴν τιμὴν Ἀργεῖαν
 Εἰς Λούστρα τῆς Παλλὰδος.

Ver. 129.

805. After the giants were overthrow in their war against the Gods,
 and Typhon was buried under mount Ætna, Jupiter peopled with monkeys
 the islands on the west of Italy, in contempt of their former inhabitants.
 They were thence called Pithecusæ, from *pithekos* "an ape." Another story
 is told of the metamorphosis of Cadulus and Atlas into monkeys by
 Jupiter, whom these brothers vainly endeavoured to deceive.

Inarimen, Prochytenque legit, steriliq; locatas
 Colle Pithecusæ, habitantium nomine dictas,
 Quippe Deum genitor fraudem et perjuriam quendam
 Cercopum exosus, gentisque admittenda dolosa,

To those who vainly thought with giant strength
 "Up to high heaven to force resistless way,"

Then by the tomb of Barius shall he steer
 His hapless pilot, by Cummean shades,
 And hoarse resounding Acherusian waves, 810
 By Ossa's heights, by where the Lion trod,
 Seeking the herd; by where Proserpine's grove
 With gloomy foliage sheds æthereal night
 By the red waves of fiery Phlegethon,
 Where rises high to this æthereal air 815
 The rocky chain, whence every lapse of streams,
 Each secret source of waters gushing down
 Rolls o'er Ausonia's cultivated plain
 Thence from Lethæon's hills I mark him fare

In deformæ viros animal mutant, ut idem
 Dissimiles homini possent, milesque videri

Ovid Metam. XIV. 37

In which lines it is to be remarked, that the poet has made a distinction between Inarime and the Pithecusa, but Pliny asserts both to be names to belong to one island, called also Ænarum. From a *strabone navium* Ænear, Homero *Inarime* dicta. Græcis *Pithecusæ*. Lib. III. cap. 6. Strabo and Ptolemy, who mention the *Pithecusæ* in several places take no notice of *Inarime* or *Inaria*, and Antoninus, who gives the position of *Inaria*, never has the word *Pithecusæ*, which phenomenon would seem to point out their identity.

808 Barius was pilot to Ulysses, and gave his name to the celebrated Bæar, according to Strabo, with whom agrees Silius Italicus.

Primois adsunt Caput, docet ille tepentes
 Unde sit nomen Bæar, comitemque dedisse
 Dulichæ puppis stagno sua nomini monstrat

Lib. XII. ver. 111

809 According to Homer, the nation and city of the Cummerians were at the extremity of the ocean. Pliny places their city in Campania. "Lucus Lucrinus, et Avernus juxta quem Cimærium opifidum." Strabo treats the whole as a fable.

810 Acheron was a river of Italy, in the country of the Brutii. It may be collected from Pliny, that near it was a city called Acherontia, and coins have been found inscribed with the word *AXEPONTAN*. By the "Acherusian pilus" Lycophron probably means that between Cumæ and Misenus, confounded by some with Averna, and the Lucrine lakes. Ossa is a mountain in Italy.

Hercules bridged the river Orontes by raising rocks into it, on his return from an expedition in which he brought off the heads of Geryon. The bank between the Lucrine lake and the sea was called *Via Herculeæ*, and it is mentioned by Cicero and Silius Italicus.

Præsonat Herculeo structa laborum via Prop. lib. III.

816. "Πελοδγγμων λοφος." The Apennines, from whence spring most of the rivers of Italy. The Scholiast absurdly supposes *πολυγγμων* to be the name of the mountain.

819 Lethæon is a mountain of Italy. Averna or Aornos is a lake near the Lucrine, and surrounded with woods, according to Virgil.

By black Avernus ; by Cocytus' wave, 820
Where sobs, and shrieks, and other voice than song
Pierce the dull ear of Night ; by Stygian founts,
Where falsehood never comes, so Jove ordained,
When 'gamb' 'th' enormous blood, the Titan race,
'The vollied thunders of his arm prevailed. 825
I mark him pour the stream from urns of gold
To gloomy Dis, and to the Queen of Hell
Hang high his helm, and consecrate his plumes.
Daughters of Pethys' soul, whose carols sweet
Your tuneful mother gave to charm the soul, 830
Netting the breeze with winding melodies,
When by your rocks the bark careering flies,
Unheard your song, down from the beetling steep
Impetuous shall you leap, and dip your wings
Deep in the Tuscan billows : so the Fates 835
Have spun the deadly tissue of your hue
One shall Phalerus' belch ye receive,
And dewy Glanis there the fane shall rise,
And still Parthenope the Voice shall hymn.
When circling years return, the sacred bull 840
Fall for Parthenope, and stream the wine :
Aye, and for thee, sweet maid, in rapid race
Shall gleam the torch, when to the chief who rules

Divinosque lacus, et Averna sonantibus sylvæ.

Æn. III. 442.

829. When the Gods conspired with the Titans to dethrone Jupiter, he received assistance from the river Styx, whence he derived that an oath by her waters should be for ever inviolable. According to Hesiod, if a Deity swore by Styx, and afterwards was guilty of perjury, he was deprived of his divinity for one hundred years.

838. Ulysses, on his return from the shades, raised a column to the Infernal Deities, and on it suspended his helmet. Meursius brings several unnecessary authorities to prove that the ancients were accustomed to offer up in their temples votive shields, and other pieces of armour.

840. It has been already mentioned that the Sirens were daughters of the Muse Perichore and Achelous the son of Tethys. They threw themselves into the sea from grief that Ulysses escaped their incantations.

837. Naples, which according to some authors was built by Phalerus, tyrant of Sicily, was originally called Parthenope, and received its name from the Siren: "ipsa Parthenope a tumultu Sirenis appellata." Plin. lib. III. cap. 5.

—Μαθρον

Παρθενονης, ην ποταμος ιαις περιεζατο κελπος. DIONYS.

838. The Glanis is a river of Campania, and is the same with that called Glanius by Virgil. Dionysius of Halicarnassus mentions it as near the Vulturnus: "Παρά τῃ στρατιπιδῃ ρέοντις αὐτῶν ποταμοῖ, Οὐλκταύνης ὀνομα θατέρω, τῷ δὲ τῷ Γλανίς." Lib. VII. p. 419.

843. Diotimus sailed from Athens to Naples, in obedience to an oracle which commanded him to sacrifice at the tomb of Parthenope: he there instituted games in imitation of those at Athens, wherein the competitors in the foot-race carried torches, in honor of Vulcan or Prometheus.

Mopsopian naves speaks the Voice divine :
 And all who dwell by Naples shall revere, 815
 While flows the tide of Time, and all, who roam
 Where towers Misenus, shall thy name adore.
 Leucosia, thrown upon Enipeus' rock,
 Shall name her monumental isle, where Is
 And neighbouring Laris to the vasty deep 850
 Press on their tide, and roll their watery war.
 Ligea, floating to Terent's towers,
 Shall cleave the waves ; around her Ocean wreathes
 His crisped smiles, and with funeral rites,
 Shall dank and dripping mariners invoke 855
 Her parted shade, and raise the rustic tomb.
 And he, the God who rears his horned brow,
 Shall lave the marbles with the purest lymph
 Where rolls Ocinarus, Ausonian stream.
 I see the patient chief where he confines 860
 The struggling winds, and sinks to short repose ;
 But soon the storm shall rise, the mountain waves
 Shall drive the bark swift reeling o'er the main,
 Lashed by a scourge of lightning : he shall grasp
 The olive branches glancing from the rock, 865
 And tremble at the seas which foam below.
 I see him wasting in th' Ogygian isle
 The fleeting hours, and clasp the beauteous nymph
 Old Atlas' daughter ; soon to roam the main
 With oar and sail, when he shall build his bark 870
 With restless hands, and drive the iron cramp .
 And close-compacted keel ; then launching forth,
 Alone he cuts th' immeasurable way.

841. Attica was formerly called Mopsopia.

847. Misenus was trumpeter to Æneas, and gave his name to a promontory not far from Cumæ :

Monte sub acro, quicunque Misenus ab illo

Dicitur. ———

VIRGIL. ÆN. VI. 234.

849. Is, and Laris, are both rivers of Italy.

852. Terentia, or, as it is spelled by Strabo, Terintha, is a city in the country of the Brutii : it was built by the Crotoniate, and, according to Strabo, destroyed by Hannibal. It gave its name to the bay near which it was situated, now called Golfo di S. Eufemia. Near it flows the river Ocinarus.

857. The ancients were accustomed to represent their river-gods with horns. Achelous is so described by Ovid in his *Metamorphoses*, and Homer gives to the Auidus the epithet of "Tauriformis."

860. Cassandra proceeds with the wanderings of Ulysses, and foretels that his associates will open the bags in which the winds have been enclosed by Æolus. The story is well known.

865. Ulysses, after his shipwreck, clung to the wild olive which overhung Charybdis, on which occasion Homer compares him to a bat :

Τῷ προσκρούς ἰχθυὶν ὡς νυκταγρίστῃ HOM. *Odys.*

867. The island of Calypso the daughter of Atlas.

But now the God, who girdles round the world,
 Shall heave his oceans on the raft, and burst 875
 The bars, and scatter o'er the swelling tide
 Sail-yards and sails, and dash into the brine
 The chief, entwined with cordage, like the brood
 Of callow wing which fill the halcyon's nest.
 Long shall he roam, and dwell with him who loved 880
 Anthedon, seat of Thracian kings, on waves
 Now here, now there upborne; as when the winds
 Toss high the lightsome cork, or mountain pine,
 The rattling branches wave, the leafy growth
 Cowers in the blast: entwined around his breast, 885
 And arms of bary strength, the fillet saves,
 Gift of the sea-nymph; but the bloody rocks
 Shall jag his hands, and tear his manly flesh
 With pointed crags, and dye the green to red.
 The scythe by Saturn hated shall receive 890
 Unrobed, unhouse'd, an orator of woes,
 Whose specious glozings twine about the soul
 The maze of fabling eloquence; not yet,
 O God, not yet let winds disperse in air
 The blinded giant's curse; not yet the king, 895
 Th' equestrian lord, Melanthus, in repose

381. Anthedon is a city of Bæotia, on the shores of the Euripus, and on the frontier of the Locri Opuntii. It is the last port on the coast of Bæotia, and is so mentioned by Homer in the Catalogue.

— — — — — Ἀνθηδὼνα δ' ἰσχυροτάτην, *Catal. ver. 15.*

It is said to have been formerly occupied by a colony of Thracians, and was the birth-place of Glaucus a fisherman, who perceiving that the fish he had caught, on tasting a certain herb, revived, and leaped into the sea, tried the experiment upon himself, and became a marine deity:

*Et juvenem possum superare Palæmona nando,
 Miraque quem subito reddito herba Deum.*

EP. HEROÏD. XVIII. ver. 159.

387. Leucothea appeared to Ulysses after Neptune had destroyed the raft on which he was endeavouring to reach Phæacia, and gave him a fillet which had the virtue to preserve him from drowning.

387. Homer compares Ulysses to a polypus, torn from the rocks, and mangled by the violence of the waves.

390. Coreyra, now Corfu, called also Scheria, and Phæacia by Homer, was originally named Drepane, from *δρεπανο*, "a scythe," or "reaping-hook," because in that island was buried the scythe with which Jupiter mutilated his father Saturn. The word *Κρανὶ στυγυμένῃ*, "hated by Saturn," restrict it to this story, and not, as Canter thinks it may be interpreted, to the same cruelty exercised by Saturn upon his father Uranus; though Apollonius says that this latter circumstance gave rise to the name of Drepane. The island was probably so called from the curvature of its form.

395. Polyphemus, who was blinded by Ulysses, and prayed to his father Neptune that his enemy might never reach Ithaca, or at least not till he had experienced many wanderings, and seen the death of all his companions.

396. Neptune was called Melanthus by the Athenians. In the contest

Steep his immortal eyelids : he shall come,
 Yes, he shall come, and view the watery cave
 Joyous, and shades of Neritus beloved,
 Hills forest crown'd, but see his noble house, 90
 And rich magnificence of pillared halls,
 By lusty lovers from its base o'erthrown,
 And she, the modest hilotry, shall waste
 His wealth in riots, and Minerva shall lord
 What woe the king shall bear ! what fiercer toils 90
 Than those, when Scæa's gate beheld him wade
 Through lakes of Trojan blood ! How shall he bear
 (Fen while Revenge sits brooding on his heart)
 Threatnings of slaves ! How shall he brook the blows
 Of crafty hands, and scorn the traitor stoife ! 91
 For well he knows the scourge ; the bloody wale,
 Sealed on his flesh, still swells where Thoas plied
 Frequent the lash, when not with coward groan
 Stubborn he stood in voluntary pains,
 Conceiving wiles wherewith to snare his foes, 91
 And fraught with fables, and warm flowing tears
 Wind him into the easy hearted king
 Our greatest curse ! whom Bombylican realms

which he maintained with Minerva he caused a horse to spring out of the ground, for which reason he was surnamed "equestrian"

899. Neritus, by some considered as an island, is said by Homer to be a mountain in Ithaca

Ναιεταω δ' Ἰθάκην ἐνὶ ἱερῷ, ἐν δ' ὄρεσιν Ἄλφειον
 Νῆριτον εἰσομένην ἄλλαν ———— ODESS. I. 21

903 By the "modest hilotry" is meant Penelope, of whom some authors relate a good deal of antiquated scandal. She is accused of having borne a son to Mercury, called Pin — others say that this name, signifying in Greek "All," was given to him because he was the son of *all* the suitors. Ovid appears to insinuate that her motive in proposing the trial of the bow was different from that ascribed to her by Homer

Penelope vires juvenum tentabit in arcu,

Qui latus argueret, cornus arcus erat

Canter ridicules the Scholast for supposing the word "α." in the words

——— δ' αὖτε ἰδὲ πᾶν

Μελιθροὶ ὄρουσι βαθρῶν ἀνίστατον,

to be a proper name, but unjustly, for what he has said will by no means bear that interpretation. The author of a poem attributed to Theocritus, or Simmias the Rhodian, calls Ulysses "the husband of the mother of Pan"

——— Πῶτος

Ματρὸς Πόνιτας, παρ' Ἰδῆως.

906 The contest for the dead body of Patroclus was carried on before the S ran gate

911 Ulysses permitted himself to be scourged by Thoas, that he might appear a deserter from the Grecian army, when he entered Troy in order to carry off the Palladium

Ἄδων μιν πληγῇσιν ἀμύκλῳσι δαμασσας.

Hom.

917. Priam, whom Ulysses deceived by his stratagem

918. Autolycus, the father of Anticlea the mother of Ulysses, inhabited

Of old engendered, and Temmician hills ;
 Who saved alone shall view his comrades sink 920
 Transfix'd by lightnings in the wave ; shall seem
 A fowl marine swift scudding on the seas
 With rippling wing ; or lie upon the shore,
 Bedded on oozy fōtson, like a shell
 Long worn by waters, and by tempests tost 925
 Shall view the Bacchanal of Sparta waste
 His treasured stores, to feast the Promian rout,
 And die long lingering through decrepid age,
 Far from the shores, where Neritus shall shield
 The hoary raven, and enclose his war : 930
 Deep in his side shall sink the bony shaft,
 The fishy point Sardonic, and his son
 Shall deal the blow, his son who boasts his blood
 Kin to Pelides' bride : him Eurytus
 Shall crown with garlands of prophetic fame, 935
 And all who dwell by Trampya, where the prince,
 Tymphean chief, who leads Lynceot bands,

herotia, which contained the mountain Bombyléi, and part of which was formerly inhabited by the Temmices.

926 Iyndarus and Icarus were brothers. Penelope was daughter of the latter, by Peribœa, and consequently of Spartan extraction.

927 Thucydides informs us that the Cephallenians had four cities, "η Κεφαλληνία τετραπολις οὔσα," Πάλλης, Κρανίοι, Σαρμαίοι, Προναιί. The Pronai are probably the same as the Promians of Lycophron, by whom he means the suitors, many of whom came to Ithaca from Cephallenia. Polybius names the town itself Proni.

932 Irietas prophesied that the death of Ulysses should proceed from the sea. Accordingly, when Telegonus, his son by Circe, came to Ithaca to seek his father, an accidental encounter took place, and Telegonus, not knowing him, killed him with a javelin headed by the bone of a fish.

Θα ατο, δ' τοι ἰξ' αλο, αὖ-ν

Ἄβληχρος μάλα πορὶς ἐκίπτεται, δὲ κε σιτίρη

Γραὺν δὲ αἰὼν ἀρμένον, κ' πλ

HOM. ODYS.

934 Circe, the mother of Telegonus, was sister to Æetes the father of Medea, who became the wife of Achilles in the Elysian Fields. Aristotle says that the Lurytanes were a people of Ætolia. They were so called from Eurytus. Stephanus is certainly wrong in placing them in Italy.

936 Trampya is a city of Epirus, where Ulysses had an oracle. Tzetzes accuses Lycophron of inconsistency, and charges him with saying that Ulysses was buried in Epirus, in contradiction to a subsequent passage, in which he asserts him to have received sepulture in Tuscany, but surely the verses,

Μαντιν δὲ νεκρὸν Εὐρύτα ἔτι φησι λυῖς

Ὅ τ' ἐπὶ ναίων Τραμπυα, διθλίον,

may imply no more than that he was revered as a prophet.

937 Polysperchon, chief of the Epirots, slew Hercules, the son of Alexander the Great and Barsine. Hercules derived his descent, on his father's side, from Perseus and the son of Alcmena, and by his grandmother Olympias from Æacids.—The Tympheai were a people of Epirus, according to Strabo. Ἠπειρωταὶ δ' ἐστὶ καὶ Ἀμφιλοχοί. . . . καὶ Τυμφαῖαι lib. VII. p. 225. Pliny places them under the Ætolians, and, being on the frontier, they pro-

Shall slay the royal Hercules, whose veins
 With blood of Æacus and Perseus flow,
 And Temenus, sprung from Alcides' loins." 940
 The wily chief shall lie by Perge's hills
 Entombed in wide Gortynia, and shall weep
 His child and bleeding spouse; for to the shades
 His son with blood yet reeking on his hands
 Shall rush: the murderous sister shall destroy, 945
 Kin to Apsyrtus, and to Glaucôn kin.
 These woes shall he behold, this storm of grief,
 And tread once more th' irremeable path
 Of Hades, never doomed to see the skies
 Serene, and dream the tranquil life away. 950
 Ah, wretch! how better had it been to plough
 The stubborn soil, and, feigning frantic lore,
 Lash the dull beast, than thus to roam on earth
 Outcast, and drag the lengthening chain of woe!
 But listening to the airy voice of Fame, 955
 Th' unhappy Bridegroom, fired by hopeless lore,
 With many a toilsome march, o'er many a wave,
 Shall seek the Sprite, the shadow of a dream.
 What oceans shall he search? what lands explore?
 First shall he see the rocks whose weight oppress 960
 Stern Typhon's blasted limbs, and Her who rears
 Her marble form upon the Cyprian shore:

bably passed under the dominion of different states. They took then name from the mountain Tympha, or as it is sometimes written, Stymphea.

940. Temenus was great-great-grandson of Hercules the reputed son of Amphytryo, and was one of the ancestors of Alexander the Great.

941. Perge is a mountain of Tuscany. Canter tells us that Gortynia was a district of Tuscany. Gortynia, or Gordynia, is mentioned by several authors as a city of Macedonia. There is extant an epitaph on Ulysses buried in Tuscany.

943. By the son and wife of Ulysses are meant Telemachus and Circe. Telemachus having married Cassiphone, the daughter of Circe, put his mother-in-law to death, but was himself assassinated by Cassiphone, in revenge for her mother's murder.

946. Cassiphone is said to be kin to Apsyrtus and Glaucôn, because Æetes, the brother of Circe, was father to Apsyrtus, and Pasiphaë his sister was mother to Glaucôn.

951. Ulysses, that he might not be forced to go to the Trojan war, and leave his wife Penelope, feigned madness, and yoked an ox and an ass to a plough; but Palamedes placed the infant Telemachus in the furrow, upon which Ulysses turned aside to avoid hurting his child, and discovered his stratagem.

956. The bridegroom is Menelaus, and the sprite is the image of his wife Helen, which vanished after the destruction of Troy.

961. Sicily and the adjacent islands, being volcanic, were fabled to have been heaped upon Typhon.

962. When Venus was concealing herself in the island of Cyprus, her retreat was pointed out by a woman, who was changed into stone, in order to punish her loquacity: others relate that cruelty to her lovers was the cause of this metamorphosis.

Then fear the dangerous crags, the jutting cliffs,
By which the dusky nations of the Nile
Steer shuddering, and th' embattled towers, which rise 965
Where Myrrha wept, though clothed in woody shade,
Her odorous tears, and felt a mother's pang.
Nor shall he not behold the tomb, where sleeps
The lovely youth, 'gainst whom the Muses erst
Sent forth the tusked monarch of the grove; 970
Whence floods of sorrow flowed down the bright eyes
Of Schœnis, amorous deity, what time,
Beside some fountain's rushy brink, she wept.
Then shall he mark the towers where Cepheus ruled,
And fountains springing from the printed steps 975
Of Laphrian Hermes, and the double rock
'Gainst which the monster of the ocean rushed
Eager, but found far other prize, and seized
Deep in the spacious cavern of his jaws
The vulture son of gold, who rode the breeze 980
Sandaled with wings, and with his falchion smote
Th' enormous orc, wide wallowing on the wave;
Who raised the steel divine, and from the trunk
Severed the snake's visage of the Fiend
Distilling blood, whence sprang the winged steed, 985
And wonderous rider; who enclosed his foes
In marble robe, and with uncov'ered shield
Froze their young blood, and stiffened them to stone;

965. Biblus, a city of Phœnicia, where Myrrha was changed into a tree. The bark afterwards opened, and produced Adonis, the offspring of her incestuous intercourse with her father Cinyras. See Ovid. Metam.

972. Venus, according to the Scholiast, is called "Schœnis," from *σχœnis* "a rush," a species of which plant is said to have been in use as a cosmetic or provocative. Perhaps she is so called from a bed of rushes having been sometimes found a tolerable substitute for

— Violets blue,

And fresh-blown roses, washed in dew. MITH. Alleg.

974. Cepheus was king of Ethiopia, in which country, while Mercury was employed in guarding Io, a fountain sprung up from under his heel.

976. For the epithet, "Laphrian" see the Note on verse 418.—The rocks to which Andromede the daughter of Cepheus was chained, that she might be devoured by the monster which ravaged Ethiopia, by command of Neptune, to punish the presumption of her mother Cassiopœa, who challenged the Nereids to vie with her in beauty.

980. Andromede was released from her perilous situation by Perseus, the son of Jupiter, who, that he might enjoy Danaë, metamorphosed himself into gold:

— For enim tutum iter, et pretens,
Converso in pretium Dæo. HOR. Od. III. 16.

981. Perseus is called *ἀπβουλήτης*, because he borrowed the winged sandals of Mercury.

984. The fiend is Medusa, whose head was struck off by Perseus, and from whose blood sprung Chrysaor, and the horse Pegasus. The head of Medusa had the power of converting into stone whosoever looked upon it.

Who stole upon the Sisters three, and thence
Joyful returned, but ne'er to them returned
Light, nor the guide of threefold wanderings.

Next shall he view the thirsty plains which drink
The summer wave, and quaff rich floods of light,
Asbystes' stream, the mossy beds of ooze,
Where stalled with phocæ, from whose reeking hides
Exhales no Syrian odor, shall he lie.
This for his Helen he shall wear, his bride,
His constant mother of a female line,
His Argive love, his many-wedded dame.

Then shall he wander to Calabrian realms,
Hanging his gifts unto the Queen of Spoils/
The goblet bossed with brass, the shielding hide
Spear-proof, and sandals which adorned his spouse.
From thence to Siris, and Lacinian plains,
Where to Hoplosmia the soft heifer gives
The garden stored with odorous sweets, and plants
Of every bloom; there every maid shall weep
The giant seed of Æacus, the son
Of Ocean's nymph, the thunderbolt of war—
Shall weep, nor wrap around her lovely limbs

989 The Gorgons had but one eye, which each used alternately, but Perseus stole it during the exchange.

992. The plains of Egypt, which are annually overflowed by the Nile.

994. The river Asbystes take its name from the Asbysta, a nation of Libya.

995. Menelaus and his companions deceived Proteus by wrapping themselves in the skins of phocæ or sea-calves, whose disgusting smell is mentioned by Homer:

αἰὼς πολυβένθοις ἔδμεν.

Hom. Odys.

998. Helen had two daughters, according to Lycophron, who calls her

— πορτιν
Διοτὴν πελειεῖν ὠρρενισμένην γυνῆς.

But other authors assert her to have brought forth none but Hermione.

999. Helen, as is well known, was not an Argive, but a Spartan: In the term "Argos," however, the whole of the Peloponnesus is sometimes included, and Homer frequently calls her Ἀργεῖη "the Argive Helen."

1001. The "Queen of Spoils" is Minerva, to whom Menelaus offered up his shield, a brazen goblet, and the sandals of Helen.

1004. Siris is a town and harbour of Lucania. There is also a river of that name.—Lacinium is a promontory near Scylaceum, called Scylletium by the Greeks:

— præterque Lacina templa

Nobilis Deæ Scylaceaque littora tertur.

Ovid. Met. XV. 701.

1006. The temple mentioned in the preceding citation is that which Lycophron asserts Thetis to have dedicated to Juno Hoplosmia, who was worshipped under that name at Elis. Strabo mentions it, and says that it was very rich, and full of votive offerings, "ἀνθηρότατον μυστόν." In this Dionysius agrees.

1008. Achilles, the grandson of Æacus, and son of Thetis.

the brodered vestment, nor the vermeil woof
 Of purpled robes, for to the Queen of Heaven
 Old Ocean's daughter consecrates the shrine.
 Thence to th' inhospitable shore, where feats
 Of blood and wrestling please the cruel king 1015
 (Whom erst Colotis bore, Alentian queen,
 Who joys to wander by Longurus' lake),
 He steers, where fell from Saturn's hand the scythe
 Blood dripping, by Conchea's wave, by plains
 Of green Sicama, by Gonusa's stream, 1020
 The temple's rafters height, which to the wolf
 Clothed in the lion's skin the gallant seed
 Of Cretheus raised, when o'er the seas he flew,
 And fifty heroes filled the wondrous prow,
 And still the shores, where trod the Minyæ, gleam 1025
 With glistening remnants, which no wave can wash.
 No dews, nor showers of thick descending snows
 Hark! how the rocks, which by Teuchira rise,
 Sigh to the mournful echoes of the waves!
 The frequent corpse lies dashed upon the shore 1030
 Where Atlas on his sandy desert stands
 A tower of strength, where Mopsus lies entombed
 Sprung from Titæron, and the broken beam

1014. Sicily, where reigned Erys the son of Venus, who put to death all strangers whom he conquered in wrestling. He gave his name to a mountain, and city, in which was a temple of Venus Erycina.

1016. Venus-Colotis had a temple in Cyprus, and was worshipped in Attica under the name of Colias, which was also the name of a promontory in the vicinity of Phalerum. Κωλιας Ἀφροδίτης ἐπιωνυμία· ἐστὶν ἱερὸν ἐν τῇ Ἀττικῇ. She is called Alentian from Ales, a river of Colophon.

1017. Longurus and Gonusa are lakes of Sicily, and Conchea, which is not mentioned by any other author, is most probably a lake or river of the same island.

1018. Corcyra was called Drepanum, "a scythe," from the instrument being thrown there with which Jupiter wounded Saturn, but Canter is wrong in supposing that island to be the place now alluded to. Lycphron is speaking of Sicily, and of course means Drepanum, a town and promontory of that island, whither Saturn threw the scythe with which he mutilated his father Uranus. The Scholiast, as usual, attacks his author, and accuses him of saying that the instrument which wounded Saturn fell there, "κρονοτομον δρεπανον," whereas Lycphron, by ἄρπη Κρονου, "the scythe of Saturn," may mean that with which he perpetrated cruelty, as well as that from which he suffered it.

1021. The temple of Hercules was erected near the African Syrtes, by the Argonauts under the command of Jason, the descendant of Cretheus: there they are said to have celebrated games, and to have washed themselves in the sea, but the oil with which they had anointed themselves remained on the shore, nor could it be washed away by rain or snow.

1028. Cassandra proceeds to prophesy the shipwreck of Guneus, Prothous, and Eurypylus, near Teuchira (or Teucheria, according to Herodotus and Strabo) a town of Cyrene, which is a district of Libya.

1032. Mopsus the Argonaut, son of Ampycus, and grandson of Titæron

Of Argo decks his sea-beat monument,
Beside Ausigda, where the fattening streams 1000
Of Cinyphus enoble the verdurous soil;
Where erst the dame who fled from Colchis gave
The bowl to Triton, and the massy round
Of chased and chiselled alchemy; for H1,
The son of Nereus, shewed the narrow pass, 1010
And Tiphys steered swift Argo through the rocks.
Then chaunted loud the Go1, "Whene'er a Greek
"Again shall touch this wonderous bowl, whene'er
" The rustic Libyan shall forego the prize,
" Mourn, Afri, mourn; for in thy native breeze 1011
" The Grecian standard floats victoriously."
These threats shall scare th' Asbystæ, they shall hide
The fatal gold deep in the gloomy shades
Of Earth, whither the stormy north shall drive
The prince who leads Cyphæan hosts, and him, 1012
Son of Tenthredon, from Palythium,
Who sways the sceptre o'er Amphrysian streams
And Luryampian towers, and HIM who rules
The snowy plains, where stands the ravning wolf
Stuffed to stone, and all the mountainous hoar 1013
Where high Tymphrestus heaves into the clouds.

1035 A city of Libya on the river Cinyphus Medea, who gave a golden bowl to Triton, the son of Neptune, as a reward for having pointed out to the pilot through what channels to steer the Argo Triton prophesied to the Libyans, that they should become subject to Greece, whenever a Libyan should give back this bowl to a Greek

1041. Tiphys was the pilot of the Argonauts

Quid mihi cum Myris, quid cum Tityonide pinu,

Quid tibi cum patria, nixita Tiphys, mea?

Ov. Heroid. ep. VI. ver. 17

1047 The Asbystæ, as has been already mentioned, were a people of Libya.

1050. Guneus came to the Trojan war from Cyphus, a city of Perrhabia.

Γουνεύς δ' ἐκ Κυφου ἦν πόλις καὶ Περραβίας.

Hom. Cat. 70

Dictys of Crete asserts him to have been killed at Troy.

1051. Prothous, whom Homer calls the ruler of the Magnesians, and son of Tenthredon.

1052. The Amphrysus is a river of Thessaly, near the city Halos. Ovid, in enumerating the principal rivers of Thessaly, includes the Amphrysus.

Multa quoque Apidum placuerunt gramina ripis,

Multa quoque Amphrysi —

Met. VII. 228.

1053. Euryampe is a city of Magnesia.—Eurypylus, who ruled over Thessaly, where was to be seen a wolf, metamorphosed into stone. Peleus killed the son of Psamathe the Nereid, who sent a wolf against his flocks: but at the entreaties of Thetis she transformed it into marble.

— Lapidis color indicat illum

Jam non esse lupum, jam non debere timeri.

Ov. Met. XI. 405.

1056. Tymphrestus is a mountain of the Melonenses, a tribe of Thessaly.

Of these what numbers shall regret the plains
Of *Agonæa*! nor *Olosson's* fields,
Nor *Gonos*, nor *Phalanus*, nor the towers
Of *Castanea*, nor *Perrhæbian* realms, 1060
Nor *Irus*, nor *Echinus*, nor the rocks
Of *Titarus*, nor *Trachis*, shall remain
Unwept, nor shores of *Thessaly*; and still
Lie on the beach their bones, unburied, bare.
ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS. 1065
Where on *Enotrian* shores *Crimissa* rears
Her humble walls, and on the fringed banks
Of *Æsar* looks down, to *Death* shall haste,
Who felt the viper's venom in his veins,
And quenched the burning brand; (for *she* who loves 1070
The trumpet's clang shall give the steel to fly,
And guide the shaft from the *Ææotian* sting
Winged from *his* bow, who burnt by *Dyras's* stream
The maddening *Lion*, from his nervous hand
The *Scythian* serpents hiss, the jarring chord 1075

to whom belong *Agonea*, a city, and *Titarus* which is also the name of a mountain—*Echinus* is a city of *Thessaly* near *Laissa*, as is also *Irus*, and *Trachis*, which, according to *Strabo*, is six stadia from *Heraclea*—“*Δίχην τῆς αρχαίας Τραχίνος περὶ ἐξ σταδίων ἡ Ἡρακλεία.*” *Gonus*, or *Gonnus*, called also *Gonni*, and *Gonusa*, and by *Homer* *Gonoessa* (*ἀπείνη Γονοῖσσος*), is a city of *Perrhabia*, according to *Strabo*, who also mentions as a *Perrhæbian* city *Olosson*, or *Oloosson*, since called *Elasson*. “*Ὀλοσσάν, καὶ ἡ ἑλάνη, Περραιβὴ καὶ πόλις αἰὶ Γονίος.*” *Lib. IX. 303.* *Livy* says that *Gonnus* is twenty miles from *Laissa*, close upon the Vale of *Tempe*. *Phalanus* is a city of *Thessaly*, or *Ipius*—*Castanea*, or, as it is written by *Herodotus*, *Casthanea*, is placed by that historian in *Magnesia*.

1066 *Enotria* is an ancient name of *Italy*

Hinc Italæ gentes, omnisque Enotria tellus.

VIRG. ÆN. VII. 85.

Crimissa is a town in the country of the *Bruttii*, near a promontory of that name—*Stephanus* says it is close to *Crotona* and *Thurium*: “*Κρίμισσα, πόλις Ἰταλίας, πλησίον Κρότωνος, καὶ Θουρίου.*” Near it ran the river *Æsar*, which, according to *Livy*, flowed through the middle of *Crotona*; but after the sacking of that city by *Pyrrhus*, the dimensions of the inhabited part were so much contracted, that the *Æsar* was not included within the walls.

1069 *Philoctetes*, who was wounded in the foot by a serpent, or by one of the arrows dipped in the blood of the *Hydra*. He afterwards slew *Paris*, who is called a *Firebrand*, because, as has been already mentioned, *Hecuba* dreamed that she was delivered of oil. He came to *Italy* after the siege of *Troy*, and built *Clione* on the promontory *Crimissa*, and also *Macalla*.

1070 *Minerva*, to whom is attributed the invention of the trumpet.

• 1073. *Philoctetes*, at the request of *Hercules*, placed him on the funeral pile, near *Dyras*, a river of *Trachinæ*, and received from him the bow which had formerly belonged to the *Scythian* *Teutarus*.

1075. The arrows are compared to serpents, from their length, swiftness, and hissing noise. The resemblance is rendered more exact from the circumstance of the darts alluded to having been dipped in the blood of the

Clangs in the lyre of Death;) upon his tomb
 Crathis shall gaze, where Patareus enshrined
 Commands th' Aëtan fane high-throned, and rolls
 His watery war Nauæthus to the main :
 There shall th' Ausonian tribes, Pellenian bands, 1080
 Destroy the hero, while his arm assists
 The Lindian chiefs, whom far from Carpathus,
 Far from 'Thermydrus' heights, shall Thrascias drive
 To weep and wander through the sad sojourn :
 There by Macella shall the natives raise 1085
 The temple o'er his tomb, and shed the blood
 Of holocausts, and as a God adore.
 And he shall dwell deep in Langarian vales

Hydra, and rendered poisonous. Horace has, if I may so express myself, the *converse* of this simile :

Rumpat et serpens iter institutum,
 Si per obliquum, similis sagittæ,
 Terruit mannos. — Od. III. 27.

Æschylus too calls an arrow *πτερόν ὄφελ*, "a winged serpent."

1077. Crathis is a river of Lucania, near Thurium and Sybaris: it falls into the bay of Tarentum.—Patareus is a name given to Apollo by Horace :

— Qui Lyciæ tenet
 Dumeta, natælemque sylvam
 Delus et Patareus Apollo. Od. III. 4.

1078. Philoctetes dedicated a temple to Aëtan Apollo, because he had at last found a place of rest from his wanderings. Aëtan is said to be derived from *ἀλῆσθαι*, and Patareus from a town of Lycia.

1079. Nauæthus, or, as it is called by Strabo, Neæthus, is a river in the district of the Brutii, flowing between Crotona and Petelia.

1082. Lindus is a city, and Thermydrus a harbour of Rhodes, where the name Lindo is still to be found. This city is mentioned by Homer :

Οἱ Ῥόδον ἀμφιπέμποντο διὰ τριχὰ κοσμηθίντες
 Λίνδον, Ἰήλυσσαν τε, καὶ ἀργυρόντα Κάμειρον.

Catal. v. 162.

'Carpathus is an island between Rhodes and Crete. From Rhodes a colony came to Italy, where they met with great resistance from a number of emigrants from Pellene, a town of Achaia, who killed Philoctetes, while he was in the act of assisting the Rhodians. Strabo bears witness to the fact of a Rhodian colony landing in Italy.

1085. Macella is a city of the Brutii, more generally called Macallia (Holstenius in this passage reads Macalla, on the authority of a manuscript). Canter refers to Varro, to prove that, among the Ionians and Sicilians, Macellus means an enclosure, and thinks that such may be the signification here.

1088. Epeus, the fabricator of the Trojan horse, dwelt in Langaria subsequently to the taking of Troy, and suffered for the perjuries of his father Panopeus: For when the children of Pterelas carried off the herds of Electryon, he promised the hand of his daughter Alcmena to the person who should bring them back. Amphytryo undertook the expedition, in conjunction with Cephalus and Panopeus, and conquered by the assistance of Comætho, the daughter of Pterelas, who betrayed her father from the love she bore to Cephalus. Amphytryo and his soldiers had sworn to conceal

Whose arm shall form the steed, who from the spear
And strife of men with coward hurry starts. 1090
How shall he mourn his father's perjuries,
Who, when the bridegroom on Comætho's towers
Rolled all the thunder of the battle, dared
For flocks and herds, the prizes of the sword,
Swear, falsely swear, by the Cydonian maid, 1095
And thee, great God of spears, who rulest wide
On Thracian hills, or hear'st thou rather King,
Candaon, or Mamertus, lord of war!
Nor this alone, for in his mother's womb,
 Ere heaven had dawned upon his infant eyes, 1100
Round the twin babe he twined the wrestling arm,
For which the Gods with weak and timid soul
Gifted his seed, well knowing how to shine
In bloodless contests of gymnastic skill,
Well fraught with wiles, well stored with subtleties 1105
Of specious art, but in the strife of death
Coward, and trembling at the lance's gleam.
Far from his native home, by Cris's stream,
By Cylistarnus shall he dwell, and hang
High in the temple of the Myndian maid 1110
Mechanic steel, and all those instruments,
By which the pest of imaged beams shall rise,
Leap from the den, and ramp upon our walls
And some shall tread the lone Sicilian shore,
Whither the perjured prince Laomedon 1115

part of the plunder, which oath was violated by Panopeus — Langaria, or as it is called by Stephanius and Strabo, Ligarra is a town of Lucania, to the south of the river Sous.

1095 Minerva Cydonia was worshipped by the people of Arcadia. Pausanias tells us she had a temple in that district. *Εν τῇ αὐτῇ χώρῃ* — *Ἀθῆναι* γὰρ καλεῖται καὶ ἡ Κυδωνία.

1098 The names of Candaon and Mamertus are again given to Mars, in verse 1086.

1099 Panopeus fought with his brother Crissus before either were born. To punish him the Gods caused his son Epeus to turn out a good wrestler, but a coward in battle. (See Homer's *Iliad*.)

1108 Cris, and Cylistarnus, are rivers of Italy.

1111 Aristotle tells us, in his book *Περὶ θαιμασιῶν ἄλλοι σμικροί*, that Epeus consecrated those instruments, with which he made the Trojan horse, in the temple of Minerva situated in Calchida. Minerva was called Myndia, according to Cantar, from a city in Capia.

1113 Laomedon, incensed that his daughter Hesione had been substituted for one of the three daughters of Phrynodamas (see Note on verse 34), sent them to be exposed on the shores of Sicily, part of which island was colonized by the Lastrygones, a nation of Italy, called afterwards Leontini: *Prima Leontinos vastarunt praelia campos,*

Regnatam duro quondam Lastrygone terram. *SIL. ITAL.*
These three daughters were preserved by Venus, and one of them bore to the river Crimissus a son named Egestes or Acestes, who built three cities, Egesta or St. gesta, Eryx, and Entella.

Sent erst the bark which bore the triple charge
 Of lovely maids ; for still upon his soul
 Weighed every word Phænodamas had breathed,
 Still to his eyes his daughter's form arose
 Prey to the ravening orc ; wherefore he bade 1120
 To cast the nymphs unto the savage brood
 Which howl on barren Læstrygonian shores.
 But flying from the solitary strand,
 To soft Zerinthia shall they build the fane
 Who bore the Wrestling King : thence as they roam, 1125
 One shall the River-god Crimissus press
 With fierce embrace, and wrap his limbs divine
 In likeness of a hound : the nymph shall bear
 A wonderous boy, who on Sicanian plains
 Shall build three cities, castellated pride ; 1130
 Who from Idean shores shall bear away
 Anchisès' spurious branch, and in the soil
 Of rich Trinacria plant the budding germ.
 Segesta, thee the sanctities of Heaven
 Have steeped in sorrows ; ne'er to thee shall come 1135
 Joy, nor the voice of song, since Ilium blazed
 Wrapped round with flame ; alone shalt thou deplore
 It's towers and sacred shrines, and heave the sob
 Ceaseless, and groan through ages ; sable robes
 Of woe shall clothe thine habitants, and all 1140
 Squalid with grief, and savaged by despair,
 Dishevelled tresses of entangling curis
 Shall float upon their shoulders, signs of woe.
 By Siris some shall hold Leutarnia's plain,
 Where Calchas, skilled in Sisyphean lore, 1145

Occurrit Acastes

Horridus in jaculis et pelle Liby-tidis ursæ :

Troia Criniso conceptum flumina mater

Quem genuit. — VIRG. ÆN. V. 38.

The Crinissus of Virgil is probably the same with the Crimissus of Lycophron, which is a river of Sicily, flowing into the Hypsa.

1131. Egestes, or Acastes, came to Troy, and took back with him Elymus, an illegitimate son of Anchisès.

1133. The three promontories of Sicily, from which it obtained the name of Trinacris, are Pachynus, Lilybaeum, and Pelorus.

1134. The inhabitants of Segesta continued to wear mourning in memory of the misfortunes of Troy. The use of this dress is confirmed by history.

1144. Leutarnia and Siris are cities of Italy. Siris was a sea-port, attached to Heraclea, situated near a river of the same name ; and Strabo says a tradition existed of its having been colonized by Trojans.

The death of Calchas, after his defeat by Mopsus, has been already mentioned in the Note on verse 498. Lycophron has there asserted that Calchas was buried in Colophon ; and, as usual, the Scholiast accuses him of inconsistency ; but a few lines farther on, the poet informs us that this tomb at Siris and Leutarnia was merely a cenotaph :

Lies hearsed in death, and bleeds his clotted hair,
Where Sins murmurs in his bed, and rolls
O'er Chonia's field his fertilizing wave.
There shall th' unhappy exiles raise them towers
Like those which never more shall they behold, 1150
And build a little Troy; but Rage shall seize
The Laphrian virgin, who shall blow the blast
From her shrill clarion, and collect her might;
For e'en within her fane shall Murder stalk
And slay the sons of Xuthus, and the race 1155
Of Ion, nor shall spare her kindred blood.
Then shall the statue roll her bloodless eyes
To shun th' Achaean wolves, for in her view
Not e'en his fillet saves the blameless priest,
Who first shall dye her altars with his gore. 1160
Some on Tullisian hills, and rugged steeps
Of sea-beat Linus swelling to the clouds,

Ο ΑΓΓΕΛΟΣ ΑΝΑΓΧΗΣ ΚΑΛΥΧΑΝΤΟ ΤΑΦΩΣ

ΔΕΙΝΟΝ ΛΑΓΩ ΑΠΕΙΔΕΙΘΗΡΙΝ.

Verse 1047.

Not is he more successful with respect to Mopsus who was killed in single combat with Amphilochous (see Note on verse 516), for he accuses his author of saying that Mopsus was killed by Hercules, and triumphantly asks how that could be possible, when Hercules had died so many years before, on Mount Oeta. This is a most extraordinary charge, considering that, in the passage under examination, neither Mopsus nor Hercules are once mentioned. The name of Sisyphus was proverbial for knowledge.

Ο ΕΙΣ ΤΩΝ ΕΥΡΥΜΕΝΟΥΧΩΝ, ΠΕΡΙ ΜΕΙΩΣ ΑΥΤΟΥ,

ΠΑΡΕΟΙΣΤΟΣ, ΑΛΛΗΘΕΙΑ ΣΙΣΥΦΟΥ.

THEOG. v. 521.

1148 Cramer asserts, on the authority of Hesychius and Stephanus, that Italy was formerly called Chonia, and thinks the name might have originated from Hercules, who was called Chon by the Phœnicians; but Apollodorus, as quoted by Strabo, tells us that Philoctetes built the city of Chone near the promontory Crimisa, from whence the inhabitants of that district were called Choniæ. “Χωνὴν ἢ πολὺν ὑπερβαίνειν ἀκρας οἶκσαι, ἀπ’ ἧς οἱ ταῦτα καλεῖται οὐλ’ ἔστιν.” Lib. VI.

1152 Minerva. (See Note on verse 418.)

1154 When the Trojans fled to Italy after the taking of Troy, the inhabitants of Crotona, though originally of Achaean extraction, assisted them in an attack upon an Athenian tribe which had settled there, and murdered the fugitives who had fled to the temple of Minerva, whose statue is said to have wept her eyes.

1156 Attica was formerly called Ionia, from Ion or Iacon, the son of Xuthus, (or, according to Stephanus, of Apollo). Ion is supposed by some to be the same person with Javan, the descendant of Noah, the radical letters of whose name in Hebrew may be pronounced Javan or Ion, according to the manner in which they are pointed. Homer calls the inhabitants of Attica Iæones, and Æschylus, and Herodotus, by informing us that they dropped the name, bears witness to the same effect.

1161 Some of the Greeks settled in Thessaly, the birth-place of Cleopatra, Amazon, who, while in search of her mistress Penthesilea, was driven from Italy, where she built a city, and called it by her own name. The Tullisian mountains, and Linus, are in Thessaly.

Bow down their heads to the brave Amazon,
 Who borne on foreign waves round foreign shores
 Shall seek her queen; what time in fields of war 116
 Brass binds her helmeted head, brass round her limbs
 Gleams dreadful to the sun—Th' Ætolian Ape
 Shall wound the martial glories of those eyes,
 As closed in night they slumber, but the spear
 Shall nail the dark deformity to earth. 1170
 These towers, these bulwarks of the mighty maid,
 Crotona's children shall despoil, and slay
 Clete, the queen of Clete. Well I know
 That Laure's sons shall win no easy field,
 Nor cloudless be the tempest: for what troops 117
 Pierced by her steel shall bite th' inglorious dust!
 What clenched hands shall grind the gory soil!
 What sobs of death come bubbling up in blood!
 Some by Terma, where Ocnus
 Rolls down his limpid crystalline, shall dwell 1180
 In sad repose, worn down by bitter toils.
 The bloody Boar, the son of Gorge bold,
 Who drinks Lycormus' waters, and the Chief
 Of feeble spear, who boasts the second prize
 Of beauty, tost on stormy seas shall roam. 118
 For now the North shall rush on frozen wings

1167 When Achilles had slain Penthesilea, on raising her helmet, and discovering her beauty, he lamented his victory, and slew Thersites the Trojan, who had wounded her in the eye. Sophocles, in his *Philoctetes*, differs from almost all other authors in asserting that Thersites survived Achilles. The Scholiast on Homer says that Achilles killed him with a blow of his fist, because he hindered her memory.—Thersites is called an ape on account of his deformity.

1174 The Crotoniata, descendants of Laure, the wife of Croton the founder, after several generations attacked and destroyed Clete, the queen of which city was herself always called Clete. They slew the last of the race, but not till they had severely suffered from her courageous resistance.

1179. Others dwell in Terma, a city of Italy, by the river Ocnus. (See Note on verse 854.)

1182. Thoas and Niobus were driven to Ithya, and afterwards by a southerly wind to Epirus. Thoas was the son of Andriamon and Gorge, and by birth an Ætolian, for Lycormus is a river of Ætolia. He is termed a Boar from his martial spirit.

The bristled Boar in infant gore
 Wallows beneath the thorny shade. GRAY'S BIRD.

1183. Nireus, the son of Charopis and Aglaie, was considered as inferior to none but Achilles in beauty; but he was a bad soldier, and brought but few followers with him to Troy. Homer mentions him once, and only once, in the *Iliad*:

Νῆρεός δ' αὖ Σύμηθω ἄγειν τρεῖς νῆας ἕσασα,
 Νῆρεός, Ἀγλαΐης θ' υἱός, Χερσποιοῦ τ' ἀνακτοῦ,
 Νῆρεος, ὃς καλλίπτος, ἐνὶ φρεσὶ καλῶν ἦν θη
 ἰων ἔλ' ὡν ἀνάντων μετ' Ἀμύμονα Πηλεΐωνα.
 Αἰὲρ ἂν ἀπαθὲς ἦν, ταυρὸς δὲ σ' ἐπέτο λαοῦ.

From Thracian caverns, drive then shattered pine
 Where Libya's sands unwet with morning dews
 Spread barren; now shall Atre's sultry son
 Roam from the South, and fraught with bickering storm 1190
 In dark encounter ride upon the waves;
 Till, bursting from the bosom of the deep,
 Unrotted ridges and Ceraunian woods
 Shall bound the black horizon of the main.
 There long they roam, and drink swift Ias's stream, 1195
 Outcast, exiled, and by Mylæan realms,
 By Crathis shall they wander, by the towers
 Of Colchian Pole, where ITHOSE dwell beside
 Dizerus, deeply flowing stream, whom erst
 The Prince of Corinth and of La sent 1200
 To seek his daughter o'er the waves; they flew
 Swiftly, but swifter fled the bark divine.
 And bore the bride, the willing prize, away.
 And some to Malta, near Othronus isle
 Shall steer, where round the rocks the chafing wave 1205
 Still mrees, flowing from Pachynus shores,
 And Ulyss in hulls, (thines by their names
 I call as yet unnamed,) where the fell son

1193 The Ceraunii, or, as they are sometimes called, Acroceraunia, are
 a continuation of Epirus, part of which country was inhabited by the Mylæes.
 Heuvelius takes its rise in Mount Indus. "ὄρεα ὅτι καὶ παλαιὰ τὸ Πύλον
 αἶμα" Scylax — Crathis rises in Mount Pindus.

1194 Ionia, or Pola, was a city of Istria, built by the Colchians whom
 Theseus detected to recover Medea. They failed in their pursuit, and, in
 consequence, were obliged to return. The story is mentioned by Pliny, who
 observes that in his time it was called Pietas Fide. These exiles are said to
 have given to this city the name of Pola from a word in their language sig-
 nifying a beautiful port.

— Τὸ δὲ ὄρος οὗτο καὶ τὸ
 καλεῖται, ὡς καὶ ὁ Πλάτων, ὁ καλεῖται Πύλον

Fragment CXXIII. cit Strab.

1199 Dizerus, according to Stephanus, is a river of Elyria, καὶ τὸ ὄρος θάλασσα
 "from the search made for Medea."

1200 Aëtes, the father of Medea, was the founder of the city Pæ. The
 Scholiast informs us, that, not content with the sovereignty of Corinth, he
 quitted it for that of Colchis.

1202 The Argos, in which Jason bore off Medea.

1201 Melite, now called Malta, lies opposite to the promontory Pachynus,
 the most southern part of Sicily. Lycophron makes the peninsula long,
 μακρὰν, of which there are other instances to be met with, but it is most ge-
 nerally used as short.

Fertili est Melite, sterili vicina Cosyræ.

Ov. Fast. III. 567

Othronus is an island in the Ionian Sea, between Epirus and Italy.

1207 The Odysseum Promontory, or Promontory of Ulysses, was near
 to Pachynus. There Ulysses built a temple to Hecate, that he might ap-
 pease the spirit of Hecuba, whom he had caused to be toned,

Of Sisyphus reared high the marble fane
 To dead Longatis, and Helonus laves 1210
 The pillared height with coldly flowing stream.
 Eubœa's Wolf, whose unrelenting fangs
 Tore out his grandsire's heart, shall still regret
 Coseynthus' native wave, and on the shores
 Of bleak Othronus dwell; upon a rock 1211
 High frowning o'er the seas he shall indite
 The glozing speech, and with him shall entice
 Full many a mariner; for from his home,
 While the year circles shall Erinys lash
 The murderous wretch, and Justice watch her prey, 1210
 And Furies rising from Ladonian waves,
 Thence shall he roam, and fix the battling snakes,
 And dragon coil implicit; then shall steer
 To famed Abantiæ's towers, Iphocæ realms,
 And dwell upon the shores, and quaff the stream 1220
 Which down Chaonian Polyanthos flows.
 By where the marbles on Ausonius' plain
 Rise, empty semblance of a tomb, and bear
 Their Calchas' name, one of the healing pair
 Shall heap a foreign dust upon his bones. 1230

1209 Anticlea, the mother of Ulysses, is said by some authors to have been pre-empt by Sisyphus when she married Ueretes.

1210 Longati was a name of Helice. It is derived by Pott from *longos*, γῶν, 'from tombs'—Helonus is a river of Sicily, which flows into the sea that name, near Pachynus. "Ἡλόνιος ὁ ποταμός, ποταμός ἐν Σικελίᾳ." Stephani. It is said to imitate the same name of a river, in the same manner as the Nile.

1212 Eupenor, intending to fulfil a servant who was obliging to conducting his grandfather Abas, wased his mind, and like the latter, for the same reason being forced to submit to punishment for a year or two, the usual punishment of homicide among the ancients, he persuaded the chiefs of his countrymen to follow him to Troy, from which he afterwards went to Othronus, but was driven from thence by citizens of Abantiæ, city of Illyricum. Homer however tells us that he was killed at Troy by Hector, and an epitaph is extant "upon Eupenor buried at Troy."

1214 Coseynthus was the ancient name of the Lamos, a stream between Boeotia and Eubœa.

1219 Ceres Erinys was worshipped at Ielphura, a town of Arcadia, near the river Ladon.

1226. Polyanthos is a river of Epirus, which is a district on the eastern coast of Epirus, to the south of the mountains called Actocermina. Apollonius fables that Phaeton fell into the mouth of this river.

Ἡμεῖσες Φαίδων πέσον ὀρμασσο, ἑλίσσας

Λίμανος ἐς προχῶας Πόλυανθεο.

APOLLO.

1228. See Note upon verse 1145.

1229. Podalirius, the son of Asculapius, and brother of Machaon, was buried in Italy, near the cenotaph of Calchas. Thither the neighbouring tribes resorted for oracles, and, wrapping themselves in the skins of mice, awaited prophetic dreams; which custom is mentioned by Strabo, lib. VI. and by Virgil.

In fleecy spoils the curious crowd shall sleep
 Fast by his sepulchre, and dicams divine
 Draw back the veil which clothes futurity
 Wet with Athænus' wave the Daunians pour
 Their soul into the prayer, and call the God 1235
 Loudly, to scatter from his healing wing
 Health on the herd, and busy tribes of men.
 There what a sun shall on the herds burst,
 To banish food, and light them to their graves,
 When from Salungian and Angas tribes 1240
 They claim their chieftain's heritage, the fields
 And fattening furrows of sustaining earth!
 Deep in the tomb, and caverned gloom of Death,
 Aye shall they descend, unwept, unmourned,
 And rooted with horrent stone the Daunian race 1245
 Rouse the rude monument that shall they hold
 The plums beloved, the portion of the king.
 Son of the Boar, who gored with cruel jaws
 The warriors' heart and dyed his tusks in blood.
 Where I impetuous erect with horned head 1250
 Darts from Hipponian hills into the main,

— — — ceterum ovium sub nocte silenti
 Pellibus incubuit stratis, somnosque petivit
 An VII 37

1234 The persons who came to consult the oracle wished themselves
 into the water of the river Althænus, whose name is derived from a word
 meaning "to feel," αἰσθητός.
 1235 Diomedes caused the oil of the Daunians, and prayed that it might
 be a prey to the cultivated by the Ionian husbandmen. (See Note on
 1230.) In process of time, the Trojans demanded the inheritance of
 the land and sent ambassadors, who, after having consulted an oracle re-
 ceived answer "That they should hold the land in perpetuity." These
 demands made their request, but were in consequence buried alive, and
 this was the prediction fulfilled. The Scholiast confounds these persons,
 with the men and women of Greece and
 Troy who were buried by Fabius Maximus in the Roman Forum, and then
 proceeds to attack his author with his usual sagacity and acuteness of
 criticism.

1241 The Salungian and Angas are tribes of Italy

1213 Diomedes was the son of Tydeus, who was mortally wounded before
 Thebes by Melampus. Amphiarus killed the latter, and Tydeus died
 gnawing the head of his antagonist. Tydeus is called a boar because he
 wore the skin of that animal. Adrastus consulted an oracle with respect
 to the marriage of his daughters, Deipyle and Argio. He received for an-
 swer an injunction to give them to a boar and a lion, and, in obedience
 to this command, bestowed them upon Tydeus, who was gored in the hide
 of a boar, and Polynices, who wore that of a lion.

Cui Phœbus generos (inon-strum exitibile dictu,
 Mox ad iperta fides) duo ducente canebat
 Setigerumque suem, et fulvum adventare leonem.

Stat Theb. lib I.

1251 Hippo or Hipponium, was a city of the Brutii, built, according to

shall rise, and scowl upon the Tuscan main.

Thy waves, O Membles, and the barren shores
Of Cymus, shall behold the Grecian barks 1270

Steep mounttully, beyond the Tyrrhene seas

Safe in Lamctus' waters shall they ride,

Ride safe but ne'er return! their crows shall dwell

For ever there, and tread Lucanian shores

O'er these shall Sorrow brood still shall they weep 1275

My forceful spouses, and thy soul embrace.

Some to their realms, then native realms; shall ride

Gallant, and gay, but not for them shall glow

Propitious flames of sacrifice bright

To please Larynthian Cerdylas Such ants, 1280

Such wiles, the mining Hedgehog shall infuse,

Steal to the nests, and in each female bird

Rise fruitful hopes, mordant desire

While impious fires of luring flame shall stream,

And guide their navies on the rocks for still 1285

Revenge sits lurid, since the fatal branch

Bowed its green honours to the scorching steel,

And lies all withering on Methymna's shore

Borne down, and struggling in the bath of blood,

The King of Men shall feel the tangling robe 1290

Twine round his manly limbs in traitorous folds

Inextricably knotted, and shall search

The clasping sutures with unseeing hands

1270 Membles a river of Italy

1270 Cymus, or Corsica (which island is probably meant by the key) was called, according to Seneca, by the Phœnians, who sit towards the island of Marseilles "Phœ delecta, Gæan, qui nunc Massiliam colunt, tunc in insula considerant"

1272 The Lamctus Bay was on the eastern coast of Italy, so called from the river Lamctus, or Lametra, a city towards the south of Lucania. Cassandra concludes here her enumeration of the wanderings of the Greek, and proceeds to foretell their sufferings after their return

1270 Jupiter is termed "Cerdylas" because he is the source of all gain and good fortune, and "Larynthian" from a city where he was worshipped.

1281 Nauplius, in revenge for the death of his son Palamedes, employed himself in corrupting the wives of the absent princes, and exciting their subjects to rebel. The manner in which he lured their fleet to destruction, by displaying false lights upon the Capricorn promontory, has already been mentioned. From his cunning, he is styled an hedgehog, the signification of which animal was proverbial among the Greeks

1286 This "branch" was Palamedes, who was buried at Methymna, one of the five cities of Lesbos.

1289 Lycophron agrees with the Greek tragedians in stating Agamemnon to have been murdered in a bath, but Homer asserts him to have been killed at a banquet, and compares his death to that of an ox at the stall:

— ο — τὰ κακὰ τὰ ἐν βολυφύλλῳ.

1290 Clytemnestra, according to Æschylus, threw a robe over the head of Agamemnon, and then cleaved his head with an axe

1295 This metaphor, which confounds the senses of feeling and sight, is

Then streams, and blood, and battered brains shall dye
 Urn, tripod, laver : hand on hand up-heaved, 120
 The cleaving axe shall lay his warrior head
 Low : from the mad and mangling Lioness
 To Stygian waters, to Tananian shores
 His soul shall wing her melancholy way.
 But I shall lie upon the lap of Faith 120
 Smit by the piercing steel, and in my gore
 Weltering ; while on my neck bowed to the ground
 Shall strike with many a stab, and many a blow,
 The Dragon queen : As on the mountain tops
 The youthful woodman cleaves with sturdy stroke 120
 Cedar, or pine, or knotted oak, so she
 Shall stride infuriate on my bleeding limbs,
 Wreak her mean vengeance on a captive slave,
 And satiate all her savage soul with death.
 With sobs and shrieks my spirit issuing forth 130
 On wings of winds shall seek my wedded lord
 But ah ! I see, I see the Lion's whelp
 Rush from his lair, and ranging for revenge
 Strike his fell talons to the Viper's heart,
 Wash blood with blood, and expiate woe with woe. 1315
 My spouse, the master of the captive mind,
 Though low in death, shall still on Sparta shed
 His influence benign, like Jove adored
 By all the sons of Oebalus ; nor night
 Shall steep my glories in Lethæan dews, 130
 Nor veil my honours, for the Daunian chiefs,
 And those who dwell in Dardanus, shall build
 The fane which rises fast by Salpe's lake ;
 And still, when maiden loath the bridal yoke,

analogous to the Scriptural "darkness which may be felt," and the "palpable obscure" of Milton.

1304. The Dragon queen is Clytemnestra.

1305. This simile of the woodman is borrowed from the Electra of Sophocles :

Μ τὴν δὲ ἰμῶν, καὶ καὶ ἀνέχουσιν
 Ἀγνὸν δούρειον ἔρποντα γένος,
 Σὺ ζώντων ἀνέροφιν ἐπὶ τῇ γαίᾳ.

1312 Orestes, who avenged the death of Agamemnon upon his mother Clytemnestra.

1317 A temple was erected at Sparta to Agamemnon, who was called *Iupiter*, and, *vice versa*, Jupiter was called Agamemnon. This piece of flattery to princes was very common among the ancients.

1319 Oebalus, according to some authors, was the progenitor of Tyndarus and his brothers.

1322. Dardanus was a city of Italy.

1323. Salapia, or Salpe, was a city of Apulia, not far from Canusium, near it was a lake called the Palus Salapina.

1324. When the Daunian virgins were averse to marriage, they prayed

Of chaste delights enamoured) and the song 1325
 Of spousals, and th' obtrusive bridegroom proud
 Of flowing tresses and Hectorean curls,
 But base of blood, or cast in vulgar mould,
 Gracless of form, about their beauteous limbs
 They wrap the sable robe, the garb of fiends 1330
 Fumecles, and dye their cheeks with juice
 Spelled with dark words, and waving high the wand
 Throw their white arms around my wailing neck
 Alas! what floods your tear distilling eyes
 Shall pour! what groans in evil hour shall cause 1335
 The forceful bridegroom, 'midst whose fierce embrace
 Struggling I strove with unavailing strength!
 Unhappy virgins! whom the cruel lot
 Condemns to sad celibacies of woe
 Luvina, Spercheus, ye Boegian streams 1340
 Ye towers of Thronum, ye Pylæ, thian woods,
 Phalorus, Cynus, Narx, Scaphius walls
 Hearth of Oileus, what a weight of woe
 Gyge in Pallis heaps upon your heads
 A thousand years shall roll, and still the lot 1345
 Leap from the fatal urn, through barren plum,
 Wide wastes, and sands washed by the frequent wave,
 Slow shall the maidens wail their toilsome march
 By foreign hands upon a foreign shore

them. In the monument carried by and or staff, and embraced the statue of
 Cassandra, having even by the time of their deaths.

1325. Virgins much distressed by the manner, and suffering it to flow
 upon their bodies, was called Hectorean. Hevelius adds that this manner
 of wearing the hair was called by the Diomedes and Picnians.

1331. Minerva was so much incensed at the rape of Cassandra by Ajax
 the Trojan that she visited the Trojans with pestilence. They consulted the
 oracle of Apollo which commanded them to send two virgins annually,
 chosen by lot, to manure in her temple at Troy and to continue so to do
 for the space of a thousand years. This custom is mentioned by Plutarch,
 who states it to have continued till within a short space of his own time.

1340. Luvina is a city of Boeotia. Spercheus, a river on the southern
 front of Thessaly. Boegius, a river of the Locri Epizephirici, flowing
 near Thronum.

Phalorus is a city of Locri. Cynus is on the frontier of the Locri Opuntii.
 Narx, or Narys, is a city of Locri, the seat of Oileus. Νῆξ, ἡ πόλις Ἀστυ-
 γίου, ἢ Ναρξίου π. ὡς καὶ τὸ ὄνομα ἔχει. — Minerva was called Cybele from
 the Gygean marsh, according to Cantic. Hesychius explains γυγία ὡς
 ὡς ἐν "black night."

1349. The first virgins who came to Troy suffered death from the resent-
 ment of the Trojans, and their ashes were thrown into the sea. The Scho-
 lastic conceives Irun, in the verse

ἡ δὲ ἐκ τοῦ ὄνομα τῆς ὁδοῦ ἢ τῆς ἀγορῆς,
 to be the name of a hill near Troy. Ricard, in his Paraphrase, imagines it
 to be the proper name of one of the virgins. "Erum eris in mare dissipa-

Shall rise the tomb, which tides shall wash away. 1350
 Trees by the lightning blasted, cypress shades,
 Branches, whence never fruits, nor blossoms sprung,
 Shall heap their funeral pyre, Vulcan consume
 The Dove who died upon the Phrygian hills,
 And strew her ashes to the rolling seas. 1355
 The rest shall steal where Sithon's daughter rules,
 Pale as the cheek of Death, and looking round
 Start at each sylvan whisper of the breeze; a
 From hallowed urns shall pour the lustral dews
 Brightening the rich Mosaic, and adorn, 1360
 Low cowering at her shine, the mighty Maid.
 There shall they lurk, a race proscribed, a mark
 For Scorn to point at; for each Trojan eye
 Shall scowl upon the damsels; every boy,
 Youth, or grey-bearded sire, shall seize or stone 1365
 Or axe, or staff hewn upon Ida's hills,
 Or spear of ashen length, or sword of proof,
 And quench the thirstings of his hand in blood.
 O Mother! Mother! neither shall thy fame
 Float on the wings of Silence, but the spouse 1370
 Of gloomy Dis, queen of the triple form,
 Persean Brimo, shall in brutal vest
 Thy members clothe, and limb thee like an bound;
 Around the couch of Sleep with nightly tread
 Stern shalt thou stalk, while from thy glaring eyes 1375
 Gleam terrors, such as in their souls intrix
 Plagues who with torches honour not the queen
 Of Thracian Strymon, and Pheræan plains:
 And on Paphlagon's shore thy cenotaph

bitur velut cuidam Tiaroni accidit." Scaliger translates the passage,

Cinerem procellis ventitabat Mulciber

Columbae ab altis interempto montibus:

from which it is plain that he read not *Τῆς πυρός*, but *Τῆς πύρας*, "a dove," Lycophron so constantly gives the name of Dove to his heroines that this interpretation is adopted in the translation.

1356. Rhætæa, the daughter of Sithon, gave her name to the Rhætæan Promontory near Troy.

1369. It has been already mentioned that Hecuba was changed into a dog by Hecale; which goddess was worshipped under the name of Brimo, or Obrimo. Hesiod teigns that she was the daughter of Perses and Asteria, for which reason she is styled Perseis by Apollonius and Ovid.

1377. Torches were used in the Etruscan mysteries and the sacrifices to Proserpine, in memory of those which Ceres lighted at Mount Aëtna, when she sought her ravished daughter.

1378. Before the extension of the limits of Macedon, the river Strymon was the boundary between that country and Thrace.—Hecate was worshipped at Pheræ, a city of Thessaly, not far from the Pagasan Bay. Cicero mentions it, and adds, that it was possessed of great power. "Pheras . . . quæ erat urbs in Thessalia admodum nobilis." Lib. I. cap. 25. de Divinat.

Shall rear it's sacred marbles; round it Dreams
 Shall spread their wings of soporific shade.
 So wills the lord who by the flowing streams
 Of famed Helorus pours the sacred wine,
 Dedicating the triple queen; for on thy limbs
 In that of the Greeks, he heaved the murderous stone, 1380
 And offered thee, priest of the rites of Hell
 But not in vain, O Brother, not in vain,
 Fight of my life, dear as my fostering blood;
 No, not in vain thy princely care shall pile
 The heap of numerous holocausts, and burn 1390
 Ambrosial incense and ambrosial flowers
 To Him, who sitting on Ophiion's throne
 Looks o'er the world, thee to his native shores
 (Shores hymned by every song, by every Greek
 Voiced tunefully) the grateful God shall bring, 1395
 Where erst his mother wrapped in secret shade.
 (Who, wrestling with the consort of the skies,
 Hurl'd her to night profound) brought forth in woe
 The wonderous boy, what time the Goddess fled
 The bloody banquet of her spouse, and feasts 1400

1382 Ulysses, as has been mentioned above, was the first who cast a stone at Hecuba. He was afterwards rewarded by a temple on the promontory of Pichymus, beside the river Helorus — Hecuba is said to frighten all persons, who neglected to pay adoration to Hecate, in conformity with the mythology, which represented that deity as attended by serpents, and by heres.

Internos erit accutus. — Hor. Sat. I. 3.

he Ophionides and the spirits of those who had been unjustly put to death, are supposed to have the power of punishing and damning the guilty.

Quin ubi penire iustus expiraverit,

Nocturnus occurrit furor,

Pot quique vultus umbra curvis unguibus;

Quævis Deorum est Manum. — Hor. Od. V. 5.

1390 Homer makes mention of the pity of Hector, whose spirit was translated after death to the Islands of the Blest. Between the arms of Brass and Iron, Hezod places a fourth generation of heroes, some of whom he says were killed by the Greeks others at Troy, ἡ δὲ τῶν ἀνδρῶν ἀναστασις. These were placed by Jupiter in the Happy Isles, at the extremity of the earth, or, as Milton phrases it, "The earth's green end."

ἡ δὲ ἀπονῆσι καὶ ἡ ἀναστασις τῶν ἀνδρῶν, — ἡ ἀναστασις,

Ἐν μὲν περ νῆσοις. — HESIOD

These fortunate regions the Scholast does us the honour to tell us are the British Islands, about which he relates several most marvellous anecdotes.

1392. The throne of Jupiter was formerly filled by Ophiion and Eurynome: they were dispossessed, and hurled to Tartarus, by Saturn, and Rhæa the mother of Jupiter. Ophiion is mentioned by Æschylus, Pindar, and Apollonius.

1400 Saturn, that he might not be in his turn expelled by his own chil-

Infanticide ; but not the tender limbs
 Of his own son the cruel father crushed,
 Of his own seed the murderer and the tomb,
 But glutted down the stone, and luten folds :
 Of swaddling robe : there in the blissful isles, 1405
 Shores of the Blest, with heroes shalt thou dwell,
 Beneficent in death, for the sown race
 Of Ogygus shall hear the Voice divine
 Sound from Terminusian Lepseus, healing God :
 And burst the carments of thy tomb, and bear 1410
 To lands Aonian and Calydnus' towers
 Thy saviour bones, when battle shall deface
 Their fields and shrines of Teneus destroy ;
 And still with songs and sacrificial blood
 Thee shall th' Ectem like a God adore. 1415
 To Cictan Gnossus, to Gortyna's towers,
 Shall roll the tide of slaughter ; Ate there,
 The bridemaid of my nuptials, shall o'erwhelm
 Thrones and dominions, Not in vain the bark
 Bounds on the surge of the careering wave 1420
 To bear the manner, whose subtle wiles
 Shall twine round Leucus, guardian of the realms ;
 Then shall he spare nor blood of infant babes,
 Nor Meda, beauteous queen ; no, nor the charms
 Of Chisthera, which th' unhappy sire 1425
 Had promised to the Dragon whom he nursed ;

dren, devoured them as soon as born. Rhea secretly placed Jupiter under the care of the Curetes and Corybantes, and gave to Saturn a stone wrapped up in swaddling-clothes.

1108. Ogygus, the son of Neptune and Alstia, was one of the ancient kings of Boeotia. The inhabitants of Thebes are said to have sprung from the dragon's teeth which were sown by Cadmus. They consulted the oracle of Apollo, while their city was suffering from pestilence, and were commanded to bring the bones of Hector from Phrygia to Thebes.

1409. Apollo is called "Terminusian," from Terminusus, an herb used in medicine.

1411. Boeotia was formerly called Aonia—Calydnus was a king of Thebes.

1413. Teneus was the son of Apollo and Melia: he had an oracle and temple near Thebes.

1415. The Ectem, according to Pausanias, formerly inhabited Boeotia. Nonnus, in his Dionysiaca, gives the name of Ectem to the Theban chiefs.

1416. Gnossus and Gortyna are two of the principal cities of Creta. "Πολις ἑστὶν ἐν τῇ ἡ, τῇ πελοποννησίᾳ, μέγισται δὲ καὶ ἱερῆαι σκῆπτρα τρις, Γνωσσοῦ, Γορτυνῆς, Κυδωνίας." Strab. lib. V.

1422. When Idomeneus sailed to Troy, he entrusted his kingdom and family to the care of Leucus his adopted son, and promised, on his return, to give him his daughter in marriage. Nauplius sailed to Creta, and persuaded Leucus to seize on the government, and put to death Meda and Chisthera the wife and daughter of Idomeneus.

But all shall die where rears her hallowed porch
Great Onca Pallas, in her very fane
Die by his hand, and welter in their gore.

“ Visions of glory, crowd not on my soul ;” 1430

Immortal sons of an immortal sire,
Bound on your brows (so valour should be crowned)
The laurelled meed of conquest shall entwine ;
O'er earth and seas extends your dread domain,
Powerful of realms ; o'er empires and o'er waves 1435
In solemn majesty your sceptred hand
Rules far and wide, and shakes the conquering spear.

Not yet, my country, no, nor yet thy fame
Shall fade in darkness ; such a martial pair,
Twin Lions, shall my Kinsman leave, who springs 1440
From Chæras and the Castnian Queen, well skilled
To pour the Ionied words, or guide the war ;

1437. Ceres Elymus was worshipped at Onca, a city of Arcadia. The Scholiast explains the goddess Onca to mean Ceres, and tells us that she was so called from Onca, a town of Arcadia ; but Æschylus, in the *Seven against Thebes*, gives the epithet Onca to Minerva :

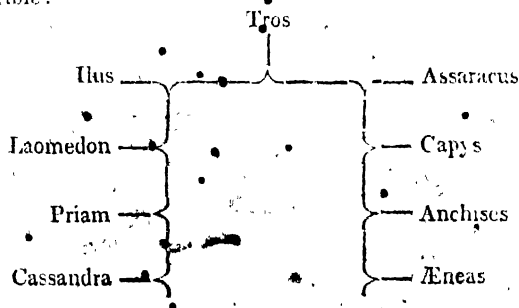
Ἰπάρκτος ἄνθρωπος, γένετο δὲ τῆς Ἰχθυοῦ
Ὀγκὸς Ἀθηνῆς, ὅτι βοῇ περιστάται. Ver. 492.

And afterwards,

Ἡρώτην μὲν Ὀγκᾶ Πηνελόπεια, ἡ δὲ ὀρχήστρεσσιν,
Ἡρώτην γένετο κ. τ. λ. Ver. 507.

The Scholiast upon this passage informs us that it is an Egyptian or Phœnician name, given to Pallas by Cadmus, when he came to Thebes in obedience to the oracle of Delphi. Fictitious inscriptions have been palmed upon the world, in which mention is made of the goddess Onca or Oga ; but the forgery has been detected, and most ably exposed, by R. P. Knight, in his *Analysis of the Greek Alphabet*. The quotations from Æschylus have influenced the Translator to adopt the interpretation which confers the epithet on Minerva ; but it is difficult to decide in a mythology, where the appellations and attributes of the Goddesses are so much mixed and confounded ;—a circumstance which will not surprise those who have been accustomed to consider them as one and the same, “ πολλὰν ὀνομασίῃν μορφήν μιν,” and as representing the passive principle of nature.

1430. Cassandra foretells the power and extent of the Roman empire, its origin from Æneas, and the birth of Romulus and Remus, whom she calls Twin Lions. Æneas was kinsman to Cassandra, as will appear from the following table :



Who to Rhæcelus first shall fare, and dwell
 By Cissus' heights, where the Laphystian maids
 Exult, and rear their Minallonian horns. 1441
 Him from Hæmopia shall the 'Tuscan wave
 Receive, and Ligeus, from whose smoking founts
 Springs out the boiling stream, and Pisa's towers,
 And green Agylla crowned with snowy herds
 With him the Foe shall mix his friendly host, 1440
 Pledge of their plighted loves, and bend the knee
 To Powers unseen; and white an oath in heaven,
 The wandering chief, who o'er the pathless tracts
 Of land and seas explores his anxious way
 With him the princes (sons of Mysia's king, 1442
 About whose struggling limbs the God shall twine
 His tendrils, and break short the spear) shall lead
 Their armies, Iarchon and Tyrrhenus, spring
 Celestial seed, from great Alcides' loins
 Then shall he view, while famine frowns around, 1440
 The tables crushed by hungry jaws, and know

1441. Venus is styled Castnian, from Castina, a city of Magna Græcia and Choras, from the hogs sacrificed to her by the Argives; or perhaps the epithet was applied to the Venus *Πανταλίου, χερσον* in Greek being synonymous with *το αιδόιον γυναικίον*.

1445. Rhæcelus is a city of Macedonia, and Cissus, according to Cæsar, is a mountain of that country, but Strabo mentions it as one of the villages of which the inhabitants were transferred to Macedonia by Cassander.

"Μισοκιστεῖς" - μὴ τὸν χῶρον εἰς αὐτὸν οὖν καὶ ἄλλοι, *Strabo lib. VII.*

1444. The Bacchantes are called Laphystian maids from Laphystia, an epithet of Bacchus, said to be given to him from a mountain in Bœotia.

1446. The text of the original reads "Hæmopia" and Pausanias says that the Hæmones occupy a village in Bœotia, but Lycophron is now speaking of Macedonia, and Stephanius quotes this verse to prove that Hæmopia is a district of that country. "Ἀλμωπία, χερσον τῆς Μακεδονίας." The Hæmopiae are situated to the north of the river Panyassus, at the junction of the ridges of Scardus and Hæmus. They are called Hæmopia, Hæmoia, or Hæmopes.

1447. Ligeus is a warm spring of Italy.

1448. Pisa or Pissa, as it is called by the Greek authors, but by the Italian Pisa, in the plural number, is a city between the rivers Arno and Auser. It was built by the Pisæi, or Pisatæ, who came from a district of Elis named Pisatis. Some authors think that Pisa was the ancient name of Olympia.

"Ολυμπία, ἡ προτιον Πισθ' λεγμένη. *STEPH.*

1449. Care was built by the Greeks, and anciently called Agylla. It was under the government of Mczentius, the king of the Etrurians, and at no great distance from Rome, on a small river which runs nearly parallel to the Tiber.

1450. "The Ice" is Ulysses, who entered into a treaty with Æneas, in which he was joined by Iarchon and Tyrrhenus, the sons of Telephus the king of Mysia, who, stumbling against the roots of a vine, was wounded by Achilles. (See Note on verse 247.)

1459. Telephus was the son of Hercules and Lige.

1461. This alludes to the prophecy given to Æneas by the harpy Celano; viz. that his associates should be compelled by famine to consume their very

The voice of seers, and own the prescient God.
 As many porkers as the fruitful womb
 Of her produced, who from th' Idean hills
 Sailed on the deep, and gave her brood to breathe 1465
 Thrice ten this air of life, so many towers
 Shall rise beneath his forming hand, and frown
 O'er Latium's realms, and Daunia's martial sons;
 And in the fane the sculptured brass shall stand,
 And thick the bristling progeny shall throng, 1470
 And seem to draw the stream; the marble roof
 Shall rise to Myrthian Pallas, and around
 His Household Lares press the sacred floor,
 Gods of his love; for from the smouldering flame
 He saves nor spouse, nor children, nor the gold 1475
 Of garnered stores, but in his sinewy arms
 Snatches their unaged forms, and with them bears
 His aged sue, and wraps them in his robe.
 For when the doos of war shall feast on death;
 Blood happy, when the leaping shall give 1480
 Our fields and fair possessions to the foe,
 Him, him alone, shall they permit to cull
 From the piled heaps whatever is next his soul:
 Such reverence e'en from foes his pious love
 Shall win. He bids, and straight the towers arise 1485
 Which every hand shall hymn war-proof, of night
 Invincible, while flows the tide of Time:
 And high the walls shall rise by Circe's wood,

Heus, when prediction was fulfilled by the soldiers eating the cakes, upon which every hand laid their provisions.

Heus! etiam mensas consumimus, inquit Iulus

VIRG. ÆN. VII. 116.

1166. This passage is translated in conformity to the interpretation of Menstrus. Lycophron never could mean that Æneas built thirty cities: he must mean thirty towers on the walls of Alba Longa. Virgil tells us that city was built in commemoration of the white sow and litter which Æneas discovered; but Lycophron asserts that hero to have brought her from Troy, and adds the epithet *αἰαίαν*, "black," which, unless it mean delighting in mud, is repugnant to all other authors. Nor is this interpretation overthrown by the circumstance of Alba having been built by Ascanius. In prophetic language, persons are said to perform whatever is performed by their descendants: in like manner, a few verses below, Æneas is said to have built Rome.

1177. Æneas preserved his father and household-gods from the conflagration of Troy, but lost by the way his wife Creusa. (See Virgil.)

1484. The piety of Æneas made such an impression upon the Greeks, that they permitted him to retain all his possessions, no part of which was exposed to plunder. "Οἱ πολέμιοι μόνον ἔλαβον, ὡς ἐπαύτησαν ἐν Τροίᾳ ἰδοῦσαν μὴ συληθῆναι." Xenoph.

1485. Rome, which was founded by the descendants of Æneas.

1488. The Circean Hills are in Latium, not far from Alba, according to Eustatius. Near them was the city Circeii, colonized by Tarquin the Proud.

Æetes' port, where from the stormy main
 Rested swift Argo, by the Marsic Lake 1190
 Of Phorce, by Titoman waves, which hide
 Their sapping waters in the gloom of earth,
 And by Zosterian mountains, where the fane
 Echoes the sounds which from the Sybil's lips
 Flow fearfully, and rears its roof of stone. 1195
 Such woes shall they endure who storm these towers:
 And if they give, shall they not feel despair?
 When did Prometheus' mother ever love
 Sarpedon's nurse, since flocked between their shores
 The seas of Helle, since the jostling rocks 1200
 Rose dreadful, since the inhospitable wave
 And Salmydessus roared on Scythian strands
 There where Maotis sleeps, and Tanais cleaves
 The stagnant lake, upon whose frozen shores
 The unfled tribes with chilled and painful step 1205
 Stalk on in ice, and pace the snowy marle?

1489. Æetes was an harbour of Italy, into which the Argo entered, then Jason and Medea might be purified from the murder of Apsyrtus.

1491. Phorce is a lake in the country of the Marsi.—Titan is a river near the Circæan mountains, which falls into an abyss.

1493. Zosterium is a mountain of Italy, in which is the cave of the Cuman Sybil Phemonoe.

1496. Cassandra having foretold the misfortunes which must follow the rape of Helen, enumerates the wars between Europe and Asia, beginning with the rape of Io by the Phœnician mariners.

1498. Asia, according to some authors, was the wife of Iapetus and mother of Prometheus, and gave her name to the continent. Herodotus however calls her the wife of Prometheus, whom Hesiod affirms to have been the son of Iapetus and Clymene.

1499. Europa, from whom Europe derives its appellation, was mother of Sarpedon by Jupiter.

1500. Lycophron enumerates the boundaries of Europe and Asia, which he says are, The Hellespont;—The Symplegades, which, from appearing to join and separate as they were viewed under different aspects, were fabled to meet and crush the vessels which attempted to pass between, (the rocks were also called Cyanæ, and were situated at the entrance of the Black Sea);—The Euxine or Black Sea, which was formerly called Æxenus, or Inhospitable, either from the ferocity of its borderers, or the dangers of its navigation

Ἐχθρὸν ἕνεος ναύτησι, καί τε τοῦ ἁγῶν. ÆSCHYL.

This name, from the inhabitants of the coast becoming more civilized, or perhaps from motives of superstition, was altered to "Euxine," signifying the reverse.

1502. Salmydessus, a gulph opening into the Euxine; and the Tanais, a river running into the Maotic Lake, through the country of the Sarmata. This river Dionysius makes the boundary between Europe and Asia.

Εὐρώπην δ' Ἀσίης Ταναὶς ἀπὸ μίσησιν ὀρίζει

Πρὸς Ὀρίην.

Ver. 14.

Caused by the mariners, the Carian wolves,
 Who bore then prize unto the Memphian king,
 The Heifer maid, who cropped the tender flowers
 Where humid Lerne spreads her swamps around. 1510
 Then Discord waved her torch, and reared on high
 Flames of immortal hate, still neer to cease,
 Rage neer to cool; for straight the Idæan Boar
 In dire reprisal seized upon the maid
 In gallant triumph the sculptured vessel flew 1515
 Lightly on Ocean's wave, the figured Bull
 High on the prow drove back the dishing surge,
 And swift the virgin of Sarpis bore
 To Dictæ's hills, and on the Cretan lord
 Bestowed the lovely maid, the captive bird 1520
 Shall War then sleep? Shall this then sate the soul
 Of swelling Anger? Teucer, his host,
 With him Scamander, Cretan sire, and leaps
 In dead mix down on the Phrygian sands,
 Wining with earth-born foes: Dardanus 1525
 Shall wed their seed, the noble maid of Crete,
 Anisba, mother of my kindred line.
 Again rush forth the famished Wolves, and seize
 The faithful fleece, and charm the Dragon guard
 To sleep; so bids the single-sandaled king. 1530

but a few lines below he tells us that by some the boundary was fixed at an isthmus between the Cyprian and Egyptian seas. Herodotus brings Europe as far south as the Phasis, and Pliny tells us that the Europeans extend from the Phasis to the Columns of Hercules. *Μελίς* Ἡρακλίων ὁ γὰρ ἄνθρωπος

1510 Certain mariners from Caria, a city of Phœnicia, sailed to Argolis, and bore off to the daughter of Inachus, then carried her to Osiris, the King of Egypt. In mythology she is said to have been ravished by Jupiter, and transformed into a heifer, in which form, after many wanderings, she arrived in Egypt, and became the goddess Isis.

1510 Teucer is a marsh near Argos.

1513 The Minotaur, to whose cure Jupiter was committed by Rhea, retaliated by subduing from Crete to Sarape (called also Sarpis or Sirept) a city of Phœnicia between Tyre and Sidon, whence they brought back Europa in a vessel whose head was ornamented with the figure of a bull. From this circumstance the poets have feigned that Europa was carried off by Jupiter in the shape of a bull. See Moschus, Horace, Anacreon, &c.

1516 Dictæ is a mountain of Crete.

1523 Not contented with this achievement, Scamander the Cretan, and his son Teucer, invaded Phrygia, where they settled, in obedience to an oracle, which commanded them to found a city on the spot where they should be attacked by an earth-born enemy. While they slept, the leather of their shields was gnawed by mice, and thus was the prophecy fulfilled.

1527 Anisba, or Bitia, was daughter to Teucer: she married Dardanus, from whom, in regular succession, descended Erichonius, Tros, Ilus, Laomedon, Priam, and Cassandra.

1528. The adventures of Jason in Colchis are too well known to require illustration.

Who to Libystian Colchis won his way
 Fearless, and drugged the sopotific bowl,
 And ploughed th' enchanted earth, and to his yoke
 Bowed down the monsters, brazen footed bulls,
 Whose voice is thunder and whose breath is flame; 1535
 Thence bore the fleecy gold, (but in the rear
 Revenge scowled on her prey,) and with him fled
 The Lamb, whose white a brother's blood shall dye,
 And children's slaughter on her bosom reck
 On glides the speaking oak, instinct with thought, 1540
 Whose vocal beams upon the waters fly
 Self-moved, self winged, and prescient of the port.
 With stubborn strength who heaved the huge rough stone,
 Thence took thy father's sword, and belt where hung
 The dreadful steel, for whom, unhappy seed 1545
 Of Phœbus, rises high the Scyrian rock;
 Whence, whirling down, thy mangled limbs shall lie
 Unhonoured, unlamented, unurned,
 With thee shall come the Lion whelp who drew

1531. The Libystini, according to Stephanus, are a people near Colchis for which reason the Translator has preferred the reading Λιβύη to the Λιβύη of the text, to support which it is necessary to suppose the Colchians to have been a Libyan colony. None of the more modern commentators have noticed the epithet μονοσχηπιδες, "single-sandaled," in the preceding line: the following is said to be the reason of the appellation. Pelias having seized on Iolkos, the birth-right of Jason, the latter was forced to fly: the usurper consulted the oracle, and required for answer a caution to beware of the stranger with one sandal. Soon afterwards, at the festival of Neptunus he observed Jason, who had lost one of his sandals in crossing the river Anaurus. Pelias inquired of him in what manner he would get rid of a person of whom an oracle had cautioned him to beware: he replied, "by sending him in quest of the Golden Fleece." Pelias in consequence dispatched him upon that expedition. Philostratus alludes to this story in the twenty-second epistle: *Κρηιδά ἐνσχιδῖναι τῷ φίλματι εἰς ἀντιόχου σὴν ἑσθλὴν ἀγῆ*.

1539. The Lamb is Medea, who slew her brother Apyrus, and her children by Jason.

1540. The ship Argo was built of the celebrated oracular oaks, cut down in the forest of Dodona from her mast proceeded voices and prophecies, according to Orpheus and Apollonius. Lycophron tells that she knew her course. In like manner, Alcinous, in Homer, asserts that the ships of the Phæacians flew spontaneously upon the waters.

1543. Ægeus, the father of Theseus, left with Athina a sword, belt, and slippers, and coerced them with an enormous stone; at the same time he left orders that when Theseus could raise the stone he should immediately proceed to the court of Athens.

1546. Theseus, in the latter part of his life, took refuge with Lycomedes, in the island of Scyros, one of the Cyclades. Lycomedes fearing that he might be involved in his misfortunes, treacherously led his guest to the summit of a cliff, and threw him headlong into the sea.

1549. Theseus invaded Scythia jointly with Hercules, and bore off the son of Hippolyte the queen of the Amazons, and afterwards the queen her-

The milky globes which swell on Juno's breast, 1550
 Who seized the girdle, raised the double storm
 Of war; for far from high Themiscyra
 He bore the zone, and what of love the zone
 Rounded, Orthosia, joying in the bow
 And shafts of missile might: but on shall come 1555
 Her kindred vulturs, like a cloud of night,
 Breathing revenge, from Telamus shall come,
 Eris, and Lagmus, and Thermolon's stream;
 Thence rush by Danav's wave dark as the storm,
 And spur their Scythian steeds, and on the sons 1560
 Of famed Erechtheus and the Grecian host,
 Pour the loud shout of battalious delight,
 Throw down the leaguered towers, and roll the tide
 Of ruddy flame o'er all Mopsopia's field.
 Then rules o'er Thrace and Charadræan plains 1565
 My warlike ancestor, who fixed the bounds
 Where Peneus flows; to him each realm shall bow
 With fettered arms and chain-encircled neck,
 Brilliant in bravest youth, the mould of form,
 Veins rich with noble blood, a soul of fire. 1570
 Shall Greece then sleep? Six vessels sail: and now,
 The perjured to dethrone, the proud to whelm,
 Th' Avenger comes.—Who stands upon the prow
 Clad in the lion's robe? He stands whom soon
 In dread divan and council of the skies, 1575
 His might revolving in her altered soul,
 Shall Gorgas raise,—a God among the Gods.
 From Tmolus' heights the Hawks expand the wing,

see, to whom Lycophron gives the name of Orthosia, which properly belongs to Drina, who is called Orthosia, or Ortina, from a mountain of Arcaha.

1552. Themiscyra is a city of Paphlagonia, inhabited by Amazons.

1556. In revenge for the rape of Hippolyte, the Amazons invaded Attica, which was formerly called Mopsopia.

1558. Eris, Lagmus, and Telamus, are mountains of Paphlagonia.

1565. Charadra, Chalasra, Canastra, or Galadra, are said by Canter to be either the same place, or to be confounded with one another. Chalasra and Canastra are names met with in Macedonia. Charadra is said to be a city of Phocis; but, in another place, Lycophron gives the epithet *ἡρωικός* to Alexander the Great.

1566. According to Herodotus, Ilus extended the Trojan empire over Thessaly and Thrace, as far as the river Peneus. (Herodot. Polyhymn.) Some ascribe this achievement to Laomedon.

1571. Hercules invaded Troy with six ships, and vanquished Laomedon, who had refused to give the stipulated reward to Apollo and Neptune.

1577. Juno is denominated Gorgas *κατὰ τὴν γοργαίαν*, "from her power of producing affright."

1578. Tyrrhenus and Lydus deserting Cympeus, Pactolus, and Tmolus, of which the first is a village, the second a river, and the third a mountain of Lydia, quitting the Gygean Lake, where inhabits Vipera the consort

And dash from Cympsus, from Pactolian streams
Sanded with gold, and from that horrid lake 1580
Where Typhon's consort, caverned round with gloom,
Sleeps on the blasted rock ; thence on they rush
By fair Agylla, nurse of snowy herds,
And break their spears with those who boast the blood
Of giant sires and with Liguria's race : 1585
O'er Pisa Conquest waves her crimson wing,
And all bow down beneath the sword who dwell
From Alpine ridges far as Umbria's plain.
The Firebrand gleams, and kindles Discord's torch,
Beneath the ashy steep the sleeping flame 1590
Rouses ; then Rhyndacus beheld the bowl
By Grecian hands deep-dipped within his flood :
But Greece shall well revenge, the venom'd sting
Shall rankle round her heart, then twice and thrice
Shall she repay, and desolate our shores. 1595
First He, who boasts, Lapersian King of Gods,
Thy name, descends, from whose avenging arm
Red, as he moves, shall blaze the bickering flame :
With him, with him I rush unto the shades,
And as I walk among the dead, shall hear 1600
A voice cry loud unto the dark sojourn,
ONE WOE IS PAST !—ANOTHER WOE SUCCEEDS !
Second the chief (whose father died enwrapped
In meshed toils, e'en as the finny brood,
Sons of the Wave) shall burn the foreign flame 1605
With many-languaged hosts ; for thus ordained
The healing God, and poured the Voice divine.
Third shall the offspring of the peasant King

of Typhon and mother of Chimæra, settled in Italy, whither had come the Thracian giants, who afterwards inhabited the Pithecusæ.

1583. Cære, near Rome, was anciently called Agylla.

1586. Pisa is a city between the rivers Arnus and Auser. (See Note on verse 1448.)

1589. Paris, of whom, when Hecuba was pregnant, she dreamed that she was delivered of a firebrand.

1592 The story of Menelaus coming to Troy to sacrifice at the sepulchres of Lycus and Chimæreus has been related in the opening of the Poem.

1596. Jupiter, as has been already mentioned, was sometimes called Agamemnon, and *vice versa*.

1599. Cassandra was murdered by Clytemnestra at the same time as Agamemnon :

Οἰκτροτάτην δ' ἤκουσεν Πριάμοιο θυγατρὸς
Κασσάνδρης, τῇ κατὰ Κλυταιμνήστρην δολομένην
'Αμφ' ἑμοί. ————— HOM. Odyss.

1603. Orestes, who, after the death of Agisthus, went to Tauris in obedience to the oracle, and brought back the statue of Diana. This account is not strictly consonant to that of the Tragedians.

1608. Codrus, king of Athens, when that city was attacked by the Lacedæ-

Iure the Branchesian Maid to give the seal,
And temper with the stream the ductile earth ; 1610
Shall found the Phthian monarchy, and slay
The host of Caria's mercenary sons

Fourth shall Læmonian offspring, Dymas' seed,
Race sprung from Codrus, sons of Cytinum,
Rush from the hills of Satnūs, Thngrus plain, 1615
And the broad Chersonese, where Æthou dwelled

Abhorred by Ceres, father of the maid
Of changeful form, whose daily subtleties
Soothed the fell faune of her ire, who ploughed
The barren borders of another's land. 1620

But swift the Phrygian swoops to his revenge

Læmonius, having learned from the soothsayers that that nation should conquer whose king should fall in the contest, disguised as a peasant issued forth from the gates, and provoked one of the enemy to put him to death. By his descendant is meant Neleus

1609 Neleus, in obedience to an oracle, requested of the daughter of a potter to give him some clay tempered with water, pretending that he wanted it for a seal, for which purpose the ancients made use of argillaceous earth. Among the Eastern nations, to send earth and water was a token of submission, and we find that Xerxes requested it of the Grecian States as a proof of obedience to his authority

1612 Cyma, of which country the Phthians are a tribe, was called Branchesia, from Branchus, who built a temple at Miletus. The Carian soldiers were the first who served other states in the capacity of mercenaries—Here follow, in the Original, three lines, relating to Peio the daughter of Neleus, which are omitted in the Translation

1613 Dymis was king of the Dorians, who are called "Læmonian offspring," from Lænon a mountain of Perrhæbia—Cytinum, or Cytinium, is one of the cities of the Douca Tetrapolis mentioned by Strabo. Πολιτις Ἰσχυρὸν Ἐριεον, Βοιον, Πινδον, Κυτινον—Satnium is a fountain, and Thngrus a city, of Icaria

1616 This is the Thessalian cut down a tree sacred to Ceres, who punished him with perpetual hunger. Having reduced himself to utter poverty in appeasing the cravings of his preternatural appetite, he sold his daughter Mestra, who had previously transformed herself into the shape of some animal—a power which she had obtained from Neptune. Mestra resumed her former shape, and returned to her father, who by these means supported himself for some time. He is called Æthion, from αἶθα, "to burn." See Ovid Metam

1620 This expression seems analogous to that in the Psalms,

אם תשכבן בין שפתיים

if the Septuagint have rightly translated it by *ἐν κρημνοῖς ἀναμεισθὲν πτωχότητος*, "Though ye have lien between the indentances." In our English Version it is rendered "Though ye have lien among the pots," but the discrepancy of the Chaldee and Arabic Versions may perhaps make it probable that this resemblance proceeds solely from a mistake. If the Seventy are correct, the expression seems to have been used proverbially, to denote the most abject state of poverty

1671 Cassandra prophesies that Midas the king of Phrygia shall revenge the death of his sister Cleopatra (the particulars of which are quite unknown) and desolate Europe, which contingent received its name from Europa the

Then Famine shall devour each blade, and on
 The locust armies warping, on the bark 1650
 Of oaks shall batten, nor the olive boast
 Her verdant honours, nor the river roll
 His undiminished tide, so oft shall Thirst
 Dip her insatiate goblet in the stream :
 High o'er their heads a sleet of arrowy shower 1655
 And Iron clouds shall canopy the globe .
 With dreadful shade, veiling the light of heaven :
 And now he rushes like the crackling flame
 Rolling through ripened corn the ruddy wave ;
 Till fading, falling, as the Loerian rose 1660
 Of short lived bloom, a beechen skiff shall hide
 The Monarch, trembling like a maid who runs
 To sheltering darkness and the silent cave,
 Scared by the brazen gleamings of a sword.
 Then woes, and wars, and wasting tides of blood, 1665
 Shall sweep conflicting armies from the world ;
 For some in plains shall bow their heads to death,
 And some on ridges of the mountain rock,
 And some on seas shall sink beneath the wave,
 All murdered : nor till then shall grisly War 1670
 Sheath his fell sword, and break his iron car,
 Till sprung from Dardan seed from Æacus,
 Thesprotian, Chaladraan, forth shall rush
 The Lion form, and ranging for revenge

1655.

Κύματα δὲ τοῦ ποταμοῦ καὶ τοῦ ποταμοῦ
 ὅτι, ὡς οὐρανὸς.

“Clouds of arrows buikd from afar shall *stand* over their heads.” It is remarkable that Lucan has precisely the same expression:

——— *Stant terrea cœlo*

Nubila. ———

This is not so correct an image as that of Gray, who represents the arrows as a descending sleet.

1657. For the word $\pi\epsilon\pi\eta$, which is explained by the Scholiast to signify “the sun,” the Commentators would substitute $\pi\epsilon\pi\eta$, which by some authors is applied to that luminary. It is true that $\pi\epsilon\pi\eta$ is to be met with in no other author, but that is no proof that it was not written by Lycophron, who has not scrupled to use $\gamma\acute{\upsilon}\alpha\mu\alpha\varsigma$, $\lambda\acute{\alpha}\rho\iota\varsigma$, and $\pi\iota\tau\eta\varsigma$, which are not to be found elsewhere. The word is perhaps of Persian origin; for when mentioning the disasters of a Persian army, our author may be supposed to have given a Persian name to a Persian Deity. “Bér” in the modern Arabic and Persian languages signifies “a globe:” if adopted by a Greek, he would give a Greek termination to this monosyllable, and it would be the nearest approximation he could make to the sound of it’s initial, for B was probably pronounced soft, like our V.

1672. The following verses allude to the predominance of Alexander the Great. By his mother’s side, he claimed a descent from Æacus and Dardanus.

1673. Olympias, the mother of Alexander the Great, was an Epirote, for which reason he is called “Thesprotian,” from Thesprotia, a district of Epi-

- Spring from his lair, and lap his kindred blood : 1675
 Round him in fawning blaudishment shall cower
 And cringe, and crook the hinges of their knees,
 The chiefs of ancient Argolis, and yield
 Sceptres, and realms, and diadems, and thrones.
 But when athwart the empty-vaulted heaven 1680
 Six times of years have rolled, War shall repose
 His lance, obedient to my Kinsman's voice,
 Who rich in spoils of monarchs shall return
 With friendly looks, and carollings of love,
 While Peace sits brooding upon seas and land. 1685
 Why pour the fruitless strain ? to winds, and waves,
 Deaf winds, dull waves, and senseless shades of woods
 I chaunt, and sing mine unavailing songs
 Such woes has Lepsieus heaped upon my head,
 Steeping my words in incredulity ; 1690
 The jealous God ! for from my virgin couch
 I drove him amorous, nor returned his love.
 But fate is in my voice, truth on my lips ;
 What must come, will come ; and when rising woes
 Burst on his head, when rushing from her seat 1695
 His country falls, nor man nor God can save,
 Some wretch shall groan, " From her no falsehood flowed,
 True were the shrieks of that ill-omened bird."
 Such was her strain ; she hurried to her cell
 With troubled steps, and took th' astonished soul 1700
 With Such songs and mournful melodies,
 Or phrenzied as a moon-struck Bacchanal,
 Or furious Sibyl, or Phicéan Sphinx,
 Showed her dark speech, and muttered oracles.

rus. His father was a Macedonian, from which circumstance he is designated as a Chalidraean lion (See Note on verse 1565)

1675. The Persians are called his kinsmen, because they derived their origin from Perseus, an ancestor of Hercules, from whom Alexander claimed to be descended.

1680. These verses are perhaps allusive to the peace made with Macedonia (after it's subjugation by the Romans, who were descended from Æneas the kinsman of Cassandra), and incorporation with the Roman Empire. See Preface.

1686. Cassandra, having related the woes which the expedition of Paris must occasion, suddenly checks herself upon reflecting that no one will believe her oracles. She then derives a melancholy consolation from the knowledge that justice will be done her, when vengeance has overtaken the guilty. In the same manner in Æschylus she exclaims,

Καὶ τῶνδ' ὁμοίων ἐ τι μὴ πείθω, τι γέρ;

Ὡς μάλλιν ἤζεις, καὶ σὺ μὴν ταχὺ παρῶν

"Ἄγαν γ' ἀληθόμεναι βία τίς ἐρεῖς. ÆSCHYL. Agam.

1689. Lepsieus is a name of Apollo.

1691. For the story of Cassandra, see Note on verse 411.

1703. The Sphinx is called Phicéan, from Phiceum a mountain near Thebes.

1704. "I will shew my dark speech upon the harp." Psalm xlix. 4.

The fourteen last verses are spoken by the Messenger, in his own person.

But I to thee have borne her words, O King,
Her frantic words, for me thou hast ordained
Guard of her cell, and every sound which flows
Fast from her lips I straight relate to thee.
But, oh! may all these woes be turned to joy!
Still may the God who watches o'er thy House
Spread round thy bosom his protecting shield,
And guard with arms divine the Phygian throne!

1705

1710

**VIRO GRAVISSIMO JOHANNI DAVIES, S.T.P.
SIMONDS D'EWES E. A. S. P. D.**

IGNOSCAS mihi, Vir doctissime, quod rariores mei te compellent codicilli; amissâ enim quâ fruebar libertate privatus, publici nec mei juris mancipium existo. In toto viv mihi menstruo horarius literis exarandis vacat: imò sæpius incænatus, sæpissime impransus incedo. In magnis scilicet regni Comitibus justitium planè exulat; unde in ipso Domini natali ultimùm elapso, tribus duntaxat lusimus diebus; atque nos interim totos ferè integros quatuor menses vernaculæ assueti; ceterarum linguarum ne mureris si obliviscamur. Eruditissimos tuos priores mihi tradidit codicillos magister Pugh, multis mihi nominibus charus, præcipuè verò quod nostræ pararius extitit amicitiae: posteriores hâc ipsâ nocte læto etiam amplexi sumus animo. Utrosque expectatissima proverbiorum Celticorum interpretatio excepit. Aliquot utinam ceterorum sæculorum de religione et fide Britonum erui poterant monumenta: Homiliis, et id genus alia receptam veterum Anglo-Saxonum theologiam testantia etiamnum offendimus; uti et nonnulla in Gildâ Albano Gildâ Badonico Ianothico veteri ante Bedam, utpote qui Pendæ regis Merciorum tempore scripsit. Anonymo et Nennio de religionis inter Britones Christianæ dogmatis sparsim eliciuntur: ex Thalesini etiam poematis, ni fallor, theologica plurima colligere potis eris. Unicum tibi, locupletis tuæ messis vice, adagium (omnium gymnasiorum parietibus inscribendum Anglo-Saxonicum remitto, plura σὺν Θ:ῶ collecturus!)

Εἰ καὶ γὰρ ἐγὼ παρ' ἐξουσίας γενομένης, πονεῖν εὐδαιμονίας καὶ οὐκ ἐν ἡλικίᾳ ἦν.

O si ego legissem in juventute, tunc cognovissem nunc ego aliquid boni.

Communis noster magister, tibi Pugh amicus, quæ de vetustissimis Britannico idiomate exaratis Chronicis in thesauro Cottoniano repertis cum versione Latinâ, vel Anglicâ excudendis consulimus referet. Interim vale, Vir doctissime, et tuo me semper frui.

Lordini, IV. Id. Mart. MDCLX.

possession of those places, appears improbable; and the supposition is directly contradicted by Herodotus, who positively asserts that the Pelasgi did not change their place of abode, *οὐδ' αὖ πω ἐξεχώρησε*, lib. i. 56. Two persons are said to have existed under the name of Pelasgus; one, the son of Jupiter and Niobe, the other the son of Larissa and Neptune, Dion. Hal. l. i. c. 17. p. 14. But this account is evidently fabulous; and the circumstance of the last being a son of Neptune or a son of the sea, implies that he was some trans-marine adventurer, called *Πελασγός*, from *πέλαγος*, on the same principle as Morgan, the celebrated Welshman, was on the continent designated Pelagius.

The Greeks were divided into two bodies, those within the Ægean sea, in Greece properly so called, and those on the continent. When it was necessary to speak of the former in contradistinction to the latter, or to any other foreign nation, they were from *πέλαγος* called Pelasgi, the term being used not to express a distinct race of the Greeks, but the situation of the Greeks in regard to the sea.

Now this explanation implies three things: namely, that Pelasgia or Pelasgi were in early times general names, designating all Greece and its inhabitants; that the names were used chiefly by foreigners, and originated with them in the same manner as natives of Great Britain are occasionally designated abroad *Islanders*, though such a designation be seldom used among themselves, or that when a Greek writer, such as Homer or Herodotus, employs it, he employs it to express the Greeks in opposition to some other nation; and lastly, that Pelasgi was the most ancient appellation, and that when superseded by another, a change took place only in the name, not in the tribe. Thus Herodotus, lib. viii. 44. says, that the Athenians were at first Pelasgi, but were not called Athenians till Erectheus succeeded to the throne. When, therefore, we read in Thucydides of a temple in lib. ii. c. 17., or in Herodotus, lib. v. 64., of a wall called *πελασγικόν*, we are not to conclude with Dr. Marsh, that this wall or temple was built by a distinct tribe of Greeks who once inhabited Athens; but that it was an *old* wall or temple which still remained, and built by the inhabitants under the ancient name of Pelasgi. These inferences lay aside Bishop Marsh's inquiry, as perfectly nugatory; and yet they may for the most be drawn from his own words. "It appears," says he, p. 7., "from the expression *κατὰ τὴν Ἑλλάδα πᾶσαν* that the Pelasgi once occupied the whole of Greece. Hence, according to Herodotus, Greece in general was originally called *Πελασγία*." Again, in the note, he writes, quoting Virgil and Ovid, "The term *Pelasgi* is frequently used by Latin writers to denote

the Greeks in general, especially when they are speaking of the early ages of Greece."

It must not, however, be disguised, that a great deal of obscurity and uncertainty hangs on the subject of the Pelasgi, arising from the inconsistent and even contradictory views, which not only the different writers, but the same writers, among the Greeks, have given of this tribe. When the term Pelasgi became pretty generally employed to express the insular Greeks, in contradistinction to other people, it was natural for the islanders themselves to adopt it occasionally, not to express themselves as a whole nation in opposition to other nations, but to designate certain tribes among themselves, who occupied, or were once known to occupy, the vicinity of the sea. One fact will illustrate this conclusion. Stephanus Byzantinus explains *Θεσσαλία* as being *ἢ πρότερον Πελασγία*. For this reason *Πελασγοὶ* was another name for *Θέσσαλοι*. We are then to conclude that *Πελασγία* is synonymous with *Θεσσαλία*, and *Πελασγοὶ* with *Θέσσαλοι*. But *Θεσσαλία*, or Thessaly, was a district so called from its connexion with the sea on the eastern side, *Θεσσαλία* being a corruption of *θαλασσία*, i. e. *θαλασσία γῆ*. On the same principle then, the kindred names *Πελασγία* and *Πελάσγιοι* were derived from *πέλαγος*. What is true of Thessaly is true also of Peloponnesus, which from its insular situation was called *πελασγία*. If these general remarks are just, the inquiry of Dr. Marsh falls to the ground, as founded altogether on misconception.

I will in a future Journal make a few observations on *the Digamma*, and examine whether he is more correct in his ideas of the real nature of this letter, than he is of the origin of the Pelasgi.

J. JONES.



NOTICE

Of a German Treatise, entitled: Ueber die Gottheiten Von Samothrace. *Eine Abhandlung Von* Fried. Wilh. Joseph Schelling. (*Vorgelesen in der, zur Feyer des allerhöchsten Namensfestes Sr. Majestaet des Koenigs von Baiern gehaltenen öffentlichen Versammlung der Akademie der Wissenschaften, am 12 October, 1815*). Or, On the Deities of Samothrace. *A Treatise by* F. W. J. SCHELLING. 1815.

IN the Island of *Samothrace*, from the earliest periods of that nation, a secret worship of certain Gods, called *Cabiri*, prevailed. Their antiquity exceeds that of any other deities of Greece; it was coeval with the first dawn of knowledge. It is attested by ancient writers, and it was generally supposed, that the Samothracian mysteries improved and perfected those who were initiated in them, and who became happier and more cheerful in life and death, as well as animated with finer feelings. For this reason the Island was sacred to the Greeks. *Jason* and *Dardanus*, *Orpheus* and the *Argonauts*, *Hercules* and *Ulysses*, it is said, either assisted, or were at least initiated in the secret worship. Nor did *Pythagoras* and others search in vain for wisdom here. These mysteries continued till the 3rd century. Even now perhaps some traces of them are still to be found in this Island; indeed this worship well merits a new, an attentive and serious investigation. The peculiar signification and province of each of the Cabirian Gods is not yet known; nor is it ascertained how these Gods, as objects of a secret system of philosophy and worship, were distinguished from those of common belief and public adoration. One account indeed, preserved by accident, appears to contain the original names and authentic genealogy of the Samothracian deities. The following is the passage of the greek Scholiast on *Apollonius Rhod. Arg. v. 917*. "In SAMOTHRACE they receive the Initiations of the CABIRI. MNASEAS says, they are three in number, AXIEROS, AXIOKERSA, AXIOKERSOS. AXIEROS is DEMETER, AXIOKERSA PERSEPHONE, AXIOKERSOS HADES. Some add also a fourth, by the name of KASMILOS, who according to DIONYSODOROS is HERMES."

Both the order and number of the deities mentioned in this passage demand attention. From the peculiar signification of the expressive original names, we may investigate the idea formed of each deity by an author, who, as he knew their secret names, could not but be aware of the meaning attached to them. It is agreed, that

these names are not of Grecian etymology. The language, from which they originate, can only be determined by the linguist. The general, and to the linguist therefore insignificant, *Egyptian* derivations of *Zorga* cannot be admitted. It is left undecided, whether the *Hindu* languages afford a more satisfactory explication of the subject.

From the general and continued veneration paid to these Gods by sailors, we are entitled to conclude, that originally they probably belonged to a race of navigators. This was, in those times, only the *Phœnician* nation. *Herod.* ii. 44. VI. 47. *Cic.* de nat. D. Æ. 37, &c. They settled in Samothrace, and carved or painted gods on their ships like the *Egyptian* Cabiri. *Herod.* iii. 37. The first Orgies of *Bacchus* were also introduced by those *Phœnicians*, who with the *Tyrian* *Cadmus* established themselves in *Bœotia*. *Herod.* ii. 49. The names of the Cabirian gods must therefore be derived from the *Phœnician* or the *Hebrew* language, which are the same. The author, considering the difficulties, the mistakes, uses and rules of etymology, adds, in one of the numerous notes, which are full of very important matter, that the uncertainty of etymological explication of the names of deities arises from the multiplicity of the attributes of each deity. For every god comprehends the universe. Hence it must necessarily happen, that out of the vast number of significations of each name some one occurs to the etymologist, corresponding with some quality of the god. He ought therefore to know the principal or fundamental idea of the god, and the root or source of all his other derivative or secondary qualities; or he may discover a great number of derivations, without being able to assign, which is the principal or essential signification; and thus, because he does not know the leading idea or fundamental quality of the god, which this signification indicates, that signification, however obvious it may be, escapes him. But this leading idea of each god is only to be determined by the place, which he holds in the general system of gods. He, therefore, who is not acquainted at least with the ground-plot of the whole system of the gods, though he may accidentally discover the right derivation, yet having no certain principle to direct his researches, can never be certain that he is right.

After laying down the most reasonable rules of etymology the author continues:

The word *Axis*, as prefixed to the three names (perhaps the Persian *اخش* dignitas, majestas) is common to them all, but being of no importance, it is not particularly noticed. For the rest, according to the literal etymology, *Axisiras*, the first *Cabir*, in the *Hebrew* language *אֲחִישֵׁרַשׁ* means hunger, want, indigence, desire, longing. Indeed the primary Being, although plenitude in itself,

yet having no other, to whom it may impart itself, must feel a sensation of need and indigence. Every idea of REAL beginning involves the idea of want. Thus the Platonic *Penia*, by a connexion with abundance, became the mother of *Eros*. This too, as the first of gods, proceeded out of the mundane egg, which was brought forth by Night, the most ancient or first being (although not the supreme), that Night which is not hostile to light, but existing in the expectation of it.

Another image of this primitive Being is *Fire*, which is also in a certain sense nothing, but desire of essence. Hence that ancient fable, that *fire* is the most internal and therefore the most ancient entity: and that it was not till after its extinction that the formation of the world became possible. Hence also it is, that *Hestia* has been generated as the most ancient divinity, like *Ceres* (צרת) and *Proserpine*, who have been confounded with her. What is the Basis of every thing, is struggling to rise into being, like the departed soul, who are represented as pining for a real existence; whence they have been by the Egyptians subjected to *Ceres*. Hence *Erysichthon*'s hunger and the punishment of the *Danaides*. *Ceres*, as goddess of abundance, is younger than *Ceres*, the desire antecedent to the satisfaction.

A Phœnician cosmogony puts time before all the gods, because time, comprehending all succession or numbers, does not calculate itself, and is not a number. Next to time this theory ranks desire. Another fragment of Phœnician cosmogony, by which the author confirms the preceding, (p. 15) is not less interesting.

The second *Cabir* is *Axiokersa* (Chald. אכרשא), who from the centre of nature draws every thing out of the first shapeless state into formation, by what ought etymologically to be called charms, that is, her power of attraction. The deity, which as the flame of *Vesta*, is formless, assumes, as *Persephone*, a shape, in which an indissoluble living charm is necessarily inherent. She is an enchantress as producing corporeal existence, as weaving this cloth of mortality, and as the cause of the illusion of the senses—in fine as the first link of that chain, which reaching from the profoundest depth to the supreme height, connects the beginning with the end. She is the *Maja* of the Hindus, the *Isis* of the Egyptians, the *Freya* of the ancient Germans and the *Artemis* of the Greeks.

The third *Cabir*, *Axiokersos* is the conqueror of the charm of *Persephone*, or of the *Libera*; he, who allays and represses the original fire. Both build the world by a double charm, of which one conquers, not destroys the other. He is the same with the *Othin* of the ancient Germans, *Osiris* of the Egyptians and the *Dionysos* of the Greeks. He is likewise *Hades*, *Pluto* and *Jupiter Stygius*, king of the departed souls. The most beneficent and animating doctrine of the mysteries seems to have been this: that the friendly

god *Dionysos* is also the Hades, "Ἀδης καὶ Διόνυσος ὁ αὐτός. Plut. de Is. & Osir. the souls go not down to the severe subterranean *Zeus*, but rise to the mild and liberal god *Osiris*. Hence that frequently used blessing: εὐψυχεῖ μετὰ τοῦ Ὀσίριδος. He is properly *Kersor*, the *Κρυσῶρ* of Sanchoniathon, who is called *Hephæstos*; as indeed every *Cabir* is an *Hephæstos*, which seems also a general name for them on the Egyptian monument of Rosetta. He is **רַשְׁאֹוּר**, who forges, works, that is conjures the fire, Genes. iv. 22. the enchanter of fire, *Demiu*^{As}, *Kersor*, *Chrysor*.—This is not to be perfectly understood without a knowledge of the secret doctrine of fire, known also to the Hebrews, who distinguish **אֵשׁ**, the essence of fire, by which fire burns, from **נֵשׁ**. The interesting arguments, by which the author supports this etymology and others according with it, of the words in question, are to be found in the notes of the original. *Axiokersos* is also **φθᾶς** of the Egyptians, or, **Ἀφθᾶς** or **φθᾶ**, who opens, **פָּתַח**. In what manner *Dionysos* is the opener, discloser of the fire, is explained in the ancient theorem: "Κόσμος—πῦρ αἰεζῶν, ἀπτόμενον μέτρα (Euseb. μέτρῳ) καὶ ἀποσβεννύμενον μέτρα" the world is an eternally living fire, which alternately burns and is extinguished. There is a kindling power (*Ceres*, *Isis*, *Persephone*, &c. the first nature,) and another, who represses the fire kindled, and thus becomes the first opener of nature, resolving her into gentle life and soft corporality: this is *Osiris* or *Dionysos*. *Heraklit* and *Hippasus* said: Τοῦ πυρὸς κατασβεννυμένου κοσμοποιεῖσθαι τὰ πάντα. Hence *Osiris* is called *Εὐεργέτης*, *ἀγαθοποιός*, and *Dionysos* ὡς κύριος τῆς ὑγρᾶς φύσεως. He is the same, who extinguishes the fire of the departed souls.

In this connexion we find every where likewise *Demeter Persephone* and *Dionysos*.

The fourth *Cabir* is *Kadmilos* or *Hermes*, an attendant God, but who is not the servant of the preceding, at least not in the same sense as in his relation to the higher Gods. He is the mediator between the three first or the inferior angels and the superior gods: obedient to these, he is to those beneficent—*Superis Dorum gratus et imis*.

Καδμίλος is **קַדְמִי** from **קָדַם** *prior*, *antecedens*. So in the Old Testament. This signifies, according to the languages of the East, that he is the herald of God, he who announces His coming, or proclaims His arrival. He is His prophet. He is **מַלְאָךְ הַפְּנִים** Es. lxi. 9. also **מַלְאָךְ יְהוָה** Exod. xxiii. 20. so an idea which the author explains in the first volume of his work intitled: *Die Weltalter*, the ages of the world. *Aaron* is represented as being in a similar relation to *Moses*, and *John* to *Christ*; he is the *Hermes*—*Camillus* of the Etruscan religion, the *Cadmilos* of the Greeks, the

angel of the presence of God in the Old Testament, the Metatron of the Philosophy of the Jews; the first angel as much above all other angels; as Kadmilos is above the three first Cabirs; hence also he is called the messenger of God, the Prince of the Visage. He is not only the interpreter, he is also the Augur and Diviner of the arrival of God. Thus, in the doctrine of the ancients, the world is an auguration of God (*Augurium Dei*); Pythagoras therefore called *Κόσμος* *ὅσπ* the compendium of every thing.

The author has by his arguments proved, that *Aiuros*, as the unity and first source, or Basis of gods, is not the head, the *Supreme of Gods*, and that the system of Cabirs is not a doctrine of emanations in the sense of the Ægyptians.

The gods here follow one another not in a descending, but in an ascending line, and among the four Cabirs here quoted, the highest is Kadmilos.

Those of the ancients, whose mind did not dive to the bottom of these mysteries, or who comprehended the meaning of the first Cabirs only, called this system one of natural Philosophy. *Cic. de nat. Deor. l. 42.* Prætereo Samothraciam eaque——quæ Lemni nocturno aditu occulta coluntur sylvestribus sepibus densa: quibus explicatis ad rationemque revocatis rerum magis natura cognoscitur quam Deorum.

The system of the Cabirs therefore was not a doctrine of a *Unity* in the privative sense, in which it excludes all multiplicity. In this meaning the mysteries would not have been compatible with a public polytheistical worship so long a time, without overturning the altars and disturbing the public tranquillity.

To create with one hand, and to annihilate with the other; to deceive publicly, and illuminate secretly; to strengthen by laws the worship of the gods, and punish the transgressors of them; to nourish and secretly encourage unbelief,—what a legislation!—Such an idea of combination perhaps might accord with times, which in so many respects are accustomed to deceit, but is rejected with one voice by upright, sound and energetic antiquity. It is much more probable, that the same subject, with secret references, was represented in the mysteries as in the public worship. The difference might have been the same as that between the exoteric and exoteric philosophy.

This idea of an empty Monotheism, allowing to God but one separate personality, or one single power, is as strange to the Old and the New Testament, as it is repugnant to all antiquity, and to the unanimous sense of ages.

The Author promises the publication of researches comprising this most ancient of all systems, in which the purest humanity is represented by history as well as by philosophy.

The etymological researches of this treatise cannot here be inserted at full length, which would be necessary in order to understand them. The same is the case with various other explanations, although essentially connected with the subject, such as, for instance, that it would be a mistake to reduce the number of Cabirs to two; yet each deity, as a complete whole, comprehends a duality in one. On this occasion the author quotes some important passages: Saturnus unus est de principibus his (Aug. de civit. Dei, L. vii. c. 9). Saturnus pater a Jove filio est superatus. (ib, c. 19.) Jupiter Deus est habens potestatem causarum, quibus aliquid fit in mundo. Ei proponitur Janus, quoniam p̄nes Janum sunt *prima*, p̄nes Jovem *summa*. Merito ergo rex omnium Jupiter habetur. *Prima* enim vincuntur a *summis*, quia licet *prima* *precedunt tempore*, *summā* *superant dignitate*. At the same time he explains Varro's report on that subject. In this sense there would only be two Cabirs, the two last having conquered the preceding. According to this principle the number of the Cabirs might likewise be reduced to three; or the three first can here be understood. For Demeter and Persephone are considered as but one. What these three are in a lower, that Juno, Jupiter and Minerva are in a higher degree.

The Cabirism is, in the sense of the author, also confirmed by the *Etruscan* assembly of gods, who are called *consentes* and *complices*; and were six with their six wives, but all serving Jupiter, &c. The author every where quotes the competent authorities.

He who can from this imperfect sketch form some opinion of the ideas of the author, cannot but admire his high scientific merit. Every thing that appears sublime in the works of art of ancient Greece, every thing that is agreeable to the laws of matter and of spirit, every thing that is divine in the revelations of the Jews and in their accomplishment in Christianity, is brought into a beautiful system of harmony by the author, who by a series of philosophical treatises of the highest importance has prepared a work, which, being at the same time philological and historical, seems to be corroborated by the best theories of every age. To that great work the present treatise is only an introduction.

A REPLY

To SIR W. DRUMMOND'S *Remarks on the HISTORY OF BALAM.*

IN common, I presume, with many of your readers, I had hoped to see, in your *Journal*, the truth of the Mosaic account of Balam, understood as the historic narrative of real occurrences vindicated from the conjectures of Sir W. Drummond, in No. XIV pp. 289—295. As you have expressed your readiness to receive any critical dissertation, which may tend to indicate the authority of the Sacred Scriptures, I beg to solicit a place for the following observations, which may not be wholly ineffectual for that purpose.

To one who has had little opportunity of knowing more of the writings of Sir W. D. than what has appeared in your *Journal*, it is not easy to conceive how a gentleman of his respectable acquirements could prevail on himself to consider an Abridgment, to which he himself gives the unfavorable epithet *curious*, as a sufficient authority for critical observations on the subject of the original. It is indeed alleged by Sir W. that he had it not in his power to procure the original work, but even so it would not have been inconsistent with the courtesy due to a learned name, had the criticism, as far as the venerable one of Bryant is concerned, been deferred till the work could have been procured. That Sir W. by doing otherwise has been rather too hasty, I will endeavour to prove satisfactorily.

I must in my turn acknowledge that I have not read the Abridgment, and if it has afforded any occasion for ridicule, I do not feel myself concerned to defend it. If, where Mr. Bryant has observed that the people of the desert, on account of its well known faculty of discovering water, attributed in *this respect* sagacity to the *wild ass*, the abridgment represents Mr. B. as attributing sagacity to the *ass* in general, the ridicule does not attach to him, and where it does, I have no wish to interfere with it, whether it be on this account, or on that of any of the other particulars which have incurred it.

To come, then, to the objections which Sir W. considers to be of such force as to render it necessary to suppose the story of Balam to be allegorical. They should, doubtless, be explicable otherwise, before recourse be had to such an expedient, as does little more, in this case, than substitute one difficulty for another. It is therefore desirable to try whether it may not be dispensed with.

In the discussion, whilst I willingly believe that Sir W. has given the opinions and arguments of Mr. Bryant on the subject, as fairly and fully as the Abridgment enabled him, it will be allowed to me to assume what Sir W. has conceded and added in their favor.

Sir W. concurs in the opinion of Mr. B. that Balaam did not come from Mesopotamia; he grants that Mr. B.'s proposed reading of אֶדֹם for אֶדְוֹם (Edom) would not present any great difficulty; and adds, that the description of the country in which Petra is situated, a land of waters, would render it unnecessary to dismiss the epithet *Naharaim* as a gloss. But, notwithstanding this, he says, that if Balaam came from Midian, two contradictions must follow, viz.

First, That Balak must have gone to the northern limit of his territory to meet Balaam who was coming from Petra, which was situated to the S. S. West of Moab, and

Secondly, That if Balaam came from Petra to Moab, he came from the S. S. West; and yet he distinctly states that he was brought from *the mountains of the east*.

It is moreover objected that if Moses had intended to describe the city of Edom, which the Greeks called Petra, he would not have named it Pethorah, but Rekem, which was the name given to it by the Hebrews.

The first of the alleged contradictions is inferred from the limits assigned to the territory of Moab, of which Mr. B. had said that the river Arnon was its southern boundary. Sir W. on the contrary asserts that the Arnon was the northern boundary; and in proof of his assertion refers to Numbers xxi. where it is said that *Arnon was the boundary of Moab between Moab and the Amorites*; that, when the Israelites crossed the *Arnon*, they invaded the territory of the *Amorites*; and possessed the land from *Arnon unto Jabbok*; that the king of the Amorites had driven the former king of Moab beyond the *Arnon*—*he had taken all the land out of his hand even unto Arnon*. "It is clear, then," says Sir W. "that the Arnon was the northern boundary of Moab, because the land which lies between *Jabbok* and *Arnon* is all to the north of the latter river; and this was the land which the Amorites had possessed, before it was taken from them by the Israelites. But since *Arnon* was the northern boundary of Moab in the time of Balak, that king would have been going in a contrary direction from what he ought to have done, if he had meant to meet Balaam, and if Balaam had come from Petra."

Now, supposing that the English version as quoted is correct in stating that the Israelites *crossed* the Arnon, and that the river to which the name *Jabbok* is given in our maps, and which is so considered by Mr. B., and Sir W., were the *Jabbok* of Moses, neither of which I admit; all, that is clear from the passages quoted above,

is, that, when the Israelites attacked Sihon, the Moabites were dispossessed of the tract of country between the Jabbok and the Arnon, and driven beyond the Arnon; but in what direction they were so driven, we are not expressly told. Sir W. assumes that they were driven to the south of the Arnon, and if so, the Israelites, if they crossed the Arnon, must have passed through the then territory of Arnon, though we are expressly told, Judges xi. 18. that *they came not within the border of Moab*; and if they did not cross the Arnon, as they certainly did approach to it, the difficulty will still remain of showing where, on the south of the Arnon, the Moabites were so settled that the Israelites should not have come within their boundary on their way to the land of the Amorites.

Besides this, the argument of Sir W., even if it were granted that the Moabites had been driven to the south of the Arnon, requires it to be admitted as certain, that the Moabites had not, after the defeat of Sihon, down to the time when Balak sent for Balaam, re-entered on their former possessions, that is, in the interval during which the Israelites had gone and conquered Bashan, and arrived in the vale of Shittim which borders the Jordan; yet as the Israelites were commanded *not to distress Moab*, (Deut. ii. v. 9.) though they dwelt in Heshbon and all its villages, (Num. xxi. v. 25.) and as this dwelling is spoken of as only in the land of the Amorites, the natural inference would be, that the Moabites did enter again upon their former possessions, and dwell in them, though it is not mentioned that they did, or that they did not. The probability at least is against the assumption on which Sir W.'s objections are founded, if there were nothing more in opposition to it, and supposing that the Moabites had been driven to the south of the Arnon.

This I believe was not the case; for if they had been so driven they must either have forced the Midianites more to the south, or have mixed with them. To have done the former would have made the Midianites their enemies, whereas they appear to have been friendly; and if the latter, the territory of the Midianites must in part have extended to the north of the Arnon (which there is not the least reason, that I have been able to find, for believing) since, as it shall presently be shown, Balak was to the north of the Arnon, when he sent for Balaam. And though if this be proved, it will not affect the point in question, whether the courses of the Arnon and Jabbok be correctly set down in our maps; yet as it may tend to make the proof more evident, I will endeavour to point out the real courses, as far as they can be learned from sacred history. If I venture to differ in some degree from D'Anville and others on the subject, it is not without all due respect for their authority, or that of Josephus whom they have followed; but as neither can be reconciled with that of Moses, in this re-

spect; I may hope to be permitted to differ from them. In fact, after all that Reland has collected on the subject, very little appears to have been known of the country to the East of the Jordan, beyond the range of Mount Nebo; and as different rivers in the same country, if at some distance from each other, may have the same name, as we have no less than four rivers of the name of *Stour* in England, the river described by Josephus as the Jabbok may have been known by that name, and flow in the course he has ascribed to it; but if so, it cannot be the river of that name intended by Moses. Of the latter he seems to have known little, and, with something like negligence or rashness, insisting on the former as the same, he directly contradicts Moses by asserting that the Israelites crossed the Jabbok in their expedition to Bashan, which, as to his Jabbok they must have done, though Moses says expressly, "they did not come unto the land of the children of Ammon, or unto any place of the river Jabbok;" Deut. 31. v. 27. expressions which imply that the land of the children of Ammon, and the places of the river Jabbok signified the same territory, to no part of which the Israelites did come. The Jabbok of Moses was, then, a river of the Ammonites, which limited their country, and divided it from the possessions of Reuben and Gad, (Deut. 3. v. 16.) which it could not do unless its direction was nearly from North to South, whether it flowed from the North or the South, and which is the only direction in which the Israelites must not have crossed it. Thus described, and thus only, will it agree with what is said of it by Moses.

Hence also it follows, that when Moses speaks of the land between the Jabbok and the Arnon, he does not speak of it as taken by Josephus in a direction from north to south, but from east to west. And accordingly, in Judges 11. v. 13., the Ammonites say, "Israel took away my land, when they came up out of Egypt, from Arnon unto Jabbok and unto Jordan;" whence the Arnon is represented as the intermediate of three rivers whose courses are nearly parallel in some parts, so that the imaginary line from the Jabbok to the Jordan would cross the Arnon, and be nearly perpendicular to it." Now as Heshbon was a city of the Amorites, and Sihon had taken possession of the land between the Jabbok and the Arnon, the Arnon of Moses must have taken its course between Heshbon and the Jordan in its progress to the Dead Sea, because it was the boundary between the Amorites and Moabites; and (as Heshbon was a city of the Amorites,) it could not be the river of the same name, which Josephus describes as rising in the confines of the desert of Arabia, because the Israelites must have crossed it, and it must have been the boundary of the Moabites, within which it is expressly said, (Judges 11. v. 18.) *they did not come.* Reland, in vol. I. p. 280., on the authority of

Sanutus, states that there were three rivers beyond the Jordan, each called Arnon, and two of which fall into the Dead Sea, but he seems to lay little stress upon it, though it is very probable, and will be in favor of Josephus. If it be alleged that in Numbers xxii. v. 13. the Israelites are said to have pitched on *the other side* of Arnon, the reply is very easy, since the word מעבר of the original is, in the very first verse of the next chapter, translated *on this side*, and should have been so here. Literally the word signifies *adjoining to ford or pass*, whether on the one side or the other, and here the error arose probably from a misconception as to the course of the Arnon.

As far, then, as I am able to judge, after a careful examination, the Arnon of Moses must rise in the range of Mount Nebo, probably in the springs of Pisgah; and flowing round the base of this range to the Dead Sea, divide that which was the proper territory of Moab from that of the Amorites. I believe its course is represented nearest to the truth, by the river delineated by D'Anville as flowing through the valley Bagras; and that thus described it will obviate every difficulty relative to it in the sacred writings. One argument more, of some weight, may be urged in favor of this description of it. In the plate given by Reland from the tables of Peutinger, a single river only is described to the east of the Jordan, and this is represented as rising in a mountain to the east of Lake Tiberias, flowing nearly parallel to the Jordan as far south as Jericho, and then falling into the Dead Sea. This river is there called the Heromicas, and as far as the authority of this table goes, it is in favor of what I have said as to the Arnon, except in the name which is here of little consequence, as the Jarmuck of Reland, D'Anville, &c. is a river which falls into the lake of Tiberias. If my conception of the proper territory of Moab be correct, it will follow that Balak, when he sent for Balaam, was not on the south side of the Arnon, as Sir W. D. has assumed; and that Balak certainly was not then on that side of the Arnon, whether its course be such as I have described, or as it is laid down on the maps, would have been found proved by Mr. Bryant himself, if Sir W. had been able to have consulted the original tract; for Mr. B. says: "The place, to which Balaam had his summons, was near Pisgah, Nebo, and Peor, close by Jordan, in the most western part of the country:" (page 84.) and if he was near these he certainly was to the north, and not to the south of the Arnon; for the three are to the north¹ of it. Having so noted where Balak then was, it would have been very difficult for Mr.

¹ Numbers xxii. v. 28. and xxiv. v. 2. Deut. xxiv. v. 1. From which it appears that the Israelites, when in the plain of Shittim, would be seen plainly from Peor; and all Judea from Pisgah, one of the mountains of Nebo.

B. to have anticipated any objection to his statement, and therefore, I presume, he has contented himself without further remark; that it includes a full answer to the objection is easily shown. When it is said that Balak went "to a city of Moab which is in the border of Anon which is in the utmost coast," to meet Balaam, the return of Balak must have been on the same side of the river from which he set out; it must have been to a place in his own territory, and his territory was therefore the one in which those mountains are situated; and from which, when he went to meet Balaam, if Balaam was coming from Midian, he must have gone, not in a northern, but a southern direction. The first of the two contradictions alleged by Sir W. is therefore founded on an erroneous supposition, and invalid as an objection to the history.

The second contradiction alleged is one of so very little importance, except as it would appear to those who are ignorant of the Hebrew language, that I cannot forbear expressing some surprise that it should have been brought forward. The translators of the bible have been faithful to the original to the best of their knowledge, and their judgment; but it does not follow that in rendering the names of places, of animals, or plants, they were always correct. That they have been so, as far as the knowledge of their age extended, may justly be allowed in general. If they could not go farther, they are not to blame, neither are they, if, believing the Hebrew text correct, and Aram Naharaim undoubtedly to signify Mesopotamia, a country to the east of Palestine, they translated הררי קדם *the mountains of the east*, consistently with such belief, and with the persuasion that Balaam came from Mesopotamia, of which, though the greater part is to the north of Moab, yet the most southern part, from Bagdad to the junction of the Tigris and Euphrates, is nearly due east from Moab. If the investigation of Mr. Bryant has afforded him grounds for the assertion that Balaam came from Midian, is so very indefinite an expression as *the mountains of the east* sufficient to prove that Balaam did not come from thence? To do so, the signification of the original words must first be proved to be restricted to a particular range of mountains to the east of Moab itself. This is so far from being the case that it was hardly worthy of the learning of Sir W. Drummond to lay any stress on the interpretation of them here; and the less so as in Deut. xxxiii. v. 15, where the same words of the original הררי קדם again occur, the same translators have felt it so inconsistent with the context to interpret them by the expression *the mountains of the east*, that the interpretation they have given is *the ancient mountains*. The whole of the passage consists of part of the blessing pronounced by Moses on Joseph, and begins, verse 13., with, "And of Joseph he said, blessed of the Lord be his land for the precious things of heaven—and (v. 15.)

עולם ומראש הררי-קדם וממגד נבעות עולם for the chief things of the ancient mountains, and for the precious things of the lasting hills." Here the sense of the passage, and the genius of Hebrew poetry require that קדם, in the former part of the verse, should be so rendered as to accord with the sense of עולם (in the second) which properly signifies the duration of the world. The sense of the portion of the original given above is more accurately this: (let his land be blessed)—from the summit (OR EXCELLENCE) of the ancient mountains, and from the abundant produce of the valleys which are from the beginning of the world. He must be a hardy translator who could here render הררי קדם by the mountains of the east. If then, on the authority of the translators of our bible, the words may signify the ancient mountains, they may signify the same in the speech of Balaam, and then what becomes of the contradiction alleged? Whatever might have been the place from which Balaam came, no such contradiction would follow here. So far then is it from being distinctly stated, except in a translation, that Balaam came from the mountains of the east, that it is at least doubtful whether he intended a reference to any particular mountains. If he did intend any such reference, I fully concur in the opinion of Mr. Bryant as to their situation. And here again I have to remark that, in his tract on the subject, the objection in this respect has also been anticipated in a manner which, after what I have already said, may not be the less convincing. He observes, that "the terms east and west are local and comparative, and are therefore limited to those districts to which they are adapted by the natives. If referred to others, they may be found quite opposite and contradictory. By the mountains of Kiddim, the prophet meant some eastern eminences, which were signified by the word (קדם) east; and which the natives thus distinguished from others in the west.—Balaam might well say that he was brought from the Kiddim, or eastern mountains of Hor or Seir, as they lay in that direction in respect to the Ereb or western. Of these two opposite ridges Josephus gives a very particular account. The one ran from Scythopolis and the north, to the farthest end of the Asphaltite lake, south. Of the eastern he gives the following description, 'To the ridge there runs another by the river Jordan in an opposite and parallel direction, which borders upon, or bounds, the Arabian city Petra.' We have here a very precise account both of the Ereb, or western mountains, and the Kiddim which ran parallel to the east.—These, therefore, I take to be the mountains to which Balaam refers in Scripture. This may be farther seen in the account given of the people of Kedar. They inhabited a part of this mountainous country, and bordered upon Edom and Teman, and were esteemed an eastern people by those of Canaan. Arise, go up to Kedar, and spoil the men of the east.

(Jer. xlix. v. 27.) The place of their habitation must have had the same reference, and we may be assured that here were mountains by way of distinction called Kiddim, or mountains of the east." (p. 103-6.)

In this passage Mr. Bryant has said enough to destroy that restriction of the meaning of the words *the mountains of the east*, on which the second contradiction wholly depends; since he has pointed out a mountainous range to which an inhabitant of Midian, as Balaam was, might properly have applied the name, though it were not to the east of Moab. If known by such a name in Midian, surely a Midianite would no more alter the proper name, because he had gone to the north-west, than one who had gone from Norfolk to York would alter Norfolk into Suffolk, because both would to him, when he was at York, be to the south.

If Mr. B.'s argument, which takes the word קדם in a restricted sense, subverts that on which the contradiction is founded; much more so will the adopting of the other sense, of which I have already shown that this word is equally capable, viz. *ancient*. Its radical sense answers more precisely to that of the English word *before*, than of any other word that occurs to my recollection; and in this sense I think it is evidently used by Moses in Gen. ii. v. 8. and truly so explained by Onkelos, though not by his translator, who renders מלקדמן a *principio* instead of *antea* or *prius*. The English translation, following the Greek, has rendered it *eastward*, to the injury of the proper sense, which is, "Now the Lord God had *before* (previously) planted a garden in Eden, and there he put the man whom he had formed." The original word is מקדם from *before*; and though referring this signification of *eastward*, which itself is rather forced, to the situation of Eden with respect to that of Moses when he wrote, it is not intolerable; the verse, as here translated, has at least a simple and intelligible meaning.

In its secondary senses, קדם signifies priority as to time or place, and hence it may signify the place of prior settlement or an original colony; and I confess it appears to me to have been used to signify a tract of country so called by the descendants of such a colony, and known by this name (Kedem) not only to Balaam but to Abraham. For when Abraham sent away his sons by Keturah and their children, he is said (Gen. xxv. v. 6.) to have sent them eastward, קדם אל ארץ קדם to *the land of Kedem*. Had Moses intended nothing more than to the land of the east by the original words, it would have been needless to premise that they went *eastward*. This has been so perceptible to the translator of the Syriac version into Latin, that for the Syriac word which signifies *eastward* he

has given *in primis* as the meaning. A meaning for which Castel affords no authority, and which in this instance appears to me merely an erroneous attempt to correct an error, occasioned by mistaking the real nature of the error which has pervaded all the translations in the Polyglott, and the Paraphrase of Onkelos as well as the English. With these before me, I cannot but be sensible that it may require no trifling apology for venturing to differ from them; which I certainly am not inclined to do unless it appear to be absolutely necessary; and I hope what I have to offer in justification of my dissent from them here, will exempt me from any charge of presumption. . .

That קדם *Kedem* may here signify a tract of country so called, if any such can be pointed out, will not, I believe, be disputed; neither will it, that in construction it stands as a proper name, and that to avoid tautology it ought to be such. As far as general custom can be an authority, it may be assumed that the names of the descendants of Abraham, whom he sent from Canaan, were given to the tracts in which they settled; and we do find tracts called Midian, Dedan, Ephah, Nebaioth, Kedar, Dumah, Tema, and Kedemah, in the portion of Arabia which borders on Palestine, and that each of these names was the name of some one of those descendants. The reasonable inference is, then, that the portion of Arabia, in which tracts so called were situated, was the land of Kedem to which those descendants of Abraham were sent, and that Midian was a part of it at that time, though the Midian seems afterwards to have been excepted.

The name of Kedem, as that of a tract of country, occurs again in the expression בני קדם *the sons of Kedem*, (Judges vi. v. 3.) That *the sons of Kedem* may signify *the people of Kedem*, or *the Kedemites*, needs not to be insisted on; and that Kedem does here signify a particular territory is ascertained by the Syriac and Arabic version, in which Kedem is rendered Recem, that is, Rekem, the Syriac or Arabic name, as it should seem, of Kedem, the Hebrew one, and of the Greek name Petra; for had Rekem been, as Sir W. supposes, the Hebrew name, it would probably have been found here in the Hebrew text. However this be, there can be no doubt that Kedem and Rekem signify the same, though there might be some as to the origin of the appellation Kedem. But this may be accounted for in a very probable manner from a circumstance mentioned by Michaelis.¹ He says that "the Arabs pride themselves so much in the antiquity of the Amalekites, that they consider not only the descendants of Ishmael, but even those of Joktan, as mere moderns in comparison with the Amalekites; for, in the

¹ Spicilegium Geographiæ, Heb. Ed. 4to. Gottingen 1769. p. 173.

first place, they set down the Amalekites with the descendants of Ad and Themud as the most ancient of the Arab nations, and then distinguish the Arabs into two classes, the Aboriginal and Adscititious or *made* Arabs, that is, not native Arabs, but *made so* by circumstances." For the Aboriginal Arabs thus distinguished **בני קדם** *the old people*, in contra-distinction to those whom they esteemed as a *new* people. These were terms so appropriate, that this traditional distinction may well justify a belief that it was in this sense they were used, and by the Aboriginal Arabs; and that *the country of Kedem* is the same as *the country of the children of Kedem*, that is, of the Aboriginal Arabs, comprising, as I have already observed, the portion of Arabia on the confines of Palestine.

Of this country the Midianites and other descendants of Abraham appear to have occupied the part in the immediate vicinity of Palestine on the south-east, and the south, in the time of Balaam; but if he was of the aboriginal stock of the Arabs, as it is most likely, though he might have come from Midian, he could glory in his country only under its ancient name of Kedem, and possibly because the places of worship were at that time chiefly on the mountains, he boasts that he came from the mountains of Kedem.

Having now, I trust, satisfactorily proved both from what Mr. Bryant himself has said, and by what I have been able to advance in confirmation of it, that the conjectures of Sir W. Drummond on the story of Balaam, if understood as real history, have no foundation in the Mosaic text of sacred Scripture, the subject might be dismissed here, but that a mistake into which Sir W. has been led by the Abridgment seems to require some notice.

Sir W. has taken for granted that the Petra, which Mr. B. considers as the Pethor from which Balaam came, is the Petra of Arabia, situated near the extremity of the Elamitic bay, and about ten miles to the east of Elloth; whereas the Petra intended by Mr. B. was another city of the same name which "stood at a considerable distance to the north, near the river Arnon, in the region called both Edom and Midian, in the vicinity of Moab." (Page 18.) This Petra was also called *Rakem*, and though Reland is rather inclined to doubt whether there were two Petras, the authority

¹ It may be objected to this tradition and the inference from it, that in Judges vi. v. 3. the Amalekites are distinguished from the Kedemites: the Vulgate, however, has preserved a word to which there is no correspondent word in the other versions, in the Polyglott or in the Hebrew; for it reads "*Amalecitarum ceterisque nationum Orientalium*," a reading which agrees with the Arabic tradition, and with what is said of Amalek as *the first of the nations*, Num. xxiv. v. 20. It might, indeed, be considered as the stock of the Goim, and yet not of such antiquity as the stock of the Kedemites.

quoted by Lightfoot from the Gemara, in which it is called קדם למזרח, the eastern Kedem, as well as several other authorities quoted by Mr. B. leave no doubt on my mind of the fact. The situation of this eastern Rekem, Mr. B. has shown to be such as agrees with the tenor of the history, and with the expression the *river* (not *rivers*) of his people, an expression which probably induced him to reject *Naharaim* as a gloss. Did I know any authority for it, I should wish to read ארם נהרים for ארם נהרים. *Aram Naharaim*, or the *Aram of the Horites*, for *Aram Naharaim* the Hebrew name of Mesopotamia, as we read *Aram of Damascus*, *Aram Zoba* for other parts of Syria; but as I know no authority, I can only mention this idea as conjectural, and adopt that of Mr. B. Even otherwise the difference of the reading would make little in the sense, as the Horites dwelt *by the coast of Edom*, (Num. xx. v. 23.) and less as to the point in question.

Sir W. has asked (p. 292.) who are the children of Omar, or the children of Ammon, spoken of by Mr. B., to which the proper answer will be in Mr. B.'s own words. "Cedrenus speaks of some of the Ishmaelites that inhabited Midian, Οἱ τῇ Μαδίαν κληρωσάμενοι, and adds Εἰσι καὶ οἱ ἐνδοτεροὶ αὐτῶν ἐκ τῆς φυλῆς Ἰεκτάν, οἱ λεγόμενοι Ἀμηνίται, τοῦτ' ἐστὶν Ὀμηρίται. p. 421—2. There are others of the tribe of Jectan, more inland, who are styled Amanitar, the same as the Omaritæ. Theophanes Monachus follows Cedrenus and almost in the same words." p. 108. In the next page he says, "Why these two families are represented as one and the same I cannot imagine, nor can I conceive why they are ascribed to Jectan, the Jokshan of Moses, as they are not to be found among his sons." That Mr. B. noticed this difficulty is a proof of the great attention to accuracy and truth with which he studied the Scriptures. The difficulty itself consists in supposing that the Jectan here mentioned was the Jokshan of Moses, whereas he may have been, and probably was, an Arab, the head of a tribe long known by the name of the Joktantes among the Arabs, as already stated on the authority of Michaelis, whose *Spicilegium*, I believe, Mr. B. had not seen; for if he had, such was the acuteness of his observation and the tenacity of his memory, that he would scarcely have failed to notice it. To him no labor of research was painful which promised the means of discovering or confirming truth; and the prodigious extent of his reading empowered him to bring together copious information on any of the subjects to which he turned his attention; and that to which it was especially devoted was the confirmation of the truth of the sacred writings, by the concurrent testimony to be collected from the other writings of antiquity still extant. Impressed with a serious sense of the importance of revealed truth, it was not without careful previous consideration and conviction in his own mind of the correctness of his sentiments, that he laid them before

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the public, together with the arguments and authorities by which they were supported. Surely then it is not too much to expect that if his sentiments on any subject are controverted, they should not be so on the authority of an imperfect, and much less of an erroneous, representation. How far I have been able to vindicate his opinion in the present instance, I now submit with deference to the judgment of your readers; nor will I dissemble that in the endeavour to discharge the obligation of a higher duty, I feel a particular pleasure in testifying a gratefully cherished respect for the memory of Mr. Bryant.

As to the sacred writings themselves, it is so far from being strange that some passages in them are obscure; that,—considering their antiquity, the errors to which all transcripts are liable, notwithstanding the utmost human precaution, the deficiency of our knowledge of the geography of many parts of the countries to which they refer, and even of the precise signification of some of the words of the language in which they are written,—it is next to miraculous that they are at this day so intelligible, and their general truth and the principal facts are successively confirmed by the increase of general knowledge. That some few passages are obscure, may be granted without prejudice to the truth of the rest; but it must be a weak mind which will give up the general truth of the Scriptures because they contain a few things difficult to be understood; others will not reject the known truths on account of an apparent difficulty or contradiction. They will rather believe that if there be a veil over some portion of the repository of divine truth, the time will come when the veil shall be drawn away, and the full glory of the truth be displayed to all. I am far from attributing to Sir W. D. any wish to undermine the authority of the Scriptures; I am more inclined to believe that finding an opportunity, afforded by the Abridgment, of supporting a favorite mythological hypothesis or allegorical system of interpretation, he availed himself of it too precipitately, and that in his cooler judgment he will make a candid confession of it.

P. ROBERTS.

*Oswestry,
Nov. 9th, 1815.*

LOCI QUIDAM LUCIANI EMENDATI ATQUE EXPLANATI.

A JOANNE SEAGER, A. B.

BICKNOR, WALLICÆ, IN COMITATU MONUMETHIÆ, RECTORE.

PARS IV.—[Vide No. XXV. p. 74.]

QUOM. CONSCR. SIT HIST. p. 9. tom. II. [632. E. Salmur.] Ἀγνοοῦντες ὥς οὐ στενῶ τῷ ἰσθμῷ διώριστα καὶ διατετίχιστα ἢ ἰστορία πρὸς τὸ ἐγκώμιον, ἀλλὰ τι μέγα τεῖχος ἐν μέσῳ ἐστὶν αὐτῶν. Verius οὐ στενῶ τῷ (encl.) ἰσθμῷ λ. τ. λ.

QUOM. CONSCR. S. H. tom. II. p. 14. [666. B. Salmur.] Ἐτι κἀκείνο εἰπεῖν ἄξιον, ὅτι οὐδὲ τερπνὸν ἐν αὐτῇ τὸ κομιδῇ μυθῶδες, καὶ τὸ τῶν ἐπαίνων μάλιστα πρόσαντες ΓΑΡ ἑκάτερον τοῖς ἀκούουσιν ἦν μὴ τὸν συρφετὸν καὶ τὸν πολλὴν δῆμον ἘΠΙΝΟΗΙΣ, ἀλλὰ τοὺς δικαστικῶς, καὶ νῆ-λία συκοφαντικῶς προσέτι γε, ἀκροασομένους. Ita legendus et distinguendus iste locus, e meo quidem animo.

QUOM. CONSCR. S. H. tom. II. p. 15. [667. A. Salmur.] Ἐωρακέναι γάρ που σε εἰκὸς γεγραμμένον (Ἡρακλέα) τῇ Ὀμφάλῃ δουλεύοντα πάνυ ἀλλόκοτον σκευὴν ἐσκευασμένον. ἐκείνην μὲν τὸν λέοντα αὐτοῦ περιβεβλημένην, καὶ τὸ ξύλον ἐν τῇ χειρὶ ἔχουσαν, ὡς Ἡρακλέα δῆθεν οὐσαν· αὐτὸν δὲ ἐν κροκωτῷ καὶ πορφυρίδι ἔρια ξαίνοντα, καὶ παιόμενον ὑπὸ τῆς Ὀμφάλῃς τῷ σανδάλῳ. Restitueyudum ἐκείνην μὲν THN ΛΕΟΝΤΗΝ αὐτοῦ περιβεβλημένην. Sic Lucianus tom. II. p. 285. [925. A. Salmur.] ὅταν δὲ Ἡρακλῆς αὐτὸς εἰσελθὼν μονῶδῃ, ἐπιλαθόμενος αὐτοῦ, καὶ μήτε THN ΛΕΟΝΤΗΝ αἰδεσθεῖς, μήτε τὸ ῥέπαλον, ὃ περι-κείται, σολοικίαν εὐ φρονῶν εἰκότως φαίη ἂν τις τὸ πρᾶγμα. De Saltatione.

QUOM. CONSCR. S. H. tom. II. p. 20. [670. E. Salmur.] Εἴτ' ἐπῆγεν ὑπὲρ ἌΤΤΟΤ τι ἐγκώμιον, —

QUOM. CONSCR. S. H. p. 26. [674. C. Salmur.] Εἶτα μετὰ μικρὸν ἄλλος συλλογισμός. εἶτα ἄλλος. καὶ ὅλως ἐν ἅπαντι σχήματι συνηρώτῃται αὐτῷ τὸ προοίμιον. ΚΑΙ τὸ τῆς κολακείας εἰς κόπον, καὶ τὰ ἐγκώμια φορτικὰ καὶ κομιδῇ βωμολοχικά. Ita scribendum et interpungendum existimo.

QUOM. CONSCR. S. H. p. 30. [678. C. Salmur.] Εἶτα μετὰξὺ οὕτως εὐτελῇ ὀνόματε, καὶ δημοτικῶ, καὶ πτωχικῶ, πολλὰ παρενεβέβυστο, τὸ, ἐπέστειλεν ὁ στρατοπεδάρχης τῷ κυρίῳ, καὶ, οἱ στρατιῶται ἡγόραζον τὰ ἐγχερῆζοντα, καὶ ἤδη λελουμένοι περὶ αὐτοὺς ἐγίγνοντο. Repeto περὶ αὐτοὺς ἐγίγνοντο. quod valet corpora curabant: nisi quod hoc minime plebeium et abjectum.

QUOM. CONSCR. S. H. [684. E. Salmur.] Emendandum puto, καίτοι πόσα ἄλλα, μακρῶ ἈΚΑΡΩΤΕΡΑ, τῶν ἐγο

νῦν παρήμι. Legitur nunc ἀναγκαιότερα. Nulli, qui, lectis quæ præcedunt, quæ sequuntur, hanc emendationem ponderaverit, non me probaturum esse spero.

QUOM. CONSCR. S. H. p. 40. [686. D. Salmur.] Ἄλλ' οὐδὲ ὅπλα ἐκεῖνός γε ἤδει, οὐδὲ μηχανήματα, οἷά ἐστιν, οὐδὲ τάξεων ἢ καταλοχισμῶν ὀνόματα· πάνυ γοῦν ἐμελεν αὐτῷ πλαγίαν μὲν τὴν ὀρθίαν φάλαγγα, ἐπὶ κέρως δὲ λέγειν τὸ ἐπὶ μετώπου ἄγειν. Mendosa hæc esse non dubitans, sic constituo: πάνυ γοῦν ἐμελεν αὐτῷ, [τάξεων ἢ καταλοχισμῶν ὀνόματα scil.] πλαγίαν μὲν τὴν ὀρθίαν φάλαγγα, ἐπὶ κέρως δὲ ΑΙΓΟΝΤΙ τὸ ἐπὶ μετώπου ἄγειν.

QUOM. CONSCR. S. H. p. 41. Ἦδη δ' ἐγὼ τινος καὶ τὰ μέλλοντα συγγεγραφήκός τις ἦκουσα, καὶ τὴν λῆψιν Ἀπολογέσου, καὶ τὴν Ὀστροῦ σφαγὴν, ὡς παραβλήθησεται τῷ λέοντι, καὶ ἐπὶ πᾶσι τὸν προπόθηκον ἡμῶν θριάμβον. Οὕτω πάνυ μαντικῶς ἅμα ἔχων ἐσπεύδεν ἤδη πρὸς τὸ τέλος τῆς γραφῆς. Repurgandum οὕτω πάνυ μαντικῶς ἌΡΑ ἔχων
.. κ. τ. λ.

QUOM. CONSCR. S. H. p. 43. [688. F. Salmur.] Ἰνέγων γὰρ Δημητρίου Σαγαλασσεῶς παρθενικά. ΟΥΧ ὡς ἐν γέλῳ ποιήσασθαι, καὶ ἐπισκῶψαι τὰς ἱστορίας, οὕτω καλὰς οὔσας, ἀλλὰ τοῦ χρησίμου ἕνεκα. non οὕτως.

QUOM. CONSCR. S. H. p. 50. [692. C. Salmur.] Μάλιστα δὲ, καὶ πρὸ τῶν πάντων, ἐλεύθερος ἔστω [ὁ ἱστοριοσυγγραφεὺς] τὴν γνώμην, καὶ μήτε φοβείσθω μηδὲνα, μηδὲ ἐλπίζετω μηδέν. ἐπεὶ ὅμοιος ἔσται τοῖς φαύλοις δικασταῖς, πρὸς χάριν, ἢ πρὸς ἀπέχθειαν, ἢ ἐπὶ μισθῷ δικάζουσι. ἀλλὰ μὴ μελέτω αὐτῷ μήτε Φίλιππος ἐκκεκομμένος τὸν ὀφθαλμὸν ὑπὸ Ἀστέρος τοῦ Ἀμείνικου, τοῦ τοξότου ἐν Ὀλύμπῳ, ἀλλὰ τοιοῦτος, οἷος ἦν, δειχθήσεται. μήτε Ἀλέξανδρος ἀνιάσεται ἐπὶ τῇ Κλείτου σφαγῇ, ὡμῶς ἐν τῷ συμποσίῳ γενομένη, εἰ σαφῶς ἀναγράφωτο. Lego μήτε (μελέτω scil.) Εἰ Ἀλέξανδρος ἀνιάσεται κ. τ. λ.

QUOM. CONSCR. S. H. p. 51. [693. A. Salmur.] Πηγήσεται γὰρ (ὁ ἱστοριογράφος) ὅπερ δικαιότατον, ὑπ' οὐδενὸς τῶν νῦν ἔχόντων αὐτὸς εἶναι τὴν αἰτίαν, ἣν τὰ δυστυχῶς ἢ ἀνοήτως γεγενημένα, ὡς ἐπὶ πρᾶγμα διηγῆται. οὐ γὰρ ποιητὴς αὐτῶν, ἀλλὰ μνηστὴς ἦν. ὥστε καὶ καταναυμαχῶνται, τότε οὐκ ἐκεῖνος ὁ καταδύων ἐστὶ, καὶ φεύγων, οὐκ ἐκεῖνος ὁ διώκων, ἐκτὸς εἰ μὴ, εὐχασθαι δεόν, μὴ τι παρέλιπεν.—μὴ τι hunc locum obscuriusculum reddere putat Gesnerus. Non obscuriusculum est μὴ τι, sed tenebris Cimmeriis involutum. Rescribendum ἐκτὸς εἰ μὴ, εὐχασθαι δεόν, VII ΔΙΑ, παρέλιπεν.

QUOM. CONSCR. S. H. p. 60. [699. C. Salmur.] Καὶ ἐν αὐτῇ δὲ τῇ παρατάξει μὴ πρὸς ἐν μέρος ὁράω, μὴδ' ἐς ἓνα ἰππέα ἢ πεζόν.

εἰ μὴ Βρασιῖδας τις εἴη προφηδῶν, ἢ Δημοσθένης ἀνακόπτων τὴν ἐπίβασιν εἰς τοὺς στρατηγούς ΜΙΗΝ τὰ πρῶτα· καὶ εἰ τι παρεκλεύσαντο, κάκεινα ἀκουέτω, καὶ ὅπως καὶ ἥ τινι γνώμῃ καὶ ἐπινοίᾳ ἔταξαν.

QUOM. CONSCR. S. II. p. 62. [700. C. Salmur.] Διάστροφον δὲ, ἢ παράχρουν, (ἐν ἱστορίᾳ videlt.) ἢ ἑτερόσχημον, μὴδέν. οὐ γὰρ ὥσπερ τοῖς ῥήτορσι γράφουσιν, ἀλλὰ τὰ μὲν λεχθησόμενά ἐστι, καὶ εἰρήσεται. πέπρακται γὰρ ἤδη, δεῖ δὲ τάξαι καὶ εἰπεῖν αὐτά. Emendandum ἀλλ' αὖ μὲν λεχθησόμενά ἐστι καὶ εἰρήσεται.

QUOM. CONSCR. S. II. p. 65. [704. A. Salmur.] Μάλιστα δὲ σωφρονητέον ἐν ταῖς τῶν ὁρῶν, ἢ τειχῶν, ἢ ποταμῶν ἐρμηνείαις, ὥς μὴ δύναμιν λόγων ἀπειροκάλως παρεπιδείκνυσθαι δοκοῖς, καὶ τὸ σαυτοῦ ὄρεον, παρὲς τὴν ἱστορίαν, ἀλλ', ὀλίγον προσαψάμενος, τοῦ χρησίου καὶ σαφοῦς ἕνεκα, μεταβῆσθαι, ἐκφυγῶν τὸν ἰξὸν τὸν ἐν τῷ πράγματι, καὶ τὴν τοιαύτην ἅπασαν λιχνείαν, οἷον ὁρᾷς τι καὶ "Ομηρος ὥς μεγάλῳ φωνῇ ποιεῖ, καίτοι ποιητὴς ὢν, παραθεῖ τὸν Τάνταλον, καὶ τὸν Ἰξίονα, καὶ Τίτυον, καὶ τοὺς ἄλλους. Scribe et distingue, ἐκφυγῶν τὸν ἰξὸν τὸν ἐν τῷ πράγματι, καὶ τὴν τοιαύτην ἅπασαν λιχνείαν. οἷον ὁρᾷς τι καὶ "Ομηρος ὥς ΜΕΓΑΛΟΦΩΝΩΣ ποιεῖ καίτοι ποιητὴς ὢν παραθεῖ τὸν Τάνταλον καὶ τὸν Ἰξίονα κ. τ. λ.

VERÆ HISTORIÆ lib. i. p. 96. [734. C. Salmur.] Καὶ μετ' οὐ πολὺ καὶ τάφους πολλοὺς, καὶ στήλας ἐπ' αὐτῶν, πλησίον τε πηγῇν ὕδατος διαυγούς. ἔτι δὲ καὶ κυνὸς ὑλακὴν ἠκούομεν, καὶ καπνὸς ἐφαίνετο πόρρωθεν. καὶ τινα καὶ ἑταυλιν εἰκάζομεν. σπουδῇ οὖν βαδίζοντες ἐφίστάμεθα πρεσβύτῃ καὶ νεανίσκῳ.—Legendum suspicor, καὶ τινα καὶ ἑταυλιν ΕΚΑΣ' ἸΔΟΜΕΝ.

VER. HIST. lib. i. p. 100. [739. A. Salmur.] Ἥμεῖς δὲ, τὴν ἔφοδον ὑποπτεύοντες, ἐξαυλισάμενοι, ἀδεύομεν, λόχον τινὰ προτάξαντες ἀνδρῶν πέντε καὶ εἴκοσιν. εἴρητο δὲ αὐτοῖς ἐν τῇ ἐνέδρᾳ, ἐπειδὴν ἴδωσι παρεληλυθότας τοὺς πολεμίους, ἐπανίστασθαι. Melius, εἴρητο δὲ ΤΟΙΣ ἐν τῇ ἐνέδρᾳ—

VER. HIST. lib. ii. p. 111. [752. E. Salmur.] Αὐτοὶ δὲ σώματα μὲν οὐκ ἔχουσιν, ἀλλ' ἀναρβεῖς καὶ ἄσαρκοί εἰσι, μορφὴν δὲ καὶ ἰδέαν μόνον ἐμφαίνουσι. καὶ, ἀσώματοι ὄντες, ὅμως οὖν ἐστᾶσι, καὶ κινουῦνται, καὶ φρονοῦσι, καὶ φωνὴν ἀφαιδῶ. καὶ ὅπως εἶκοι γυμνὴ τις ἡ ψυχὴ αὐτῶν περιπολεῖν, τὴν τοῦ σώματος ὁμοιότητα περικειμένη. εἰ γοῦν μὴ ἄψαιτό τις, οὐκ ἂν ἐλέγχετο μὴ εἶναι σῶμα τὸ ὁρώμενον. εἰσι γὰρ ὥσπερ σκιαι ὄρεθαι, οὐ μέλαιναί.—εἰ γοῦν μὴ ἄψαιτό τις reddendum nisi enim tangere quis conetur,—sic ineptis Grævii edimmentis multam salutem dicamus. Magnus ille vir, dum Latinis scriptoribus operam pomit, ἥπιος ἐστὶ ἐν πεδίῳ, in Græcis sæpe labitur.

VER. HIST. lib. ii. pag. 114. [756. C. Salmur.] Εἶδοι δὲ καὶ

Σωκράτην, τὸν Σωφρονίσκου, ἀδολεσχούντα μετὰ Νέστορος καὶ Παλαμήδους. περὶ δὲ αὐτὸν ἦσαν Τάκινθός τε ὁ Λακεδαιμόνιος, καὶ ὁ Θεσπιεὺς Νάρκισσος, καὶ Ἄλλας, καὶ ἄλλοι καλοί. καὶ μοι ἐδόκει ἐρᾶν τοῦ Τάκινθου. τὰ πολλὰ δ' οὖν ἐκείνῳ διήλεγχεν. *Ista τὰ πολλὰ δ' οὖν ἐκείνῳ διήλεγχεν* interpretum nemo adhuc intellexit. Gesnerus, quasi ἐκείνῳ ΣΩΚΡΑΤΗΝ respiciat, non Τάκινθον, vertit *Multa sane illum redarguebant*. Sensus est Illum (Hyacinthum) unum omnium a Socrate plurimum redargutum fuisse. Socratem omnes, quibuscum loquebatur, ne pulchris quidem exceptis, refellere solitum fuisse, notissimum est. Quem igitur frequentissime refellebat, cum illo sæpissime versatum esse; quocum sæpissime erat, cum amavisse, credibile est.

COLLATIO

CODICIS HARLEIANI 5674

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

PARS VII. (Vide No. XXV. p. 111.)

A. 549. ἔργα ἐτίμυκτο.

557. Θιμμένοιο primo scriptum, sed ultima litera erasa et vo supra me positum, ut nunc sit Θιινόμενοι, vereor ne ab eadem manu.

565. Ab hoc versu (inclusive, ut dicunt) ad 626. omnes propositiis deleuit Aristarchus, ut liquet ex Scholiastæ Pindari ad Olymp. i. 91. verbis cum nostro collatis. Sic enim Harl. νοθέεται, μέχρι τοῦ ὡς εἶπᾶν. οἱ μὲν [lege ὡς εἶπᾶν, ὁ μὲν] αὐτὸς ἔδν δέμον ἄιδος ἴσῳ. καίτοι οὐκ ὄντις ἀγνέει περὶ τὴν φράσιν:

577. ἡνίκας.

578. διέτρεν sæpius in scholiis, semel tantum διέτρεον.

579. ἤλκυσε a rhanu pr. εἴλκυσε ex em. In marg. ἤλκυσε γε. Sed ἤλκυσε dat Clemens a Valckenaerio ad Il. X. 82. citatus.

581. καὶ μιν αἰ. m. pr. sed suprascriptis accentibus et 'literis correctum in καὶ μὴν.

582. προσέπλεαζε et suprascr. γε. προσέπλεαζε.

585. ἀναβροχθὲν et ποσὶ.

586. καὶ ἐξήρανε.

587. δινδρεά δ' et text. et schol.

588. ὄγχχαι (εἴς).

596. ὁ μὲν ἀρίσταρχος καὶ ἥρω-
διανὸς ἐξυτόνως κατὰ συστολήν ὡς λι-
κριφίς ἀμφουδὶς ἐπὶ ῥήματικῶς ὁ δὲ
ἀσκαλωνίτης τὸ πλήρες κραταιὰ ὡς
οἶον ἰσχυρὰ δύναμις.—Ibid. Alte-
rum scholion, τότε ὁ λίθος ὑπὸ τρε-
φε κραταιὸς ὁ ἴσῳ ταχέως. τὸ δὲ ὅλον
ἐπὶ τοῦ λίθου ἀκουστόειον, ὡς ἀρίσταρ-
χος φησί:—Ceterum ex eo, quod
Aristarchus in hunc locum com-
mentatus est, non tuto colligas
eum pro genuino habuisse.

598. αὐτ' ἄρ' ὄγ'.

603. primo omīssus, sed in

marginē additur ut β̂ inter α̂ 605
et γ̂ 606. Hunc versum intel-

ligit Scholiastes, τοῦτον ὑπὸ ὀνόμα-
χρίτου πεποισέναι [πεποιήσθαι] φα-
σιν. ἡθέτηται δι. ἐνίοι δὲ οὐ τὴν οἰνοχόην
ἤθην. ἀλλὰ τὴν ἑαυτοῦ ἀνδρείαν :

604. οἰνοῶν τε citatur in schol.

605. γρ. πάντως ἀτυσομένων.

613. schol. ἐγκάθετο τινες οὐ κοινῶς
τελαμῶνι ἐν ἑκατέθετο τέχνῃ.

623. γρ. κρατερῶτερον.

625. ἡ δέ.

626. ἴδου Schol. supra citatus ad
565.

634. περσιφόνεια. et φ̂ supra π̂.
Schol. ἀρίστειρος ἐξ ἔδω. Quod
leviter correctum genuina for-
tasse lectionem præbebit, ἐξ αἰδέω.
Hæc enim vox semper trisyllaba
est apud Homerum. Neque ob-
stat quod vulgatæ editiones omnes
retinent infra ψ. 322 ἡδ' ὡς αἰδέω
δόμον ἤλυθεν εὐρώεντα. Ibi enim le-
gendum cum Harleiano, ἡδ' ὡς εἰς
αἰδέω δόμον ἤλυθεν εὐρώεντα, ut supra
K. 512.

ΟΔΥΣΣΕΥΣ. Μ.

3. ἡσόν τ' αἰαῖν et deinde ἡριγ-
νίας.

4. ἀνατολαί

6. additum εἰρουπόροιο, sed postea
erasum. vide v. 2.

9. προῖν.

10. τεθνηῶτα.

15. ζηνόδοτος γρ. ἀκροτάτω τύμβῳ
ἵα σῆμα πέλοιτο.

22. ὅτ' ἄλλοι.

25. ἰγὰ τοι δείξω.

26. κακοραφίη ἀλεγμένη, sed ε̂ su-
per ε̂ additum, et σ̂ super σ̂, tam-
que η̂.

NO. XXVII.

CL. JL.

32. νῶς.

33. ἡδ' ἐμεί. Schol. ἀντιδιασταλ-
τική ἡ ἐμεί :

40. ὅτι σφίεας text. et marg.

41. αἰδρεῖν πειλάσῃ et mox ἀκούσῃ.

48. κηρον δὲ ψήτας.

53. αἰ et εἰ superscr. Deinde
κελεύσει, et supra γρ. κελεύεις.

53. 54. Hbs tamen versus ἀβι-
τῆ, ut videtur, Aristophanes.

54. ἀρίστειρος γρ. διδόντων ὡς τι-
θέντων : Lege διδόντων Attice pro
διδόντων, a διδῃ, quod fuit a δῖα,
ut τῆμιν α̂ βῖω. Imperfectum διδῇ
ipse Homerus usurpat, Il. A. 105.
Suidas et Hesychius. Διδῇμι. [τὸ]
διδόναι. In Xenophonte Anab.
v. p. 121. ed. Cant. legendum ex
Cod. Paris. διδῇσι pro διδοῦσιν,
quod in Διδῇσι corruptum Hesychius.
Idem e nostro loco : δι-
δόντων. διδοῦντων. Sic MS. lec-
tionem Διδόντων recte correxit Mu-
surus.

55. ἐτὴν δὴ et εἰ supra ἢ

61. πλακῆς text. In scholiis
utroque modo.

66. ἦτις et supra γρ. ὅστις. Ha-
bet τῆδ' a manu pr. sed τὴν δ̂ ex
em. antiqua.

70. Schol. νεωτερικὸν δὲ τὸ γράφειν
φασιμέλουσα.

77. ἀρίστειρος γρ. οὐκ ἐπιβαῖν.

78. χιεῖς γε, sed schol. marg.
χιεῖς τι. Deinde εἰεν et ἦ super εἰ.

86. πογγίλῃς (sic). Schol. ἀ-
λ

τοῦτοι στῆλοι Γ. Πῶς γὰρ ἡ διερὴν λι-
λακυνία δύναται πογγίλῃ σκύλακος φωνῇ
ῥεῖν.

87. κακόν.

94. γρ. βαρέαρον.

96. ἵπποιν.

98. ἀριστοφάνης τῆδε ὑφ' ἢ τὸ
πάποτε :

104. 105. ἀναρῶδ' et οἱ super v.

106. ῥυθῶσιν et οἱ super v.

VOL. XIV.

124. ἀθετοῦνται ἱ. ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν σκύλλαν σύμφυτον τῇ πέτρᾳ:—Ibid. ἀμεινοὶ γε κραταίῃς ἀντὶ τοῦ ἰσχυροῦς. ὡς ἀλλαχοῦ. τότε ἀποστρέφεται κραταίῃς.

135. βρινακίην εἰς et ὁ supra ὦ sec.

140. ἀλύξῃς, sed η in ei mutatum.

141. ἦναι.

145. αὐτοὺς τ'.

147. omittit.

152. ἦτον et ε super α.

153. Post hunc addit κεκλυτέ ποτὶ μέθων κακὰ περ πάσχοντες ἑταίροι.

157. φύγοιμιν et ω super οι ab eadem manu.

163. εἰ super αἰ text. Schol. καὶ ἐταῦθα εἰ δύο βραχίζονται ὡς ἑδικάτα-
τοί:

164. δὲ nunc, sed postraturam.

165. πίθασκον.

167. ἀμύμων. et supra γε ἀπὲ-
μων.

168. ἥδε text. In marg. δασίως
ἐπὶ ἥδε:

170. ἀνιστάντες et 195. αὐτίκα ὡ
ἀναστάντες.

174. πίεζον.

179. ἀνῆπτον.

181. ἀλλ' ὅτι δὴ τόσσοι ἀπὴν ὅσων
τ' ἰνέγων. Et ἀπὴν diserte citat
schol. Aliud schol. habet ἀπὴν
et pro participio absolute capit,
citans Eurip. Phœniss. 294, 296.
Male. Si enim ἀπὴν est verum,
constructio est καὶς διακονέας, ut
στράτευμα νυθύνοντας Eurip. Hec.
38. τρήρεις οὐκ εἰδότες Thucydid. i.
10.

195. γε. εὐρυχρῆς τε.

196. μᾶλλον δὲ κίεζον. et supra-
scr. οὐ μᾶλλον τ' ἐπιπίεζον.

197. κικλήσας ex em. ejusdem
m.

202. ἀκουσα a xi. pr. Postea
additum ὦ, sed a m. antiqua.

204. βομβηται δ'. Deinde κανε-
ρῶν. ἔπειτα δ'.

206. ἰγών.

209. ἔπει text. sed primo fuisse
videtur ἔπει, deinde lenis in aspe-
rum mutatus et in ei. Supra est
γε. ἔπει. In marg. ἔπει (spiritus ex
emend. ejusdem m.) ῥῆμα ἰστί. ἔπει
ἔπεις ἔπει: ἀντὶ τοῦ περιέπει. δασίως
οὖν. ζηνόδοτος δὲ ἔχει:—In alio schol.

sic: ἔπει. Plutarchus habet τόγ-
μιζον ~~ἐπὶ~~.

212. τῶνδε μνησίσθαι et suprascr.
inter voces με.

216. ὑπὲκπροφυγῆν.

220. σκοπίλῳ text. sed eadem
m. in σκοπίλῳ mutatum. In
marg. ἐνικῶς σκοπίλου τῆς σκύλλης.

223. ἰγών plane schol. sed ὦ in
textu ex emend.

230. ἐπέρχῃς, sed σ factum ὦ ab
eadem manu.

244. ἴδοιεν primo, sed ἴοιεν et
emend.

245. γλαφυρῆς et suprascr. γε.
κοίλης.

246. φέρτατοι et εροι super ατοι.

249. ὑψόσ' et supra ὑψόθι.

250. τότε γ' erat primo, ut vi-
detur; nunc τότε ἔς. Schol. καλ-
λίστρατος ὑπονοεῖ τὸν στίχον λέγων ἐκ-
λίεσθαι: τὰ τάχος τῆς ἀρπαγῆς:

252. οὕτως ἀρίσταρχος: [εἰδута sc.]
ὁ δὲ καλλίστρατος διλιата: [Poeti-
cum verbum ex διλιата contrac-
tum, quo usus est Callimachus
fragm. 458.]

254. ἀππαίροντα δ', sed σ supra-
scr. inter α et δ; deinde ἐριψι.

255. ποτί.

256. κικληγόντας, sed ὦ super ὦν.
In marg. κικληγόντας: ἰδὲν διὰ τοῦ

ὡ προπερισπᾶται. ἰδὲν δὲ διὰ τῶν ὦ τ,
ὡς λέγοντα: Voluit igitur κικληγόν-
τας.

264. ἰγών ἐνὶ πότει ἰόν.

268. 273. Utroque loco ὦ supra
ἢ et ~~supra~~ ult.

268. 273. Utroque loco πεψι-
βεῖται text. et γε. φάσιμδεῖται.

272. *ἡμῖν* primò, sed *ὑμῖν* ex em. antiqua.

275. *ἔφασκιν* erat primo, sed in statim mutatum in *ον*, et super *ασκον* positum *ἦσαν*.

281. *ἀδικοῦσας*. Simplicii δ habet etiam Codex Townlcianus in tribus Iliadis locis; ubi bis ita citat Scholiastes locum *Odys. A. 134.* Consentit MS. Ven.

284. *Ζηνόδοτος ἀλλ' οὕτως· καὶ ἔστιν ἠθικόν*.

289. *δεοῖος* text. sed *δυσαία* citat Schol.

290. *διαρραίσουσι*. In marg. *δι-*

αῖρραίσουσι *χωρὶς τοῦ σ διαρραίσουσι* *Ζηνόδοτος δὲ γρ. φίλων ἀικητὶ ἐκείρων*.

297. *Ζηνόδοτος βίωσθ' οἷον ἔοντα. οὐ νοήσας ὅτι ποιητικῶς ἐσχηματίζεται*. — [Legebat Zenodotus *βιάζεσθ' οἷον ἔοντα*].

298. *ἀλλ' ἄγε δὴ μοι νῦν*.

313. *ζαῖν* text. et schol. sed in his *ζαῖν* memoratur. Citatur etiam *κίνοπαθῆ πατριδ' ἐπόφωμαι παρ' ἀνακρέοντι*, quod ad aliam lectionem *ζαῖν* referendum est.

319. *μῦθον* et supra *γρ. πᾶσιν*, sed glossa potius videtur quam varia lectio; supra *μετὰ* enim minutissimis literis scriptum est, *ἐν πᾶσι*.

321. *τῶν δὲ* distincte.

325. *πάντ' ἀλληλτος* et *μοχ αἶν*, sed *ι* super *η·*. Schol. in MS. Townlciano ad II. E. 526. *διακιδνατὶν αἶντες* : *ὡς τιθέντες*· *ἀπὸ γὰρ τοῦ ἀνέμι*· *τὸ δὲ παρ' ἡσιόδου ἀλλοτε δὲ ἄλλοι αἰτίσιν, αἰετῶν* :

327. *οἱ δ' εἰως*.

330. *γρ. ὑπερρίσκει ἐπ' ἄγρην. λίπυι γὰρ ἡ ἐπί* :

331. *θ' post φίλως* erasum.

337. *θεοῖσιν* ex emend. ejusdem manus. Nempe voluit *οἱ* delere ut *ἐχούσιν* pro participio cepit.

347. *ἐν δὲ κί θίμιν* et *κς* ex em.

κς. Supra *ι* quoque additum *α*, conante nimirum librario *ἔθα* scribere, sed conatum non perfecit.

348. *τις*.

349. *ἔπονται*.

351. *στρέψγισθαι* et supra *γρ. στρέψγισθαι* , *ο*

354. 368. *νῆς*.

357. *φύλλα δὲ δρ*.

363. *σπένδοντες*.

372. *καίμηνστέ*.

374. *ἐν πολλοῖς ἄκνς δὲ ἡλλῶ ἐν ἡ ἄκνς ἄγγελος*. [1. *ἡ' ἢ ἄ. ἄ.*]

375. *ἐκταμιν* *νῆσις* et in marg. *οὕτως αἱ ἀριστάρχον*.

385. *φάσιναι* et *ι* supra *αι*.

389. *Ζηνόδοτος τριχῶ βυλῶν* :

393. *ἄποτέθασαν* (sic).

394. *τέρσα*.

398. *γρ. ἐλῶντες*.

399. *ἀλλ' ὅτι δ' ἐβδρμέν*.

415. Turbavit aliquid in voce *ἄμυδις* librarius; sed hoc eum saltem voluisse video, de spiritu, lenis an asper esse deberet, dubitatum esse dicere.

422. *ἄραξ* et suprascr. *ἱαξ συνίτρειν*, quorum hoc certe interpretamentum est, fortasse et illud. Sed schol. marg. *αἱ ἀριστάρχον καὶ μὲ πλείους ἄραξ*· *Ζηνόδοτος δὲ ἐκξιν* :

435. *ἦσαν* et supra *γρ. εἶχον*.

441. *τάδι δοῦμε ἀριστάρχος* :

443. *μίσαι* δ' *ἰδούπσω* et *ι* additum supra inter *ι* et *δ*.

445. *νοθύονται δύο*.

447. *ἔθαδ'*, sed *ι* supra *α*.

451. *ἔτοι* et supra *τί*.

ΟΔΥΣΣ. Ν.

4. Scholiastes legit *ἡλῶντο* supra H. 86.

5. *ἐντρεφῆς* et mox *γ'* omissum ex rasura.

11. *τις γρ. ἀνδρα κατὰ δὲ φρενὸς ἀνδρακάδα φησι τὴν τῶν ἀνδρῶν*

δικέει :

19. ἢ ἄρ' text. sed in marg. ἀριστάρχος ἡα δι.

26. μῦρα δὲ κήαντις οὕτως ἀριστάρχος.

28. τιτιμήνους ex emend.

31. δ ἀριστοφάνης οὐκ ἐν συνήσει φησι τὸ πανήμαρ ἄλλα πᾶν εἶτα κατιδαν τὸ ἡμαρ. [Legere tum debbat ὡς πᾶν ἡμαρ.]

35. ὡς ὀδυση. τὸ πλήρης ὀδυση. ὡς ἡρώϊ λαομέδοντι :

57. χειρὶ text. et schol.

61. χῶραι et supra γρ οἴκω.

63. ἰβήσατο.

66. νισθαι ex emend. et super-

σε, ἡγουν [sic in MS. ἡ] τὰς γυναικας. In marg. ἡ ἑτέρα τῶν ἀριστάρχου ἦσθαι εἴχε.

68. ὅπως κομίσουσιν et ζῆν supra σιν.

71. ἀγανοὶ scripserat, sed caudam e μ erasit. Infra vero 120. ἀγανοὶ plane scriptum est.

74. εὐδοι.

75. ἰβήσεται et α supra s sec. Deinde καὶ omittit.

76. supra τοι δέ, ut videtur, scriptum γρ. τὸ δέ. Mox ἑκαστοι.

78. εὐθ' οἱ ἀνακλιθῆντες, sed δ' additum inter οἱ et α, et ν supra α.

85. οὕς ε.β.ε. fecit eadem manus.

87. γρ. πετρεμνῶν [i. e. τρεμνῶν].

96. εἰδείχθη σαφῶς ὅτι βαλάσσιος θίος ὁ φόρκυς. καθὼς ὁ ἀριστοφάνης ἔγραψεν ἐκὶ φόρκυνος θυγάτηρ ἄλλος ἀτρυγῆτοιο μέδοτος. [Quomodo igitur legebat Aristophanes in Od. A. 72. ? Nescio.]

100. ἐκτοσθεν. ἐκτοσθεν δέ τ' ἄνω.

106. τῶν βαλῶσσοις et ο super α.

107. ἡ δέ.

123. μῦραστις (sic, σ minuto intruso) Schol. ἀριστάρχος μῦρα χρησικῶς, δὲ καὶ ἰσηγυγὶ πρὶν ὀδυση ἡγμέναι.

124. πρὶν ὀδυση.

130. πῆρ τι.

131. ὀδυση ἰφάμην.

135. ἀγλαὰ εἰ suprascr. γρ. ἄσπιτα.

137. ἰσηγυγὶ.

143. εἰ πῆρ τις σέ.

152. πόλιν text. sed schol. marg. πόλι et ι super ι. Paulo ante schol. ἀριστοφάνης δέ γρ. μὴ δέ σφιν. ἀντιλίγαι δὲ ὑπομνημάτων ἀριστάρχος : [α. δ' ἐν ἀντιλήμασιν.]

154. γρ. ἡ et pro interpret. suprascr. οὕτως [ἡ sc. v. l. pro ὡς.]

155. προδιδανται et σ suprascr. inter ο et ι.

157. βαρυμάζωνιν.

158. πόλιν ἀμφικαλύψαι et supra αι scriptum ω, post circumflexum acutus.

161. ἔμιν, sed schol. τὸ ἔμιν ἀντὶ τοῦ ἔμινος ἐστὶν ἐκὶ ἑκατέρω :

164. κατὰ περνήϊ.

173. ἀγασσασθαι text. et schol. Aliud schol. διὰ τοὺς ἀγασσασθαι :

[Legendum videtur διὰ τοῦ σ ἀγασσασθαι et ad variam lectionem ἀγασσασθαι referendum. Nisi quis pertendat legendum διὰ τοῦ ι ἀγασσασθαι.]

177. πόλι et ι super ι, ut et

183. Deinde ἀμφικαλύψαι [i. e. duæ lectiones exstant, ἀμφικαλύψαι et ἀμφικαλύψιν.] Mox schol. βαρυτίον τὴν ἡεῖν.

179. ἰγώ.

180. παύσθαι, sed σ superscr. inter υ et ι.

188. πατρώμ.

189. χεῖν.

190. αὐτὸν et ὦ supra ὄν. Schol. ἀριστοφάνης αὐτῷ γρ. καὶ τὸ μὴ ἐπὶ τῆς ἰθάκης τίθησιν :

193. μνηστῆρας.

194. φάμετο. Quod per digammon ita defendi possit, ut legas, τούτω ἄρ' ἄλλοι εἰδὶ ἰφάνιστο.

196. τολιθαόντα.
 199. δι προσήνδα et suprascr. γε.
 δι ἔπος ηνδα.
 204. ὄφελον et ει super ε, sed
 suspicor fuisse ὄφελι. Schol. τὸ
 ὄφελον ληθυντικὸν ἔστιν :
 213. τίταισθ ex emend. sed in
 marg. ζη δατος τιτασθαι :
 216. ὀζονται.
 224. ἔχουσ et ω super ους, sed
 in marg οὐ γραπτόν ἔχον. ἢ γὰρ
 τοῦ ποιητοῦ ὁ λόγος :
 225. ἔπο, deinde χερσίν.
 226. ἐναντίον a manu prima.
 227. γε. ὁλοφύγευμένος δ' ἔπος ηνδα
 (sed dubito an huc referendum
 sit).
 228. ὀρθοτονητόν τὴν ὥς καὶ
 ἡρωδιαδός :
 229. ἀντιβολήσαις et ης super αἰς.
 232. τοῦτ'.

233. ἐκγεγάσιν.
 243. οὐχ ἰερία et in marg. οὐτως
 οὐδ' ἰερία, quomodo bis citat aliud
 schol.
 245. γίνεται et mox τιθαλνιά θ'
 ἱέρση.
 248. ἱκίι.
 251. πατρώϊη.
 252. ἀθήη ex litera erasa.
 258. χερμασί et in marg. χερ-
 μασί σὺν το σδίσι προπαροξυτονητίον
 τὸ τοῖσδεσι :
 269. ἡμας.
 274. ἡ ῥιανὸν ἀποφάσσαι ἀποπέμ-
 ναι :
 279. προσέρισσamen et υ super ι.
 282. ἐπεκλαβε.
 295. παιδοθεν text. et schol., sed
 schol. παιδοθεν interpretatur. Paullo
 ante glossa marginalis pertinet ad
 var. lect. πλακίων, sed κλοπίων text.
 et schol. Vide infra ad φ. 397.

NOTICE OF

Dr. MALTBY'S Edition of MORELL'S Thesaurus Prosodiacus.

I. Ἀναβρύχω.

χάρω ἐν οἰοπόλῳ, ὅθ' ἄλις ἀναβέβρυχεν ὕδωρ. Il. P. 54.

“Cui penultima præteriti et plusquam-perfecti, a βρύχω formatorum, semper sit longa, nequeo mihi persuadere vocem hancce a ν. ἀναβρύχω derivari posse. Cui non credamus extitisse olim formam ἀναβρύζω, e qua ἀναβεβρύχεν, aut potius ἀναβεβρύκεν, profuxerit? Eiusdem notione, ait Damnius, ‘eiusdemque originis verbum est βρύειν, scilicet, motuulere, et βρύχειν, i. e. τραχέως καὶ μετὰ ποιοῦ τινος ἤχου ἐσθίειν : et βλύζειν, quod molliori sono idem est quod βρύειν.’ col. 2117. Addamus igitur βρύζειν. Jam video inter MORELLI synonymia locum reperiisse ἀναβρύζω, qua verbaucto-ritate, prorsus ignoro. Vetus item est lectio, ἀναβέβρυχεν, ab ἀναβρύχω. item, ἀναβεβρύκεν, ab ἀναβρύω. Vid. Steph. Thea. Ind.”

Maltbicus. Schol. Ven. ad Il. g. 54.: Ζηνοδοτος· διὰ τοῦ ο, ἀναβείβρουχεν. Ἀναβείβρουχεν ὕδωρ· ἀναπηγαζει, ἀναβλυστανει, ἀναδιδεται. We quite agree with Dr. Maltby, in thinking that ἀναβείβρουχεν is to be derived from ἀναβρύζω. He would in all probability have spoken more decidedly on the subject, if he had been aware that the word βρύζω, though not admitted into the Thesaurus of H. Steph., is received into the Lexicon of Schneider, and may be found in a corrupt fragment of Archilochus ap. Athen. X. p. 447. (fr. xxvi. ed. Gaisf. V. ed. Liebel.) Casaubon reads ἐβλυζε for ἐβρουζε, and interprets it, "ut cum bryti vel brythi salientem ex ore mittit Thrax aut Phryx aliquis," ὥς περ αὐλῶν βρύτον ἢ θράξ ἀνὴρ ἢ φρύξ· ἐβλυζε: "αὐλὸν accipe ut ap. Homerum, quando κρούον σιγνificat, βλύζειν αὐλῶ βρύτον, poetica elegantia, pro βλύζειν αὐλὸν βρύτου." Scaliger assents to Casaubon's interpretation of the word αὐλὸν, but retains ἐβρουζε. "Verbum ἐβρουζε," says Schweigh., "quatenus de Thrace et Phryge homine dicitur, ea prius notione accipiendum, quæ a Casaubono exposita est, nec vero idcirco cum illo in ἐβλυζε mutandum. Nam, idem valere βλύζω atque βρύω satis superque docent glossæ Hesychianæ: Ἀναβλύει· ἀναβρύει. Ἀναβλύουσιν· ἀναβρύουσιν. Βλύζει· βρύει, ἀναβρύει. Βρύει· ἀναβλύζει." Quo minus mirum videri debet, eadem notione etiam verbum βρύζειν, quanquam a nemine Grammaticorum adnotata hæc forma, usurpatum esse ab Archiloco." Salmasius in Solin. p. 760. d: "Βρύειν et βρύζειν idem est, ut βλύειν et βλύζειν, πρίειν et πρίζειν." "Βρύω et βρύζω," says Liebel ad Archilochum p. 71., "idem verbum est, alia tantum formâ, ut βλύω, βλύζω, βύω, βύζω, μύω, μύζω, φλύω, φλύζω, et alia." Schneider in Lex.: "Ich würde —βείβρουχεν von—βρύζω s. v. a.—βλύζω abgeleitet vorziehen."

Dr. Maltby thus cites the words of Damm: "Ejusdem notione ejusdemque originis verbum est βρύειν, scaturere, protrudere, et βρύχειν, i. e. τραχέως καὶ μετὰ ποιοῦ τινος ἤχου ἐκθίειν." But Dr. M. has inadvertently put βρύχειν for βρύκειν, as he may see by referring to Damm. Whether βρύχειν and βρύκειν have the same meaning, is a very disputed point among critics. * Moeris: Βρύκειν, Ἀττικῶς· Βρύχειν, Ἑλληνικῶς. Sallierius vehemently contends that these words are not synonymous, and Abresch entertains the same opinion. But Hemsterhuis, and Pierson, and Jacobs ad Anthol. vii. 108. et 413. ix. 360. think differently. Pierson says, "Βρύκειν et βρύχειν, a sono ficta, prima origine nihil differunt, et significant stridere, dentibus stridorem edere, frendere: dein, tam avide et gulose edere et vorare, ut dentes strideant. Usus autem voluit, ut βρύκειν tantum pro edere sumeretur. Attici vero βρύκειν ὀδόντας dixerunt pro βρύχειν, ut βρύκειν pro βρύχειν. Atticos imitatur Hippocrates, scriptor Ionicus, quæ Dialectus, uti notum, in plerisque cum veteri Attica conveniebat." But Pierson is mistaken in saying that Hippocrates imitates the Attic writers in using

βρύκειν for *βρύχειν*. Hippocrates has no-where used the word *βρύκειν*, but always employs *βρύχειν*, if we are to believe Sallierius, whose note Pierseu seems to have read with a hasty eye. "Etymol. M.," says Sallierius, "*Βρύγμος, νόσος*, inquit, *ἀπὸ τοῦ τοῖς ὀδοῦσι πιέζοντα φύβον ἀποτελεῖν, ὡς ἐν ῥίγαι συμβαίνει καὶ Βρύκνυτα δάκνουσα, καὶ Ἱπποκράτης τὸ βρύκειν τοὺς ὀδόντας ἐπὶ τῆς συναρείσεως τείνει· βρύκειν γὰρ τὸ λαβρῶς ἐσθίειν, ἀπὸ τοῦ τρίβειν τοὺς ὀδόντας.* Ut enim evincat *βρύκειν* sumi pro *mordere*, s. *edere*, auctorem Hippocratē laudat, in cujus scriptis tantum vocem *βρύχειν* reperias, et ita quidem, ut semper significet *fremere, dentibus inter se collisistridere*." Galenus Gloss. Hippocr. confirms the remark of Sallierius: *Βρυγμός· ὁ ἀπὸ τῶν ὀδόντων συγκρουομένων ψῆχος, καὶ Βρύχειν, τὸ οὕτως ψοφεῖν.*

2. "*Σίδη, πενult. longa, est malus Punica* :

Αὕτως τετραχόνητα γαμῶν ἀπὸ κλημάτων σίδης. Nic. Th. 72.

κἀκ τῶν σιδίων βἀτραχούς ἐποiei, πῶς δὲ καὶ ἵς ; Nub. 879.

Σίδη, penult. longa, est malus Punica, item malum punicum quod etiam σίδη. At σίδη, penult. brevi, est herba lacustris in Orchomenio lacu Bæotie frequens. Vid. in v. *Ψαμαθῆς*. "*Σιδίων* vero est mali Punici putamen, e quo pueri ramunculas fingebant : vide Suid. in v." Malby. Dr. M. is quite correct in his distinction between *σίδη* penult. longa, *σίδη* penult. brevi, and by the aid of it we may correct an error, into which our illustrious Bentley has fallen :

Σχορπίου, ἢ σίδας Ψαμαθῆδας, ἃς ἑρέσει αἶα. Nic. Ther. 887.

"*Corr. ἢ σίδας*, Alex. 489. 609. *Ψαμαθῆδας, ἃς corr. Ψαμαθῆας ἃς.*" Bentleius ad Nic. Ther. ap. Mus. Crit. Cantab. iv. p. 458. While we admit the latter correction, we reject the former, because the penult. of *σίδη*, "*herba lacustris in Orchomenio lacu frequens*," is short, and that Nicander is speaking of this "*herba lacustris*," is apparent from the words of the Scholiast : *Ἢ δὲ σίδη, εὐτόν ἐστιν, ὃ κατὰ Θεόφραστον ἐν Ὀρχομενῷ φύεται ἐν ὕδατι, ῥίξα δὲ ἔχει δὲ κόκκους ἐρυθροὺς ὁμοίους ῥόζα, στιρογγυλοτέρους δέ.* Gorræus, p. 174. ed. Bandini :—"*Sida herba est lacustris in Orchomenio lacu Bæotio frequens, quam heic proculdubio Nicander intelligit. Id quod indicant urbium et fluminum nomina, quæ heic usurpat. Nam Psamathe, a qua σίδας Ψαμαθῆδας appellavit, fons est ap. Thebas Bæotias.*" But, though Nicander always makes the penult. of *σίδη*, malum punicum, *malus punica*, long, yet in a verse of Epicharmus, preserved by Plutarch Sympos. v. S. 2., it is short :

Οὐνεκὲν ὀφίγονοι τὴ σίδαι καὶ ὑπέρφλοια μίλα.

Should Dr. M.'s book reach, as we are sure it will, a second edition, he will probably think it worth while to notice this verse of Epicharmus. Dr. M. makes the first syllable of *σίδαι* (*mali punici putamen*) short. But Mr. Blomfield in his Callimachus p. 136. refers to Lucian Tragodop. T. iii. p. 653., where it is made long :

ὕστυαμον, μήκωνα, βολβοὺς, σίδια.

Callimachus Eleg. in Lavaci Palladis 28.

ἢ ῥόσαν ἢ σίβδας κόκκος χειρὶ χρεῖαν.

Σίβδα, malum puniceum, says Mr. Blomfield, "Hesych. Σίβδαι ῥοιαί. interdum dicebatur σίδη: Photius, Σίδην κόκκω ῥοιάς. Nicander Alex. 486

Βρύκοι δ' ἄλλοτε καρπον ἄλις φοινάσσα τιδης

Κρησιδός"

Mr. Blomfield ought rather to have said: "Σίδη, malum puniceum. interdum dicebatur σίβδα." For σίδη is the more common form, but σίβδα was peculiar to certain dialects. "Σίβδης," says the truly learned Spanheim, whose note deserves more attention than Mr. Blomfield has paid to it, "nempe Æolice, seu Dorum etiam more, pro σίδης, haud aliter ac μεμβλετο dixit Apollon. iv. 470. et Oppianus ἐμέμβλετο Cyneg. iv. 282 pro ἐμέλετο. Sic ἔδα pro εα, ἐμβραυμένη ap. Hesychium pro εἰμαρμένη et quod apud Pimphylios usitatum notant Grammatici, ut ἄελιος, βαβύλιος, φας, φάβις, etc." In the reference to Apollonius there is some mistake, as we cannot find the passage, to which Spanheim refers. It is worth while to notice the variations in the orthography of this word according to the nature of the different dialects. Σίδη, as we have seen in the Doric dialect, becomes σίβδα, and, as Callimachus so spells the word, perhaps this form was more particularly used by the Cyrenæans. Hesych.: Σίλβαι ῥοιαί: Σιλβία σίδια Hesych. Στίδιον κόκκος ῥοιάς. Hesych.: Ξίμβραι ῥοιαί, πολῆ. The true reading is Ξίμβραι. Hesych. Ξίμβραι ῥοιαί μεγαλὰ. ἀμενων δὲ διὰ τοῦ ξ, ξίμβραι. But, if ξίμβρα be, as Hesychius tells us, the Æolic form, Spanheim is mistaken in saying, "Σίβδης nempe Æolice."

3. "Ψευραν, ἄλιος, ο, et Ψαγδας, unguentum Ægyptium." Maltby. Dr. M. is, we think, quite correct in admitting both these forms. Schweighauser in Ahen. v. p. 690 (et p. 691), acknowledges the existence of ψαγδας as the nominative. Schneiderus in Lex.: "Ψαγδας, ἡ, oder ψευδας, η." We know not where Schneider found authority for making ψαγδας feminine. But we have good reason for thinking with Solmasius in Solim. p. 497 d. that it is masculine, ὁ ψάγδας. Hesychius presents us with another form, ψαγῆς, ο (ψάγας, ψαγῆς, κύρον ποιδν), and the Epitomator of Athenæus gives ἡ ψάγδα. Pliny xxviii. 10 has *sagda*, a. Athenæus p. 691. quotes Theodorus as an authority for saying that the word sometimes signifies θυμίαμα τι, a sense unnoticed by H. Steph. and Schneider, who are equally silent about the use of the word in Pliny, Solinus, and Isidorus Orig. xvi. 7., to denote a gem, "quam Chaldaei adhærescentem navibus inveniunt prasini coloris."

4. "Ματιζω ab Hesych. explicatum per ἀπανθεῶ, *storem decerpo*, unde in l. c. expon. *eligo*, sed est planissime mendosus." Maltby.

Τόλμων τὴ λωστα καὶ τὰ θυμῶνστάτα

παρεστί λωτίσασθαι.

Æschylus Suppl. 970.

But this is to confound ἀπανθίσω, *deffloren*, with ἀπανθίζω, *florem decerpo*. Dr. M. appears to have been drawn into this mistake by Schutz, who, when commenting on the passage of Æschylus, says: “Λωτίζειν et ἐκλωτίζειν ab Hesychio explicatur per ἀπάνθειν, *florem decerpere*, unde vocabulum ad universam eligendi s. optima quævis eligendi notionem deflectit.” True indeed it is that we have in Hesychius: Ἐξελώπισεν ἀπήνησεν. But Salmasius, Kuster, and G. D’Ainaud have corrected this blunder of the transcriber by reading the gloss thus, Ἐξελώτισεν ἀπήνισεν, and the correction is abundantly confirmed by two other passages of Hesychius, where we read: Ἐκλωπίζεται (ἐκλωτίζεται) ἐξανθίζεται, Ἀχαιοὶ Οἰδίποδι: Λωτίζειν ἀπανθίζεσθαι, ἀπολλύειν. Zonias p. 1926: Ἀπίσμα τὸ ἀπάνθημα. “Eodem vitio ap. Hesych. ἐκλωπίζειν pro ἐκλωτίζειν. Eurip. Helen. 1609. τί μέλλειτ’, ὦ γῆς Ἑλλάδος λωτίσματα. Hesych.: λωτίζειν, ἀπανθίζειν, et λωτίσματα οἱ πρῶτοι καὶ ἐπίλεκτοι. *Proprie decerpit et selecti flores*. Hinc nostri ἀπάνθημα, pro quo malim ἐπάνθησμα. [Non enim ἀπανθῆν, sed ἀπανθίζειν hoc sensu dicitur?] Deinde selecti et præcipui λωτίσματα, ut Lat. *flos*, et λωτίζεσθαι, *seligere optimum*, ut apud Æschylum.” Tittmann. Dr. Maltby pronounces the gloss of Hesychius to be “planissimè mendosa.” Λωτίζειν ἀπανθίζεσθαι, ἀπολλύειν. If he supposes the corruption to be in λωτίζ-ιν, it may be removed by reading λωτίζεσθαι; but, if he objects to ἀπολλύειν, we are prepared to maintain that the gloss needs no correction. Hemsius and Abresch would substitute ἀπολαύειν, and they quote the passage of Æschylus to defend their conjecture. For our own parts we cannot see that, if Hesychius had written ἀπολαύειν, he could have intended to refer to the verse of Æschylus; for the sense of the verse required him to say not ἀπολαύειν, *frui*, but ἀπανθίζ-ειν, *seligere optimum*. Explaining as he does λωτίζειν by ἀπολλύειν, *perdere*, he appears rather to refer to the Euripidean use of the word, when compounded with the preposition ἀπό: Suppl. 459.

ὅταν τις, ὡς λειμῶνος ἥρινοῦ στράχυν,

τόλμας ἀφαιρῇ, ἀπολωτίζη νέου.

“Ἀπολωτίζω, decerpo et demeto optima, coll. 717. ἀποκαυλίζω, a caule desecans et demetens, sicut Tarquinius capita papaverum a caulibus decussit.” Damnius in Lex. p. 1358. In another sense Euripides says Phlog. Aul. 793.

τίς ἄρα με εὐπλοκάμους κόμας,

ἔρυμα θαυρούεντ’ ἀνύσας,

πατρίδος οὐλομένας, ἀπλωτίζει;

The word ἐκλωτίζειν is omitted by H. Stephens. When Æschylus says in the Suppl. 970.

Τούτων γὰ λῶστα καὶ τὰ θυμῷέστατα
 πάρεστι, λωτίσασθε,

(so we read with Dr. Butler, who has well explained the passage), we are inclined to think the word λῶστα suggested to the mind of Æschylus by the word λωτίσασθε. Every reader of Æschylus knows how extremely fond he is of playing upon words.

5. Morell in the xxxviii. page of the Prosodia, says, "Vergara de Quantitate Syllabarum ait participia in *as* aliquando corripì, raro tamen, laudatque Hesiodi versum,

δήσας ἀλυκτοπέδῃ Προμηθεῖ—

qui nusquam compareret; legitur enim, aut ita omnino legendum est, ἔησε δ' ἀλυκτοπέδῃ Προμηθεῖ, Theog. 821."

We do not pretend to say in what edition Vergara found the verse so written, but Morell was mistaken in supposing that the verse is no-where so written, as will appear from the following quotation.

Draco Straton. περὶ μέτρων ap. Bastium ad Gregor. Cor. p. 340.: Σπανίως εὐρήσεις τὸ ἄ βραχὺ εἶναι δωρικῶν ἐπὶ μέντοι Φωνήεντος, ὡς παρ' Ἡσιόδῳ ἐν Θεογονίᾳ,

Δήσας ἀλυκτοπέδῃ Προμηθεῖ τοικιλόβουλον.

"Libri habent ἔησε δ' ἀλυκτ. Πε. π." says Schæfer, and in Etym. M. p. 78, 84. it is so quoted.

6. We are surprised to find so little notice taken of the word *μανός*. Morell in the second Appendix p. 1115. writes thus:—"Μάνικος, et μάνιακος Oph^ε-licenter—Μανιακός, μανιακός, ut μανίς, μανιολίος: vel μάνικος, ut supra νομαί. —sic μανός sive μάνος, rarus. Hephest." Dr. M. is here quite silent. Parysictes Σοφ. προπαρ. p. 51.: Μανόν τὸ ἀραιοὺν οὕτω λέγουσιν Ἀθηναῖοι. τὴν πρώτην συλλαβὴν ἐκτείνουσιν. So Bekker has edited the Gloss, but Ruhnken ad Tim. p. 177. puts a full stop after λέγουσιν, and makes Ἀθηναῖοι refer to ἐκτείνουσιν. Tittmann ad Zonara Lex. p. 1384., perhaps rightly, after οὕτως inserts βραχέως. "In Xenophonis Cyrop. vii. 5, 6. scribam μανότερον, an, quod alii habent, μανάπερον," says Schæfer ad Schol. Apollon. R. n. 1249., "paulum ambigo. Phrynichus quidem ap. Ruhnk. ad Tim. p. 177., Ἀθηναῖοι, inquit, τὴν πρώτην συλλαβὴν ἐκτείνουσιν. Sed Zonaras p. 1384.: Μανόν—βραχέως λέγουσι. Atque in Æschyli fragm., quod Etym. MS. servavit (v. Ruhnk. l. c.) ἄ manifesto corripitur, si fragmentum illud, quod suspicor, est aut exitus iambici versus, aut initium trochaici. Itaque propemodum huc inclino, ut, posthabita Phrynichi, quamvis gravi auctoritate, assentiar Anonymo Hermanni, qui in Regal. de Prosod. p. 440. μανός dicit παρ' Ἀττικαῖς συστέλλασθαι."

7. We are equally surprised to find that Dr. M. has observed a profound silence about the quantity of the first syllable of *οἶς* in the celebrated Homeric verse, Il. M. 208., which Morell quotes, and of which he says in the second Appendix p. 1116., "Οἶς,

prima in loc. cit. producitur consulto, ut versus ipse diriguisse videatur: Cl. ex, Dem. Phal.—f. 64¹⁵.” See Clarke and Ernest on this verse, the Scholia Veneta, Athenæus, xiv. p. 632., Schöf. ad. Hephæst. p. 148. et 183. ed. Gaisf. For our own parts we acquiesce in the opinion of Heyne, which is approved by Schweighæuser, who thus writes ad Athen. l. c.:—“ Multas rationes commententi sunt interpretes, cur in voce ὄψω prima, cum natura brevis sit, pro longa usus sit poeta: quarum rationum haud dubie verissima illa, quam Heyne etiam probatam video, quæ statuit, geminata in pronunciando littera & syllabam illam produci potuisse, productamque adeo a poeta in hoc versu esse; quapropter, curatius si scriptum versum velles, ὄψω, vel ὄπω scriptum oportuisse: quemadmodum v. c. in voce σούπος prima syllaba brevis producitur geminata & littera, et σούπος scribendo; quod fecit Anacreon ap. Athen. xi. 198. c. et Panyasis ibid. lit. d.” See Tzetzes ad Lycophr. 935. et 425.

On a future occasion we shall offer some further remarks on this most useful work.

PRESENTATIONS AND CONGRATULATORY ODES,

*Recited in the Theatre at Oxford, at the Visit of the
PRINCE REGENT, and their Imperial and Royal Ma-
jesties the Emperor of RUSSIA, and the King of
PRUSSIA to the University, in June, 1814.*

AT the conclusion of the Public Orator's speech,¹ Dr. Philimore, the Regius Professor of Civil Law, standing in the area of the Theatre, as is usual for the Professor or other public Officer presenting to Degrees, humbly informed their Majesties, the Emperor and the King, that the University had conferred upon them the Degree of D. C. L. by Diploma; addressing himself first to the Emperor of Russia, and then to the King of Prussia, in the following Speeches:

IMPERATOR AUGUSTISSIME!

Læta lubensque atque unanimis Academia summum quem po-
tuit honorem tibi detulit;—jure enim et merito sibi gratulari illus-

¹ For the Public Orator's Speech, See No. XIX. p. 183. of this Journal.

tribus, quibus Fasti nostri inclarescunt, advenarum ordinibus ascribi etiam Heroa, qui, maximo quod novimus super Europæ atque Asiae gentes imperio insignitus, ita tanto imperio usus est ut ceteras etiam Orbis terrarum regiones fama nominis sui impleverit.

Neque in segue omnino aut otiosum imperium natus es—incidisti enim in difficillima tempora—conflari ingens ancepsque bellum—ingruere conjunctæ acies—maximæ quos vidit nostra atas exercitus—fremere invicti Duces qui ‘bellis bella serendo’ usque ad ultimum regni tui penetrale pervenerant, quibus tamen omnibus adeo te constanter obtulisti—adeo invictæ tuorum fide, atque evimia virtute fretus es, ut non solum fusos fugatosque hostes magna et memorabili strage contuderis—sed, quod maximum est, statueris porro hæc—pergere immo ad liberandas Europæ Gentes, atque ad omnia in pristinum restituenda.

Itaque transgressus Imperii tui fines, vastas illas et dissitas regiones Vistulæ amni et moenibus Lutetiæ interjacentes ita victoriis peragrasti, ut recte ad te tanquam auctorem referri possit admiranda illa et rerum et triumphorum series, quibus hæc nostra tempora inclaruerunt.

Nobis autem, quos in gremio Academiæ nutritos artium pacisque quam maxime amantissimos esse decet, alio quoque nomine commendatus venis;—

Quippe cum demum voti compos inclutam illam Urbem, summam rerum et caput belli quasi in manu ac potestate haberes—utcumque ante oculos Patria omni bellorum clade diruta et eversa—utcumque Moscuæ, gentis nostræ incunabula, antequam scilicet imperii sedes, vastata flammis atque ruinis perpetuo se obverteret,—ultioni tamen atque violentiæ indulgere, Te, sanctaque illa quam propugnasti causa, indignum existimasti—itaque non solum artis egregiæ monumenta salva atque inviolata Europæ prastitisti, sed nostri quoque hostium animos ad sanguinem et cædes irritatos lenire et compescere, et ad meliorem vitæ normam reducere.

Læti igitur superbientesque tibi honorem detulimus,—neve oblatum asperneris;—scias etenim (quod tibi, Augustissime Imperator, gratissimum fore arbitror) celsissimum nostrum Principem, cujus hospitio usus es, Principem sane nobis omni cultu et reverentia prosequendum, scias illum haud ita pridem eodem honore sese insigniri non dedignatum esse.

REX AUGUSTISIME!

Tibi quoque qui illustrissimo illi Imperatori magni consilii particeps,—qui dubiis periculis, et pulcherrimis laboribus socius affuisti—Tibi, eundem quoque honorem læto lubentique animo detulit Academia.

Nobis enim et venerabilis, et cæcis accedis, tum ob augustam qua fruere dignitatem, tum ob arctam qua cum regia nostra stirpe conjungeris affinitatem, quum ob paternum quod in Populum tuum exercuisti imperium.

Quando igitur tibi tuoque regno in maximum discrimen, et prope ad perniciem rerum perventum esset, idem ille Populus tuus totius Europæ oculos, animosque in se convertit—adeo justa piaque in contra communem hostem unanimis surrexit; itaque ad prætoria concurrere—ultra poscere signa—ultra acies—omnes quasi uno eodemque impetu atque ardore ferri, pro patria ultima experiri, et præclara et nomine Borussiano digna edere facinora.

Nec Tu patriæ defuisti;—in omnibus expeditionibus et præliis princeps omnium et primus eras—immo tanta in vigilis et periculis capessendis constantia—tantum inter ipsa pericula mentis acumen,—tanta denique rei militaris scientia,—in te emicuit;—ut Magnum Fredericum reddidit sibi veterani milites non temere augurarentur.

Tuis igitur auspiciis, tuoque ductu Borussicum nomen quasi renatum (absit verbum invidia) quasi renatum tamen, et proprio vigore florens, instauratumque vidimus.

Crediderimus enim illustrissimum Patrum tuum, cum olim Victor septennium belli magnis clarisque triumphis illustrati pace stabili ac diuturna clauderet,—crediderimus nimirum inclytum illum Heroa non majorem quod exteris famam et splendorem jam tum sibimet conceivisset—quam tu, Rex Augustissimus, et multis fortibus factis, et gloria qua insignis militari, ubi populoque tuo in perpetuum indicavisti.

At the close of the first of these Speeches, the Chancellor, receiving the Diploma of the Emperor from the hands of the Pro-Vice-Chancellor, directed the Proctors humbly to present it to His Imperial Majesty, which they did kneeling. The same form was observed in delivering the Diploma of the King of Prussia; and each of these Sovereigns, as he received it from the hands of the Proctors, rose, and bowed to the Prince Regent, and then condescended to honour the Chancellor and the Convocation with a similar mark of their gracious acceptance of this token of respect.

The Chancellor next proposed that the Honorary Degree of D. C. L. should be conferred upon His Excellency Count Lieven, Ambassador Extraordinary and Minister Plenipotentiary from His Majesty the Emperor of Russia to this Court; upon His Highness Prince Metternich, Minister of State to His Majesty the Emperor of Austria; and upon Field Marshal Blücher, Prince of Wahlstadt, Field Marshal in the Armies of His Majesty the King of Prussia. Each of these Degrees was assented to unanimously, and with loud applause.

These illustrious Personages were then conducted into the Thea-

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tre, preceded by the Bedels, and attended by the Regius Professor of Civil Law, who presented them to the Chancellor and Professors successively in the following Speeches :

INSIGNISSIME ET HONORATISSIME CANCELLARIE,
VOSQUE EGREGII PROCURATORES !

Præsto vobis prænobilem Comitem de Lieven, Augustissimi omnium Russiarum Imperatoris ad Dominum Dominum Regem Legatum ;

Qui in Livonia ex nobili stirpe ortus belli pacisque artibus et strenuum et peritum se exhibuit, et is est præterea quem singulari cultu prosequi voluit Academia, cum ob patriam, tum, ut alia taceam, ob sanctum illud quo fungitur officium.—

Neque ingloriam omnino provinciam sortitus est; illius enim opera atque ministerio antiquissima nobiscum et Russiaca Gente foedera redintegrata sunt;—nec minimum ei laudis est quod in tantis, tanque arduis negotiis procurandis, omnes consuetudine sua adeo sibi devinxerit ut merito nobis carus habeatur.

Itaque hunc præsto vobis ut admittatur ad Gradum Doctoris in Jure Civili honoris causa.

INSIGNISSIME ET HONORATISSIME CANCELLARIE,
VOSQUE EGREGII PROCURATORES !

Præsto vobis illustrissimum Principem de Metternich, a secretioribus consiliis Augustissimi Austriae Imperatoris.

Neque profecto istiusmodi est Princeps hic ornatus, qui nullam omnino aut jejunam laudationis materiam Oratori sufficiat;—insunt enim in illo dotes magnæ et præclaræ, exquisitam judicium, cognitio multiplex, in rebus tractandis mira solertia, ea denique morum comitas, quæ omnium sibi conciliat animos et in publicis negotiis lenit partium similitates et componit discordias.

Hac indole morum et virtutum gravissimis apud suos adeo muneribus perfunctus est, ut is demum sit quem Augustissimus Austriae Imperator in omni administratione Republicæ actorem auctoremque habuit.

Hujus igitur consiliis ea foedera inita et perfecta sunt, quæ uno eodemque societatis vinculo maximas et potentes suas Europæ Gentes contra Gallorum superbam dominationem colligaverunt.

Urgere ergo Advenæ ita insignito, ita nobilitate gratulamur;—auspicato enim hodiernæ interest frequentia;—et ne ex Academiae spatii indotatus abire videatur, hunc denique præsto vobis ut admittatur ad Gradum Doctoris in Jure Civili honoris causa.

INSIGNISSIME ET HONORATISSIME CANCELLARIE,
VOSQUE EGREGII PROCURATORES !

Præsto vobis illustrissimum Principem Blucher—

Hec sane invictæ virtutis, atque antiquæ fidei—et quo neminem inter illustres qui hodie nos nostraque invisere dignati sunt.

Duces Proceresque, neminem quidem habemus cui libentius nostros honores deferamus :—

Is enim est, qui ad arma natus, et a prima statim pueritia in exercitiis versatus sub Magno Frederico tyro stipendia meruit, et exinde per varias propectæ vitæ vicissitudines tam rerum gestarum fama, quam gloria qua inclaruit militari, et patria, atque ea quam juvenis admodum hauserat disciplina, se dignum ubique præstitit.

Itaque ubi illuxerat spes posse Europam in statum pristinum restitui, lætus alacrique fortissimo Principi suo quamprimum se adjunxit, (dudum enim senectutem excusans ab omni negotio publico se subdlexerat,) nec illo quispiam, ea tempestate ardua scilicet et difficillima, dignior videbatur summo in Borussiae exercitum imperio insigniri.

Audivistis nimirum quo vigore—quo ardore—septuagenarius ille omnibus periculis et vigiliis interfuerit—audivistis nimirum quo strenuo proque odio contra Gallorum Imperatorem quasi furiam faciemque luctuosius belli quo per tot annos Europa conflagraverat, efferretur; cum esse denique qui non aliam suis laboribus et victoriis metam intendebat, quam ut in Ipsa inimicorum Urbe inviolabiles pacis conditiones victis impositas aspiceret.

Hospiti igitur tot tantisque temporis atque alacri qua fruitur senectute venerabili—fausta omnia et felicia omnia comprecamur—et cum apud suos reversus in optum quod meruit, se contulerit, reminiscatur aliquando nos eum gratâ mente excoluisse—reminiscatur aliquando nos, homines scilicet studiis, et literis deditos, in eum hoc quaecunque sit Academici honoris contulisse, ob egregia quæ in liberanda Europa navavit opera.

Quod reliquum est, hunc presento vobis ut admittatur ad gradum Doctoris in Jure Civili honoris causa.

At the close of each of the Professor's Speeches, the Illustrious Personage, who was the subject of it, was admitted by the Chancellor to his Degree in the usual form, and conducted to his seat amongst the Doctors.

The following Verses in honour of the occasion were then recited by Junior members of the University :

ΘΥΓΑΤΕΡ Διὸς ὑψίστου,
θανατοῖσιν ἐπουρανοῖσι τ' ἐν ἱ-
σσομένην, σπῆνδ' Δίκη·
ἂ χερὶ δαίμονι' ἀναμαρτῆ-
ται μεγάλων ἀνάκτων·
μεγάλας κατευθύνει τύχας,
τοὺς μὲν ἐπ' ἄκραν
εὐπραγίας τε καὶ εὐαμερίας
τιθεῖσα κορυφάν·

τῶν δὲ κελαδενῶν ὕβριν
 ἄρεος ἐβιβρόμην βολαῖς
 φονίῳ προσπελώσασα πεδίῳ.
 τεὸν ποτὶ, στυγνὰ, βυθὸν
 οὔτε λύρας ἄτερ οὔτ' ἀγαθοιο
 χάρματος ἐρχόμεν', οἷσι τρόπων
 ἐσλῶν, εὐεργετῶν τε,
 καὶ θεοκτίστων νόμων
 χάρις παραιτύσσει φρένας,
 ὅσοις ποθεινὸν ἐστὶν ἡρώων κλέος,
 φίλα δὲ πατρίδ' αἰρῶ.
 Ἥλθες δὴ σωτηρίᾳ βροτοῖσιν
 ὅτ' ἀπ' οὐρανοῦ κατεβας,
 ἐν μάχῃ τ' ἐπιούσι Γάλλοις,
 ἀντίους ἕστασας Ἰβάρους.
 Σαυρομάτων ὃ' ἐτέρωθι παῖδε,
 Σκυθαὶ τ' ἄμαχοι, δορυφόρος ὅ-
 μιλος, δουλοσύνην ἀπὸ πατρίδος
 ἀπεῖργον· οἱ ἴδον μὲν ἄστυ,
 Σαρματίας παλαιὸν ἔδος,
 ἡρώεσσιν οἰκτροτάτως καταχαιρόντων
 ἄλλοι Γάλλους ταχέϊα
 μετῆλθε τίσις, χῶ μέγα λαιῶχος
 δραπέταις ποσὶν βασιλεὺς ἔφευγεν
 ἐλευθέρων φόβῳ.
 τότε σὺ γάβησας, Δίκα,
 τότε δὴ Σαυρομάται, Σκυθῶν τε
 Φιλιπποῦ λαὸς ἄροντο κύδος,
 Γάλλου δὲ στυγερά τυραννὶς
 ἔτρεψε δεινῶς, ἔπειτ' οὐράνιος
 χειμῶνιων ὀμβρῶν πατὴρ
 κρυθέντα βέλη τῇ πολυάνδρῳ
 ἐνέσκηψε στρατίᾳ.
 θεῷ δὲ παῖδες,
 Βορυσθένης εὐρυρέθρι,
 φοβερὰν ὀπίσω
 πολέμου νεφελὰν κατέχευαν.
 Μοῦσα δ' ὑμῖν, κλεινοὶ βασιλεῖς!
 συμπλέκει καλλίνικον ὅτε φανον,
 οἱ δ' ὄρας ἄωτον
 ἀπεδρέψατ' ἐς αἶθρ', φυλάξαντες
 γλυκυτάταν ἐλευθερίαν,
 ἀρετῆς τε συμμαχίᾳ καλλίστῃ
 πελώριον τέλειαντες ἔργον.

COMPOSITIS jam tandem armis, dum tota quiescit
 Europa, et justis agnoscens moderaminis usum,
 Vos, tanti auctores, illustria nomina, doni
 Grata colit, cingitque athenia tempora lauro ;
 Nos itidem Musarum artes atque otia doctæ
 Pallados hic miti pacis servare sub umbra
 Assoliti, his ultro vocemque animumque triumphis
 Addimus, hospitibusque novis lætamur oñantes ;
 Nec minus interea patriæ patriique movetur
 Imperii cura, neque te tuæ, maxime, Princeps,
 Gratari dubitat Rhedycina, et amore fideli
 Excipit, et tanto felix se Præsidi jactat.
 Auspice te, placidam carpit segura quietem
 Pieridum sedes : tu namque exempla paternæ
 Rite colens, nostras ultro dignaris Athenas
 Præsidio tegere, et donis cumulare benignis :
 Scilicet omne tuum est, prisca quod ab Herculis urbe
 Eruta Niliaci pretiosa volumina Bybli
 Tandem insperatæ donari munere lucis
 Vidimus, et Sophiæ hæc intra sacraria condi.
 Nec minus interea studia in quæcunque vocetur
 Vitæ altitæ artisque parens, Te, Dia Mathesis,
 Suspicit, et facilem veneratur læta Patronam.
 Illa adeo, seu, quæ magno lex imperet orbi,
 Edoceat, viresque ac pondera materiai,
 Seu quæ ætæ modis coeant, iterumque figuras
 Dissimulant habitura novas vaga semina rerum,
 Seu terræ scrutetur opes, quæ cæca metalli
 Semina, quas gremio sparsim ferat ubere gemmas,
 Illa sibi tantis præstari debita coëptis
 Otia, subsidiumque tuo de munere jactat.
 Ergo consiliis stabilita armisque suorum
 Dum regina viget Britannia, pacis amorem
 Dum colit, et Rhœbo doctum vacat Isidos agmen,
 Hæc tibi perpetuæ stabunt præconia famæ
 Victoris titulo, et belli potiora tropæis.

Spoken by Lord Clifton, of Christ Church.

ὦ γαῖα πατρίς, ἡ παρὴν ἐν ἡματι
 τῶν ἀνέλεειν, ἢ ὅταν τὸν ἀδελφὸν
 ἀνέλεειν, πᾶσαν τὸν πλανώμενον χθονά,
 ἀνέλεειν, γοῦν προσεῖπας ὁμμάτων ἀπο.
 τίς γὰρ προσέπτει ἡλπίς; εἰ μὴ σῆς ὅτι
 ἀρετῇ πίστις δεξιᾷ, κατοῖσθά τε
 εὐροντα καὶ ἀπόροιςιν ἀν τὸν θεὸν πόρους.

οὐκοῦν τὸ μὲν σὸν ἔσχευ' ἐν κακῇ τύχῃ
 τὸν φύγαδα θέλγειν, χ' ὧ, τι λοιπὸν ἦν βίου
 φιλοξένοισιν εὖ περιστέλλειν τοδ᾽
 κόσμοισιν ὁ δ' ἀναξ οὐχὶ τὴν ἄγαν φυγὴν
 ἀνόνητά γ' εἰᾶς, ἀλλὰ σῶν, πατὴρ φίλῃ,
 φρονημάτων εἰ οἶδε, θεσμίῳ τ' ἀπο
 σοφίαν βαθεῖα φερβόμενος ἐσθλὴν φρενί.
 τοιγὰρ δι' εὐχῶν πολλὰ καὶ τελεσφόρων
 λιτῶν κατήλθεν, ὡς μάλιστα μὲν δόμον
 πατρῶν ἐπιδεῖν, μαλθακαῖς τε καὶ νόστοις
 κηλεῖν ἐπωδαῖς, γῆς ἅτις τὰ κέρτα
 ἀπηγρίωται πέργαμ'. εἰδὲ μὴ, ξένῳ
 ξένος οὐτ' ἦν τότε, ἔνθα κοιμᾶσθαι τάφῳ.
 οὐδὲ κείον ἦν τοδ' εὐγμᾶ, καὶ γὰρ οὐρανοῦ
 πλάκας διφρεῦσαν ἐσχάτων ἀφ' ἡμέρας
 στίβων ἔλαυψε, θαῦμα καὶ χάκυμ' ὄραν,
 σελας τι χρυσοφεγγές, ὡς πύργου τινὸς
 πόλεως τε, δεινοῦ πυρπολημάτων ἱερὸς.
 τοῦνθενδε πῶς εἰποῖται; ἢ γὰρ ἀνδράσι
 φρέν' οἶκε παντοδαποῖσιν ἐμπλήσσειν ῥόβος
 εὐφυχίας πῶς αὐτὸς, ὡς αὐδωμένης
 θεοῦθεν βοῆς, "ὦ παῖδες ἀνθρώπων, ἴτε,
 ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δι
 παῖδας, γυναῖκας, θῶν τε πατρῶν ἔδη,
 θῆκας τε προγόνων· νῦν ὑπὲρ πάντων ἄγων."
 καὶ οὐ πέπρακται τῇδε γὰρ πανηγύρι
 γέρας τυράννων, τῶν τε τῆς γῆς κοιρανῶν,
 πολυμπίας ἱεροῖσιν ὡς ποτ' ἐν μυχοῖς
 Ἕλληνες ἄνδρες τιμίους τοὺς Ἕλλάδας,
 σωτήρας ἐπεγείραιον, ἐκσεσωσμένων
 παιᾶνες οὕτως ἐκελαδοῦν λαῶν παρά.
 ὦ μακαρίων τόδε φασμάτων ἡμᾶρ πλέον,
 ὄλβου τ', ἐλευθερίας τε, τοῦ τ' ἀεὶ κλέους.

Spoken by C. St. John Mildmay, Commoner of Brazen Nose
 College.

ON THE ELGIN MARBLES.

As the author of an article on the Elgin Marbles, in No.
 XXVIII. of the Quarterly Review, expresses a wish to hear Mr.
 Payne Knight's explanation of the parts of his evidence concerning

them, which he has so grossly misrepresented, he shall be very concisely gratified; and if his motives are such as he professes, he will forthwith avow and retract his calumnies.

As to his observations on $\mu\epsilon\nu$, $\gamma\alpha\rho$ and $\delta\epsilon$, they only betray his extreme ignorance of the Greek language, in which the former is merely the initial, and the latter the consecutive connective in a sentence; and, as the words which were initial in Plutarch's sentence were consecutive in the witness's, he thought himself at liberty to introduce them grammatically, when he could do it without altering the sense, which he conceives (with all due deference to these heaven-born Hooegeens), he has not altered in the slightest degree.

As for believing this mass of architectural sculpture to be the work of Phidias, it is a sort of belief which defies argument. Plutarch states that Pericles contrived to employ all the artists and artisans of Athens, who had votes, in his public works; and in the figures of the Metopes alone there is evidence of many different hands of various degrees of merit. In those of the pediments too, there is equally distinct evidence of their being of different and remote ages; if any reliance is to be placed on what have hitherto been deemed certain criteria in the Chronology of Art. The figure of Hercules, called Theseus, is the Crotomate Hercules, extant upon many coins of that city, some anterior, some posterior, to the time of Phidias, and with the title $\chi\rho\omicron\tau\omega\mu\acute{\iota}\alpha\tau\alpha\varsigma$ always inscribed over it. Croto having perished long before the time of Adrian, the statue was then without doubt at Rome; and it is extremely probable that he should have a copy of it made as a symbol to accompany his own image in the additional decorations of the Parthenon; but extremely improbable that Phidias, Calliades, or Ictinus, should have borrowed the guardian god of a Dorian city of Italy to adorn the temple of the guardian goddess of Athens. That the image of Hadrian was there, such as it appears on his coins, Wheeler says positively; and when Mr. Visconti undertakes to prove that it was a Vulcan, he should have first proved that it had a cap, or that Vulcan was ever represented without one.

As for the head of Ajax, at Petworth, Mr. Knight assures the Reviewer that, had it not been in a much better state of preservation than that of the Hercules above-mentioned, neither he nor any of his colleagues would have praised it, or even admitted it into their publication. It has brows and features, of which the grandeur of the expression still remains, though the delicacy of the finishing is lost; but in all these remnants of the Metopes and pediments of the Parthenon, there is not a single feature left.

The Frieze of Phigaleia is unquestionably inferior to the best

specimens from Athens, but it is as unquestionably superior throughout to the worst even of the Metopes; and the Reviewer, by calling it low relief, proves that he is unacquainted with it, the figures being very highly relieved; while those of the Frieze of the Parthenon are in low or flat relief.

As for the scale of pecuniary value, Mr. Knight formed it as accurately as he could from what his experience furnished of prices paid for articles of the same class; and if the *Soros* and *Ægyptian Beetle* are worth no more than the Reviewer supposes, why did the proprietor bring them to England at so great an expense, and then expect the public to pay it?

In page 541 of the Review, occurs an instance of fraud in quotation, unparalleled, it is to be hoped, in the malevolence of controversy or libel. The witness was examined as to the modes in which ancient artists described or recorded the execution of their own works, with their own names, of which he mentions three; and is then immediately asked whether the word *εἰργάζετο* is ever so employed. To this he answers: No; I believe no artist would describe *it* (his work) so himself; it is the historical expression. (See printed report, page 42.) But the Reviewer quotes the single syllable *no* as the whole of the answer; and then applies it to what the witness had clearly and distinctly answered in the affirmative; namely, the historical use of the word *εἰργάζετο* in describing the works of others, by Plutarch, Pausanias, and every other historian of art; while the artists themselves use *ἐποίησεν* or *ἐποίησε*. It is charitably to be wished that the confusion of ideas imputed to the witness could, on this occasion, be reasonably imputed to the Reviewer; since, if he has acted knowingly and with design, there is no epithet of scorn and detestation which language can supply, that will not appear feeble and inadequate when applied to him.

At the bottom of page 539 of the Review, is a note containing a narrative of a private transaction, which would be too trivial and unimportant to be obtruded upon the public, did not the gross and continued falsehoods of it implicate the reputation of another person, to whom it may be of serious consequence. The real transaction was as follows: About three years ago Mr. Bonelli, of Golden Square, sold to Mr. Payne Knight some engraved gems, and among them a fragment of a head of Flora, valued at one hundred, not two hundred and fifty, pounds; and paid for partly in money, and partly in duplicate medals. Though M. Bonelli gave no assurances of its being ancient, not only the purchaser, but the late Mr. Marchant, whom he consulted as usual, and other experienced judges, held it to be so; nor was it doubted till about four months ago, when Mr. Pistrucci, an artist from Rome, proclaimed it at Sir Joseph Banks's to be his own work, executed for Mr. Bonelli for twenty Roman crowns, exclusive of

the stone which his employer supplied. Mr. Knight, however, so far from persisting and blustering, as the Reviewer states, expressed his satisfaction in Italian, and in the presence of Sir Joseph Banks, that there was a living artist of so much merit; and from thence went to Mr. Bonelli and urged him to tell the truth, assuring him at the same time that, admitting the work to be Pistrucci's, he had no charge to make against him; the unique beauty of the stone being a sufficient reason for the price. Bonelli persisted that he had bought it among a parcel of others, said to have belonged to the late Sir Robert Ainsley, covered with a calcareous incrustation, which he employed Pistrucci to remove, and paid him twenty Roman crowns for his work, and the expense of having it set in a ring. As the readiest means of judging between them, Mr. Knight commissioned Mr. Pistrucci to make a fac-simile, which he accordingly did, and at the end of three months brought it, of the same form indeed, but in style and execution as different as possible to his eye, and demanded for it, not as the Reviewer states, *ten*, but *fifty pounds sterling*; and in addition, that the purchaser should formally acknowledge both to be by the same hand. This impudent proposal, repeated the next day in writing, Mr. Knight civilly, yet peremptorily, declined; but, so far from blustering or persisting obstinately, proposed that both works should be submitted together to the most able artists and experienced judges, to decide between the two contrary asserters, being himself quite indifferent in it, the article remaining the same, ~~whoever made it~~ and its pecuniary value being no consideration, he never having sold, or attempted to sell, otherwise than at a public auction without reserve, any work of art, at any other price than that which he paid. Mr. Pistrucci having declined this proposal, he has only to repeat it to the present proprietor of his work, whoever he may be; and to add, in justice to Bonelli, that he has repeatedly offered to take back all or any part of the articles purchased of him, and to repay the money with interest. In the case in question too, the surface of the stone, though it has been carefully and skilfully cleaned, still bears such demonstrative testimony to his veracity, that, unless his opponent can bring other proofs of his own ability to counterfeit the slow effects of time on such bodies, his oath will, not much avail with experienced and impartial judges.

R. P. K.

MANUSCRIPTS BIBLICAL, CLASSICAL, AND BIBLICO-ORIENTAL.—No. VII.

[Continued from No. XXI. p. 92.]

*** We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various PUBLIC LIBRARIES in GREAT BRITAIN. We shall continue them till finished, when an INDEX will be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent.*

IN some former Numbers of the *Classical Journal*, a short account has been given of the Biblical, Classical, and Oriental MSS. in the Royal and Harleian Libraries, belonging to the British Museum. See Nos. XIV. XV. XVI. XVII. XX. XXI. It remains, agreeably to what was formerly announced, to give a similar account of the Cottonian and Lansdowne collection, contained in the same Library; and it will be proper to begin with the Cottonian, as being the first in the order of time.

It is well known that the great excellence of the collection consists in its Saxon and English MSS. relating to our History, both civil and ecclesiastical, our Charters and our Laws, Biographies, Leagues, and Treaties with Foreign Nations, together with several, which concern other churches and other states. Of its general excellence for the purposes of English History, Dr. Thomas Gale speaks as follows, in an Address to the Reader of his *Histor. Britan. Saxon, &c.*: “Denique, ut omnis causatio e medio penitus tollatur, sciat ille, quisquis bonâ fide Historiam nostram per omne ævum explicare sataget, nullum laudatum scriptorem a se desiderari exoptarique posse, quem Cottonianus ille incomparabilis Thesaurus promptissime non exhibebit.” But in Codices Biblici, Classici Latini, Græci, and Orientales, are few; and of these, some only a page or two, or tracts bound up with several

others. Still, though this Class of MSS. is not abundant or rich, there will be found under it two or three, that are both ancient and valuable.

COTTONIAN LIBRARY.

Codices Biblici, Classici, Latine.

• TIBERIVS. A. II.

Codex Membranaceus in 4to. Evangeliorum, Latine, aliorumque ad ipsa pertinentium: 1. Epistolæ Hieronymi ad Damasum: 2. Prolog. Quatuor Evangeliorum. 3. Epistolæ Eusebii ad Carpianum. 4. Sancti Hieronymi Epistolæ aliæ ad Damasum, cæm. ap. lis.

This Manuscript belonged to King Athelstan, and among the several papers it contains, one is a Charter of the King's, by which he gives to the Church at Dover the land of Folkston, near the sea, where formerly was a Monastery, dated 927. Another is a Declaration of Athelstan's, in which he gives this book to the same Church.

With respect to the four Gospels, which it contains, the three first pages are in large letters, and gilt. The three first of Matthew have, in addition, a purple colour spread over them.

Prefixed are the following lines, written in a fine illumination, wherein a King is seen kneeling.

*Saxonidum Dux atque Decus, primumque Monarcham
Iustus, Ælfridum qui numeravit avum,
Imperii primas quoties meditantur habenas,
Me voluit sacrum regibus esse librum.*

These lines are written in a more modern hand, probably of the time of Richard the Second.

The four Gospels were in Usum Regum Angliæ in Juramentum Coronationis. Sæc. IX.

• NERO. D. IV.

Codex Membranaceus in Fol. Constans Folii 258.

Libër præclarissimûs elegantissimîs et curiosissimîs pro istius sæculi arte picturis et delineationibus ornatur.

Quatuor Evangelia, versionis vulgatæ cum interlineari Versione Saxonica, præfationibus Hieronymi, Eusebii, &c.

Much has been written on this curious manuscript by Selous, Mareschal, Smith, and Wanley. Sæc. VII. IX.

• NERO. C. IV.

Codex Membranaceus in Folio, constans Fol. 122. Continens, inter alia, Psalterium Latinum vetusto caractere exaratum,

cum versione Gallica: et Cantica Veteris et Novi Testamenti, Sæc. VIII.

CLAUDIUS. E. 1.

Codex Membranaceus in Fol., constans foliis 185. Continens, inter multa alia, 17. 19. ~~Explicationem~~ Visionum Danielis ad Literam, secundum Magistrum Comestorem, et Esdræ Prophetæ librum secundum Apocryphum. Sæc. XIII. or XIV.

VESPASIANUS. D. xxiii.

Codex Membranaceus in 8vo. majori, constans foliis 33. Continet inter alia Exangelistarum Concordiam Breven.

VESPASIANUS. A. xliii.

Continet inter multa Ordinem de Veteri Testamento, quem Romana Catholica Ecclesia honorat.

VITELLIUS. L. xviii.

Codex Membranaceus in 4fo. igne adeo corruptus, ut pene inutilis hodie exadat; continet ~~pro~~, vel potius continent, secundum Smithium, Psalterium Latinum cum interlineari versione Saxonica. Vid. Wanley. in Catalogo. lib. Sept. p. 222.

The Latin version, Wanley says, was of the 9th century; and that the interlineary Saxon version was added somewhat later.

GALBA. A. xviii.

Codex Membranaceus, in 8vo. majori, constans foliis 200.

Continet inter alia Psalterium de Translatione LXX. Interpretum, emendata de novo:—Psalmum Davidis cum pugnat cum Goliath—Cantica Veteris et Novi Testamenti. Sæc. VIII.

VESPASIANUS. A. 1.

Codex Membranaceus in 4to. foliis constans 160. Continens inter alia ~~Explicationem~~ de Utilitate Psalmorum—Psalmum Davidis, Hymnos, scilicet Cantica Isaie, Ezëchiæ, Anna Vidua, &c. cum interlineari versione—Continet Fragmentum ex quodam Psalterio Latino, pulcherrime Latine minusculis scripta adventum Normannorum, cum interlineari Saxonica Versione, scripto.

TITUS. A. xxii.

Codex Membranaceus in 4to. constans foliis 382. Biblia Latina, Vulgaris Translationis, præmittitur Prologus—accedit ad calcem locum Hebraicarum Interpretatio.

TITUS. D. xvi.

In 8vo. constans ex foliis 147. Liber Alphabetarius, in quo continentur—Alphabetum ætius, ut fingitur Hebraicum, non vero Samaritanum—Hebraicum receptus hodie in usu—Graecum cum numeris—Duo alia Alphabetæ Græca cum numeralibus vocibus—Alphabetum Latinum, Chaldaorum, et Syrorum, Gothorum—Runicum—Æthiopi Philosophi—Normannorum, cum multis aliis.

TITUS. D. xx.

Codex partim Chartaceus, partim Membranaceus, in 8vo. constans foliis 194. Continet inter alia, Epitomæ Lucani, de Bello Civili.—X Tragicæ Senecæ—Martialis duodecim Librorum Epigrammatum Cœli Epitomam—Poematum Claudianæ Epitomam—Alexandri Epitomam ex Quinto Curtio.

Appendix III

Codex Membranaceus in 4to. minor, constans fol. 86. continens 5. Matth. cum Gloss. interlinear et cum Commentariis.

Appendix XXII

Pernoctæ Epistolarum ex SS. lectarum Diebus Dominicis et Festis Sanctis.

Codices Classici.

JULIUS F. vii.

Codex Chartaceus in Fol. longiori, constans foliis 230.

This contains, with various other papers, unconnected with this inquiry—Capitula Quatuor Librorum Georgici Virgini—Capitula XII Librorum Æneidos Virgili—Summa Librorum Metamorphoseon Ovidii, quæ in Linguam Gallicam etiam convertit Christianus de Gouy de St. Mauro, —Willielm Bohoner Registrum seu Excerpta Versuum Proverbialium de Libro Ovidii de Arte Amandi, de Fastis, et de Epistolis—Nomina Chronographorum, necnon antiquorum Historicorum—Excerpta Senecæ Libris de Beneficiis—Capitula Librorum Ethicæ Aristotelis—Notæ ex Timæo Platoni, quæ reperiuntur in Bibliotheca Sancti Petri Cantabrigiænsis—Indicem omnium operum Ciceronis, uti refert Leonardus Arctinus—Locos Communes de Amicitia, et Sapientia, et alia argumenta, ex Cicerone, Seneca, Terentio, et sparsim disposita—Collectanea de Philosophis Antiquis, Historicis, et Poetis—Vocabula Hebraica Explicata.—Cent. XV.

JULIUS. F. x.

Contains, among many other papers—Priora decem] Capita proverbiorum Salomonis, cum Argumentis—Excerpta ex Vitruvio, Carmina, Epitaphia, cum alijs—Excerpta ex Procopio, de Bello Gothico, Græce—Excerpta ex quibusdam antiquis Poetis—Excerpta, manu Camdeni, ex Tacito et alijs, de præfectis, Legionibusque Romanis in Britannia. XV. XVI.

TIBERIUS. B. v.

Codex Membran. in 4to. ampliori, ex diversis simul compactis consarcinatum, constans folijs 147.

The pieces that fall under our Class, are 39, containing something ex Arati Phænomen Libro, a M. T. Cicerone adolescente in Latina Lingua translato: 46—"Tulli Ciceronis Somnium Scipionis dictatis, et Macrobij exponentis, ac Senecæ Philosophorum Auctoritatis," (sic Rubrica) 47—Librum Periëgesos, quam ex Græcis Dionysii Afri Latine reddidit Priscianus.

CLAUDIUS. B. vii.

Continet inter alia 13. Hist. Daretis, de Græco Translatam in Latinum, a Corn. Nepote,

VESPASIANUS. B. xxv. 3.

Daretis Phrygii de Bello Trojano Fragmentum: idem in Vittelio. C. xiii. 1.

VESPASIANUS. B. xiii. 3.

Continet inter alia, Enthimion Sexti Pythagorici, cum Prologo Ruffini Presbyteri—Libri Cassiodori de Institutionibus divinarum Lectionum Partem: et in B. xviii. 8. integer habetur, 17. Disticha Catonis. 18. Excerpta ex Ovidio, Horatio, et Juvenale. 25. Excerptiones de Seneca, Alphabetice; et sententias aliorum Philosophorum.

VESPASIANUS. B. xxiii.

[Codex Membranaceus in 4to longiori: continet inter alia, Ovidii & Petri Tres Libros.—Opusculum Probæ, Uxoris Adelphi, excerptum de Virgilio, ad Testamentum Vetus et Novum; h. e. Centonem Virgilianum Probæ Falconia—Æsopi Fabulas, Versibus Eliaci.

VESPASIANUS. E. XII.

Codex Membranaceus in 4to. minore constans foliis 17: continet inter alia, 13. Lucii Annaei Senecæ Librum qd Callionem; de Remediis fortuitorum Bonorum.

Codices Graeci.

TITUS. C. xv.

Fragmenta Quatuor Antiquissima in Folio sacrae Scripturae, Literis Majusculis: in Charta Aegyptiaca papyracea scripta, purpurei coloris, et characteribus argenteis exarata, argento vero vetustate evanido; continentia periochas SS. Matthæi et Johannis.

They begin, a v 57: Cap XXVI. Sancti Mathæi — *ἡ οὐ συνήχθησαν.* The names *Ἰησοῦς, Θεοῦ, Κ. τοῦ,* are abbreviated, as in the Cambridge and Alexandrine Manuscripts. Sæc. VII. vel VIII.

OTHO. B. III.

Liber Geneseos, pulcherimis figuris Historiam sacram diversimode representantibus illuminatus.

Thus it was described by Dr Smith when it was entire. Vid. Smithii Catal. Bibliothecæ Cottonianæ, p. 70. This is one of the remains of a manuscript, preserved after the fire that happened in the Cottonian Library, and consists of several fragments, reduced almost to cinders. If, as it has been said by tradition, the original belonged to Origen, it must have been as old at least as the third century, for Origen flourished at the beginning of the third century. Curious engravings of the original, both of the figures, and various parts of the copy, may be seen in the first Volume of *VERUSTA MONIMENTA*, published by the Antiquarian Society in 1747.

Codices Orientales.

CLAUDIUS. B. VIII.

Codex Membranaceus in Folio; constans foliis 254. Penteteuchus Samaritanus. A Reverendissimo D. Jacobo Usserio Archiepiscopo Armachano Bibliothecæ Cottonianæ donatus.

The Archbishop has written in it as follows: *Penteteuchus Samaritanus, a decem tribuum reliquis, post Regni israelitici excidium, primo acceptum, a Doritheo Samaritarum Pseudopropheta, temporibus Apostolorum interpolatum; ab Ecclesiasticis Scriptoribus (Eusebio, Diodoro, Hieronymo, Cyrillo, Procopio, Anespore, Georgio Chronographo) identidem citatum, atque a Cuthæis hodiernis denuo redemptum. Bibliothecæ Cottonianæ (quæ amicissimi Domini summa humanitate semper mihi patuit)*

L. M. D.

Jacobus Usserius Armachanus Hiberniæ Primas.

As according to the notation of the Librarian, the manuscript had been sold in 1390, it must be at least as old as Sæc XIV. It may have been written earlier.

OTHO. B. VIII. *Vid. Smithu Catal p 71.*

Abuel Berkat Abdallat Nasfi Thesaurus Subtilitatum Constitutæ Synopsin Religionis, et Legis Mohammedicæ, Arabicè Ubi habentur multa de peregrinatione sancta, sive visitatione Templi Meccani.

GALBA. A. IX. X

Two Arabic Manuscripts in 8vo much mutilated, in a case the one said to be a Koran, the other a Book of Prayers

VITELLIUS. A. LX

Codex Bombycinus, in 4to. being Liber Mohammedis Abugiaferis, Ben Glorair, continens Historiam Propheticam ad Tempora Pseudopropheta: De Quatuor Tomi Secundus.

TITUS. D. XVII.

Tabellus Sinensis in Charta Bombycina impressus, Foliorum 62.

HEBREW CRITICISM.

IN Vol VIII, p 120, I submitted to the consideration of the learned reader the two Hebrew formulas of Baptism, adopted, according to Irenæus, by the Valentianian heretics; the former of which I then made an effort to decipher, leaving the latter to be illustrated and explained by some other of your correspondents, who might at the same time express his opinion of the success of my own attempt, and favor me with such corrections of the whole as should cause it to approximate still nearer to the truth. No notice having been taken of my invitation, I shall proceed to attempt an illustration of the other formula likewise, begging, that, wherever the reader may see room either for opposing or

In all the other numbers the regular Catalogue by Mr. Planta is followed.

qualifying my positions, he would willingly step forward, and frankly state his objections.

Before I advance, however, to the consideration of the second formula, it may not be amiss to corroborate more strongly what I have affirmed of the first. In elucidating the several constructions I expressed my uneasiness at, *בשהיה*—in *id quod est*—not that I deemed it abhorrent from the Hebrew idiom, but because I could find no authority for it exactly as it stood. Since making that remark, I have met with a passage in the preface of R. Jacob ben Ohaviv, author of *Een Yaacob*, which contains the very construction in question. The learned Rabbi is there apologising for having altered the arrangement of the arguments in a certain chapter of Massacheth Saubhedrin, in order that the subject might be rendered more clear and intelligible; and, along with others, alleges the following reason: *מה יספיק או מה ינרע בשיהיה המאוחר מוקדם והמוקדם מאוחר כיון שהכל בתוך הפרק*: What will it either add or diminish in that, which is last being put first, or that which is first being put last; since the whole is still in the chapter? *Een Yaacob*, Part II, Pref. fol. 4, col. 4; *Amst. ed.* There exists, therefore, no doubt of the Hebraicity of the phrase; as a writer so justly celebrated as the author of *Een Yaacob* would not have adopted an expression unwarranted by authority, or of which use had not been already made by others before him.

Though the second formula was given at full length, along with the first, it may not be impertinent to repeat it. It is thus articulated by Irenæus. *Nomen quod est restaurationis, messiau formagno in seenchaldia mosomeda eaacha faronepseha Jesu Nazarene. Et horum interpretatio est talis: Christi non divido spiritum, cor, et supercoelestem virtutem misericordem; frui nomine tuo, salvator veritatis.* In Epiphanius, though the interpretation remains the same, the Hebrew is somewhat different. *Μεσσια, ουφαρεγ, ναμεμψαιμαν, χαλδαιαν, μωσομηδαα, ακφραναυ θανουζ. Ιησου Ναζαρι:* Vid. *Iren. lib. 1, c. 18.* Now, if from both these we select such parts as may render the whole of the formula more consonant to the Hebrew dialect,—which in an attempt of this nature is very allowable;—it will stand as follows: *Messia ouphareg namempsaiman chaldia mosomeda eaacha faronepseha Jesu Nazaria.* By a just distribution of the syllables, thus: *Messia ou phareg ba mempsai man chal dia mo so meda eo ach afoe nepscha Jesu Nazaria.* That is, what invested in their proper characters: *משהו אי פרדנא בן נפשא בן כל דדיא מן כל דדיא ישו נוצריא: מדיא אין אפרה נפשו ישו נוצריא.* *Christ I divide not from the soul, from all life, being exalted above the living; only let me make thee fructify, thou Jews of Nazareth: that is to say, I do not, in my baptismal confession, divide or separate Christ, who is exalted above all living, from the soul, not from any vital*

principle, whatever; but on the contrary do maintain, not only that he hath a soul and every vital principle, but that he is soul and life itself. Therefore, thou Jesus of Nazareth, let me cause thy soul, that is, thyself, to fructify within me.

That the translation here afforded is somewhat different from that of the two Fathers, is acknowledged, but the difference is rather apparent than real. The particle, *non*, is the common contraction, in the modern chaldaic dialect, for *PN*, *non*; and, in pronunciation, *n* has been turned into *ou* by the Greek Fathers, in imitation of the Greek adverb of the same signification. The construction, *נניח*, is the chaldean participle associated, as is usual, with the pronoun of the first person singular; making, literally, with the adverb going before it—*non sum dividens ego*. The terms soul, and life, do certainly comprize what in another point of view might be enumerated spirit, heart, and celestial virtue; nor can I think, that either by the one or the other more is intended to be expressed than the incorporeal part of man; which, with the Platonists, was divided into three gradations; into reason, of which the seat was the head; into passion, of which the seat was the breast; and into lust, of which the region was the heart; but which, with the Hebrew physiologists, might well be comprehended in the terms soul and life.

In the postscript to my preceding paper, I animadverted on a mistake or two, into which your valuable correspondent Mr. HAILS had fallen, respecting the Jewish expositors. The justness of my observations he has the manliness to acknowledge; but expresses his surprise, that, after having denied the assertion, that Onkelos ever renders, *the angel of Jehovah*, by, *the glory of Jehovah*, I should further subjoin. God forbid that he should. Now, of Onkelos I have by me three different copies, and have seen still more; but in none of them is there any thing to support the truth of his assertion. This targumist is scrupulously exact in rendering the words of the original, and especially in the narrative parts, that in no place where the Hebrew is, *the angel of Jehovah*, has he dared to say any thing else than *the angel of Jehovah*; nor, where the term is simply *Jehovah*, has he presumed in his paraphrase to ascribe that to an angel of Jehovah, which Moses had affirmed of Jehovah himself; but has rendered it either simply, as it stands in the original, *Jehovah*, or, *the Word of Jehovah*, or, *the Habitation of Jehovah*, or, *the Glory of Jehovah*; that is to say, if he does not expound it of Jehovah personally, he at least expounds it of something essentially belonging to him, and exclusively his own, but never of an angel. That in an interpreter, who regarded the angels as an order of intelligences, inferior to the deity, would have been the height of blasphemy. *The Glory of Jehovah* is used by the targumists for the visible

splendor which accompanied Jehovah in the manifestation of himself to the patriarchs; the same with the visible Shechim or Habitation of Jehovah; which is no other than the Holy Ghost; but must not be confounded with the legate, *Metatron*, the second personality of the godhead. That this legate, or angel of Jehovah, is called Jehovah, I readily acknowledge; and if Mr. Hails should do me the honor to look into the first volume of my work, entitled *The doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism*; he will there find, I believe, this position more fully and satisfactorily illustrated than in any other work whatever; and will at the same time be given to see the great difference maintained in the Jewish church, between the angel, emphatically so styled, and the glory, of Jehovah.

The worthy writer, however, seems disposed to insist, that whoever carefully examines the Hebrew text, the Arabic version, and the targum of Onkelos must be convinced, that whether he, who appeared to the patriarchs, is called Jehovah, or Elohim, or the angel of Jehovah, one and the same being is to be understood. Now I, on the contrary, maintain, that Onkelos often distinguishes in these cases, between *Jehovah* and *Elohim*: since by all the Jewish expositors, as well as by the targumists, the latter term is not unfrequently expounded of the angels, as well as of Jehovah himself. In Gen. xxxii. 30, Onkelos renders, *Elohim*, by, *angel of Jehovah*; because from the context nothing can be more evident than that the man, with whom Jacob wrestled, was merely an angel, here called God, as in other places; but not Jehovah himself, nor any thing whatever essentially belonging to him. But in the intercession of Abraham for the cities of the plain, the targumist has scrupulously abstained from introducing any mention of the angel of Jehovah; because, it is in the Hebrew simply, Jehovah: only in the final clause, where the text is—*And Jehovah went away*—he endeavours to remove the idea of corporeity from the godhead, by the gloss, that it was the visible splendor accompanying the deity, and not the deity himself, which literally departed. The Arabic version, as every scholar must know, has nothing to do with the targum of Onkelos; whose sense is to be ascertained, not from other versions of the Pentateuch, but from his own style and language; and from the annotations of those, who have undertaken, in a special manner, to comment on the targumim.

I might have asked Mr. Hails, how he came, by the knowledge that R. D. Kimchi, as well as R. Moses Geradenais, had expounded the coming of Shiloh at other times, than those of the Messiah; as I could never learn that Kimchi commented on the Pentateuch; though in a conversation, which I once held with a Jew of considerable parts and literary information, I remember he

said, that he thought he had seen such a work; but of this he was by no means positive. It may, however, be so expounded in his *Sepher Mictol*, under the root, Shiloh; if that be the place, your correspondent should have afforded the reference, or have given his author, if he had it at second hand; for such, I observe, is the modesty of the biblical critics of the nineteenth century in general, that they dare to refer to Rabbinical authorities which they have never seen, and which, if they might see, in all probability they could not read.

JOHN OXLEE.

"Stonegrave, Jan. 1816.

ON THE
PHILOSOPHICAL SENTIMENTS OF
EURIPIDES.

Euripidi tu quantum credas nescio; ego certe singulos ejus versus singula testimonia puto — *Cicero Lib. xvi Ep. viii ad L. onem.*

PART I.

AT the conclusion of an article inserted in the *Classical Journal*, Number XXII. p. 207—220, I observed, that to collect the philosophical sentiments of Euripides would be an easier task than to deduce from the writings of Æschylus his opinions on similar subjects. The reason is evident. To the extensive and daring spirit of Æschylus the limits of this world appeared insufficient: making excursions beyond the walks of mortal man, he cast his scenes with that awful and majestic grandeur, which all must admire, but few can imitate. His language generally placed in the mouths of gods and heroes is highly characteristic; hence he seldom condescended to apply it in maintaining or impugning the rules and customs of ordinary society: Euripides, more frequently recurring to the familiar scenes of common life, uses the opportunity thus obtained to impress upon his audience salutary precepts for their moral conduct. Æschylus, indeed, never indulges in philosophical remark, except when the occasion expressly calls for it; Euripides, on the contrary, never scruples to sacrifice what is technically called *stage effect*, if thus he can introduce one of his favorite strains of moral reflection. Nor are we much surprised at this circumstance, when we consider the time and place in which this latter writer existed. Born at a period when Athens was the great emporium of science and literature, he devoted himself from his tenderest years to the study of eloquence and philo-

sophy. Of a temper destitute of ambition, he was too indolent to employ the powers of eloquence, which nature had given and art improved, in the acquisition of the honors and dignities of the state. By nature timid and averse to public controversy, he was deterred, by the fate of his master Anaxagoras, from openly attempting to eradicate from the minds of his countrymen those errors, which, originating in ignorance, had been rendered venerable by time. Determined however not to dream away existence in an inglorious silence, he employed both his eloquence and knowledge, as far as circumstances permitted, for the advantage of mankind. Relying on the support of the theatre, he applied himself with diligence to Tragedy, and thus under a feigned character, unseen and unnoticed, instilled into the hearts of the Athenians those doctrines which it would have been highly dangerous for any one to have promulgated in person. The idle superstitious of the age, in which he lived, were in this manner covertly attacked: nor were the other prejudices, to which his fellow citizens were attached, suffered to escape without animadversion. Hence he acquired the title of “ὁ ἐπὶ σκηνῆς φιλόσοφος;” and hence, as he frequently placed the most exquisite “maxims of divine philosophy” in the mouths of illiterate slaves and nurses, he was ridiculed by the comic poets, his contemporaries. One instance, from the *Ranæ* of Aristophanes, v. 918, may here be quoted:

ἀλλ' ἔλκεν ἡ γυνὴ τ' ἐμοὶ χῶ δούλος οὐδὲν ἤπτον,
χῶ δεσπότης, χ' ἡ παρθένα, χ' ἡ γράυς ἄν.
Λίσσ. ἴτα δῆτα

οὐκ ἀποθανεῖν σε ταῦτ' ἐχοῖν πολμῶντα;
Εὐρ. μὰ τὸν Ἀπόλλω,
δὴ σοφιστικὸν γὰρ αὐτ' ἔδρων.

Yet this, and similar attacks have been more than compensated by the approbation of the wise and good of all ages. The ancient philosophers quoted the authority of Euripides in confirmation of their opinions as often as they did the verses of Homer. Quinctilian asserts, that he is “in sententiis densus, et in iis, quæ a sapientibus tradita sunt, pœne ipsis par.” Aristotle and Longinus concur in bestowing the same praise. The various sects of Sophists were perpetually referring to his works, either to attack the arguments of their adversaries, support their own systems, or give an air of greater elegance and variety to their abstruse declamations. So conversant were the Stoics in his writings, that, to use the words of Porson; “hujus sectæ princeps Chrysippus tam frequenter in quodam libro suo versus ex Euripidis *Medea* desumptis pro testimoniis posuerat, ut is liber a festivis hominibus Chrysippi *Medea* vocaretur.” And it is owing to these circumstances that we have more numerous and more valuable fragments of Euripides than of any other ancient author.

To view then such passages as display the philosophical sentiments of Euripides may not be an unpleasant occupation. In pursuing it, great assistance will be derived from the perusal of Cudworth's Intellectual System of the World, and Valckenær's celebrated *Distributio* on the Fragments of the lost Dramas of Euripides. Indeed with such

ability and industry has the latter collected what he calls the "Anaxagorean principles of Euripides," that all that remains to those who succeed him is, to arrange in as clear and concise a manner as possible what is dispersed through his various treatises on these subjects. To perform this task, to add a few passages which had escaped the notice of so great a scholar, and to correct one or two of his mistakes, "*quas aut incuria fudit, aut humana parum cavit natura*," is the object of the present essay.

The sentiments, which the ancient Greeks entertained regarding the nature and existence of the gods, were not merely ridiculous in the extreme, but were totally unworthy of that almighty and boundless Being, by whose power every thing was created. Indeed the absurdities of Grecian polytheism were so striking that, even among the enlightened of "elder times," they had but few defenders. No wonder therefore that when every mountain produced its Oread, every wood its Dryad, every fountain its Naiad, and every sea its Triton, and Nereids, the ideas held by the vulgar concerning the attributes of the divinity were loose and indeterminate. Next and there only, as stars glittering for a moment through small bright openings in a stormy sky, we behold opinions not less worthy the poet than the philosopher. Homer's Theology, and it is to him that the Greeks of after-ages are indebted for their religious tenets, is as dark and confused as the ages in which he lived. The gods, as he has painted them, are stained with all the vices which deform and disgrace humanity. Jupiter, the chief of them, is neither omnipotent, all-seeing, nor omnipresent: subject to various weaknesses, and liable to be overcome by gusts of passion, he is described as not merely reluctant to contribute to the happiness of mankind, but as the parent of Atë, the goddess of mischief, who is represented as his eldest daughter. Consistently with this, says Mitford, we find the inferior deities in general more disposed to disturb than to assist the government of their chief, who in return is without the slightest confidence in their wisdom and right intention, and places his whole dependence in his strength alone. Hence is derived their reverence for him, not because he is wise and good, but because he is strong. Minerva, the goddess of wisdom, speaks of him in the reproachful and debasing terms of "raging with an evil mind, in perpetual opposition to her inclinations."

Ἀλλὰ πατήρ οὗμος ὄρεσσι μαίνεται οὐκ ἀγαθῇσι,
Σχέλιος, αἰὲν ἄλιτρος, ἱμῶν μετέων ἁπερὼνδς.

Il. viii. 360.

In the fourth Iliad the same goddess advises Pandarus to endeavour to bribe Apollo with the promise of a hecatomb to assist him in what? in assassinating Menelaus, contrary to the faith of the Trojan treaty; and even Jupiter himself joins with that goddess in promoting so foul a murder, which was to involve him in the basest treachery, and most offensive, because deliberate, crime.

When the system of Grecian theology and its defects, it excites no wonder to find that it was violently attacked in periods of greater civilization and more improved science. Anaxagoras of Clazomenæ,

bred in all the learning of the Ionian school, was the first who dared openly to impugn the synod of Grecian divinities. Enlightened by his precepts, Euripides learned to consider these deities as worthy of little, or rather no, respect, and, in consequence, often attacked them in his dramas with the utmost severity. In the Bellerophon, he has boldly asserted that εἰ θεοί τι δρῶσιν αἰσχρόι, οὐκ εἰσὶν θεοί. And in Ion v. 436. Apollo is thus addressed :

ἰουθετηγίος δ' ἐμοί·
Φοῖβος, τί πάσχει, παρθενους βίη γαμῶν
τροδιδῶσι, παῖδας ἐκτεκονύριος λάθρα,
θνήσκοντας ἀμελεῖ· μὴ σὺ γ' ἀλλ', ἐτεῖ κρατεῖς,
ἀρετὰς δίωκε· καὶ γὰρ, ὅστις αἰ βροτῶν
κακὸς πεφύκη, ζημιούσιν οἱ θεοί·
πῶς οὖν δ' κτείνον, τοὺς ἰομον· ἡμῶς βροτοῖς
γράφαιτα, αὐτοὺς ἀνοίαι· ὀφλισκάνειν·
εἰ δ', οὐ γὰρ ἴσται, τῇ λυγρῇ ἔχρησται,
δικαὶς βίαιω ἴωσεν· αἰθρωποὺς γαμῶν,
σὺ καὶ Ποσειδῶν, Ζεὺς θ', ὃν οὐρανοῦ κρατεῖ,
ναυὸς, τιόντες ἀδικίας, κενώσετε.
ταῖς ἡδοῖαις γὰρ τῆς προμηθίας πάρος
σπεύδοιτες, ἀδικεῖ· οὐκ ἔτ' ἀνθρώπους καροῦν
λεγει δίκαιον, εἰ τὰ τῶν θεῶν κακὰ
μυμουμένθ', ἀλλὰ τοὺς διδασκοντας τάδε.

Not are these lines more civil to that deity.—Androm. 1162.

τοιαῖθ', ὃ τοῖς ἀλλοιοῖς θετιζῶι αἰετῇ,
ὃ τῶν δικαίων πᾶσι αἰθρωποῖσι μετῆς,
δι' αὐτῶν παῖδ' ἐδραῖσ' ἄλλεως·
ἐμνημόνευσεν δ', ὥσπερ αἰθρωποῖς κακῶν,
παλαιὰ τεικῇ· πῶς αἰθρωποῖσι σοφός;

And the following verses extracted from the Here. Curens are not remarkable for excess of piety.—V. 1311—19.

οὐδεὶς δὲ θιγῶν ταῖς τύχαις ἀκήρατος,
οὐ θεῶι, ἀοιδῶν εἰτερὸν οὐκ ἐνδεὶς λογιέται.
οὐ ληκτεῖ τ' ἀλληλοῖσιν, οὐκ ἐνδεὶς νόμος,
εἰ ἢ ληκῇ; οὐ δεσμοῖσι, δαίτηραι τίδαι,
πατέρων ἐκκληδῶσαν; ἀλλ' οἴκοι σ' ὅμως
Ὀλυμποι, ἡνέσχετε τὸν ἥμενον ἡσυχῆς.

There is, besides these, another passage from the Ion, deserving our attention, especially as the custom, which he there censures, was productive of great practical evil in his day, and also in the darker ages of Christianity, when a similar privilege was held to belong to churches and monasteries. I mean the right of giving an asylum to the robber and assassin against the pursuit of justice.

θηροῖς τῶν νόμων ὡς πρὸς αὐτῶν
ἔθηκεν ὁ θεός, οὐδ' ἀπὸ γαμῶν σοφῆς.
τοὺς μὲν γὰρ ἀδίκους βίβλιν οὐκ ἔχειν ἔχον·
ἀλλ' ἐξελαύνειν· οὐδ' ἀπὸ γαμῶν καλὸν
θεῶν τολμηρὰν χεῖρα· τοῖσι δ' ἐνδίκαις

ἱερὰ καθίζειν, ὅστις ἡδικεῖτ', ἐχρῆν.
καὶ μὴ 'πὶ ταὐτὸ τοῦτ' ἰόντ' ἔχειν ἴσον
τόν τ' ἐσθλὸν ὄντα, τόν τε μὴ, θεῶν πάρα.

Ion 1312—19.

These out of many examples may serve as a specimen of the respect with which he treated the gods of his country. Yet though we cannot be induced from them to suppose that he denied the existence of a divinity, we still may conclude that his ideas regarding the adoration to be paid to him were vague and indistinct. In the *Hecuba* v. 492. Talthybius exclaims :

ὦ Ζεῦ, τί λέξω; πότερ' εἰς ἀνθρώπους ὀρᾶν;
ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι σμάτην
ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος;

and Polymestor, on beholding Hecuba, utters a similar impiety :

φύρουσι δ' αὖθ' οἱ θεοὶ πάλιν τε καὶ πρόσω
ταρτήμον ἐντιθέντες, ὥς ἀγνωσία
σέβωμεν αὐτούς.

Yet in the *Heraclida* v. 901. he says,

Ἐχεις ὁδὸν τιν', ὧ πόλις,
δίκαιον (οὐ χρεὶν ποτε τόδ' ἀφελέσθαι,
τιμῇν θεοῦς· ὃ δὲ μὴ φάσκειν
ἐγγυς μανιᾶν ἐλαύνει
δεικνυμένων ἐλέγχων τῶνδ'.

And in a fragment preserved by Clemens Alexandrinus in *Strom.* V. p. 732, 8.

Δυσδαίμων, ὃς τάδε λεύσσω
θεὸν οὐχ ἰοεῖ ———
——— μετεωρολόγῳ εἰ
ἐκὰς ἔρροιψεν σκολιὰς ἀπατάς,
ὣν ἀτηρα γλῶσσ' εἰκοβόλει
· περὶ τῶν ἄφανῶν,
οὐδὲν γνῶμης μετέχουσα.

However, after this, he gives a curious reason for believing in the existence of a God, as the reader will see by referring to *Hec.* 795.

ἀλλ' οἱ θεοὶ σθένευσιν, χῶ κείνων κρατῶν
νόμος νόμῳ γὰρ τοῦ θεοῦς ἡγοῦμεθα,
καὶ ζῶμεν ἡδίκαι καὶ δίκαι' ὠρισμένοι.

After all, we must not attempt to conceal that he more than once attempted, perhaps was forced, to make *l'amende honorable* to these offended deities, having discovered, by the sad experience of calumny and misrepresentation, the truth of Pindar's observation, *τό γε λοιδο-*

* These well known lines of Ennius are said to be translated from the Greek of Euripides:

Ego Deum genus esse semper dixi et diem cœlitum :
Sed eos non curare opinor, quid agat humanum genus :
Nam si curent, bene bonus sit, male malis : quod nunc abest.

ῥῆσαι θεοὺς, ἐχθρὰν εἶναι σοφίαν. For instance, he was allowed by his audience in *Troades*, v. 888, to speak thus doubtfully of the deity:

ὦ γῆς οὐχίμα, κάπῃ γῆς ἐχὼν ἑδραν,
ὅστις ποτ' εἴ σὺ δαυτοπαστος εἶδεται
Ζεὺς, εἰτ' ἀνάγκη ψεῦδος, εἴτε τοὺς βροτῶν,¹
προσηνέαμην σε' πάντα γὰρ δι' ἀψοφου
βαίνοι κελεύθου κατὰ δίκην τα θιγῆτ' ἀγχι.

Yet though these lines passed off quietly enough, and attracted not the attention of the Athenian ochlocracy, having, in the opening of his *Menippus*, begun thus

Ζεὺς,² ὅστις ἐπεὶ οὐ γὰρ οἶδα πλὴν λόγῳ
κλυών.

he was attacked so furiously by his adversaries, that on its second representation he altered the line to Ζεὺς, ὡς λελεκαὶ τῆς ἀληθείας το, and thus the verse now stands corrected in *Anisoph Ranie*, v. 1245. Another instance in which he was also forced to retract his real opinion may here be given. *Anaxagoras*, we know, was a determined enemy of the priests, augurs, interpreters, and seers, and, as far as he could, diminished the importance of their order. Hence

¹ On this line H. Stephani remarks, "Fuerunt qui serio mentem humanam Deo habuerint. Hinc Virg. *Eccl. Nat. Dcor.* l. c. 11. "Cum autem quidquam ignoraret immensus Deus?" To this he might have added the following line of Euripides quoted by Grotius in his *Excerpta Stobæana*, c. 25, l. 1, v. 1, c. 26. "Amicus, ut ἐξ ὧν δικά, divinus est, ut Euripides *Dial.* In the Scholiast to *Pindarus* *Nemean Ode*, v. 7 we are told that the poet says, οὐ γὰρ εἶπα, πᾶσι θεοῖς ἀνέστα οὐδ' ἄνθρωποις. Notwithstanding this I am inclined to read with *Valckenæus*, οὐ γὰρ εἶπα, καὶ οὐδ' ἄνθρωποις, as it seems us, "Mei enim non in previdendum imperitiam, sed in totam, Plutarchus *Mor.* p. 657. But perhaps Euripides is not so much alluding to the *σοφιστὰς*, as to the *σοφιστὰς* of the *σοφιστὰς* philosophy. Thales had asserted that God was οὐρανός. Anaxagoras went further and said that the *σοφιστὰς* was God. — *Diog. Laert.* *Proem.* § 1. v. 1. ἀγαθὸν πᾶσι ἔφη χρὴ φρονεῖν ἐν νόμῳ, ὅθεν αὐτὰ διακρίνει. If we therefore suppose (as we know to have been the case from other passages which it will be necessary to quote hereafter) that Euripides had adopted the sentiments of Anaxagoras regarding the formation of the world, we shall more clearly see the distinction between *ἀναγκή* and *νόμος*. Euripides in his *Hymn to Callimachus* in *Del.* v. 122. says "Εὐχόμεθα ἀνακρίναι μὴ σιγήσῃς ὅτι φυσικὴν σοφίαν, seu naturalem cognitionem trahit. Proclus in *sui Theol.* v. p. 314." The meaning of the line therefore is this "I adore thee as God, whether thou art to be considered as the necessary and fated production of nature, or as the all-ruling mind, which created both itself and every thing existing." — Of the fragment hereafter to be quoted, *Σ. τὸν ἀποφύκτα λ.*

² I prefer this reading of Valckenæus, as it is also the reading of the MSS., to the elegant emendation made by Porson in his note on *Orest.* v. 412. ¹ δουλεύομαι θεοῖς, ο, τι ποτ' εἶπεν αἱ θεοί. Eodem modo in initio *Menalippus* posuerat Ζεὺς, ὅστις οὐ γὰρ οἶδα πλὴν λόγῳ κλυών. Sic legendus iste locus ubique occurrit, ut liquet ex *Herc. Fur.* 1264. Ζεὺς, ὅστις οὐ γὰρ οἶδα πλὴν λόγῳ κλυών.

we are not surprised to find that his pupil, ad Helen. v. 753, bursts out into the following invective against them:

τα μάντεων
ἐσεῖδον, ὡς θαυλ' ἔστι, καὶ ψευδῶι πλέα·
οὐδ' ἦν ἄρ' υγιες οὐδεν' ἐμπόρου φλογος,
οἶτε πτερῶται φθελγμα· ἐνίθες δὲ τοι
τυ καὶ δοὶ ἐν ἐριθίας ὥρελ' ἐν βροταῖς.
τι δῆτα μαιτευσμεθα; τῆς θεοῖσι χρεῖ
θιοῖτας αἰτεῖν ἀγαθὰ μαιτείας δ' εἶν.
βίου γὰρ ἄλλως δελεαρ εἶρεθι - ἔδε,
κούδεις ἐπλουτησάμενοι, ἀργος ὦν
γνώμη δ' ἀρίστη μαιτείας, ἡ τ' εἰβουλίαι.

and Iph. T. 956. — τίς δέ μοι τίς ἐστ' ὄνηρ;

ὅς δ' ἄλγ' ἀληθῆ, πολλὰ δὲ ψευδῆ λεγέει.

but in the Suppliant Women, v. 410, where he puts into the mouth of Theseus a long string of moral maxims that have nothing to do with the business of his drama, he reckons among the blessings of life that

ἂ δ' ἐστ' ἀσημα καὶ σάκος περιωσκομέν,
εἰς πῖρ βλέποντες καὶ κατὰ σπλαγχνίων πτυχὰς
μάντεϊς προσημαίνουσιν, οἰοῖται τὰ αὖτις.

It is also said that the Bacchæ, a play which made its appearance after the death of its author, was written for the express purpose of rescuing our poet from popular indignation on account of his impiety. — Be that as it may, it is certain that Euripides there shows himself a most strenuous defender of the established superstition of his country. Many passages, indeed the whole play, sufficiently indicate this intention. Where instances are numerous, one suffices as well as a thousand — we will therefore produce, v. 905, 7, which are quoted by Plutarch in his tract *de usque adeo spectant*, Ἀρ' εἴ ἡ πατριὸς καὶ παλαιὰ τίς τις, ἧς οὐκ ἐστὶν εἰπεῖν οὐδ' αἰετῆρ' ἐκ τῆς ἐκείνου ἐκείνου ἡμεῖς οἶν

οἶδε σφίξι' μεσθα τοῖσι δαίμοσιν·
πατρίων παραδοχὰς αὖθις ἐμνησκὺς χρόνῳ
κεκτημένη, οὐδεὶς αὖτις αὖθις ἀβελεῖ λόγος,
οἶδ' εἰ δὲ ἀκροῖς ἐκείνοις ἐκείνοις ἐκείνοις

Also in a fragment of the Erechtheus a similar declaration of his adhesion to the religious institutions of his country is made,

* τροχίωι παλαιὰ θεσμὸς οὐκ ἐκβαλεῖ

This however must have been done to gain the favor of the multitude; for we know from the Areopagitic oration of Isocrates that the Athenians thought one test of piety to consist ἐν τῇ μηδὲν κινεῖν, ὥν αὐτοῖς οἱ πρόγονοι παρέδοσαν. And such is the opinion of Valckenaer, who asserts that, in the two passages last quoted, "Lurpides aut plebis indignatur superstitionem aut Poetarum de Dns figmenta damnat (ut in Hercule, v. 1316, αὐδῶι αὖ οἶδε δυσσθηνοὶ λόγοι) aut quod sæpenumero callide fecit Plato; ad sua se civitatis mores ac commodat."

Having seen the low estimation in which the "bard of Pella" held the mythological figments of the age in which he lived, as also the

occasional conformity which he was obliged to pay to them, the reader (si quis erit) may perhaps be desirous to know what was the real opinion of Euripides concerning God. This, imperfect as it was, advanced nearer the truth than that of his contemporaries. Anaxagoras had taught that there existed one God, eternal, almighty, and all good, a pure and perfect mind, independent of body, the cause and creator of all things. Plutarch de Plat. Philos. I. vii. Ὁ Ἀναξαγόρας φησὶν, ὡς εἰσθηκεῖ κατ' ἀρχαίαι τὰ σώματα πάντα τοῦ δὲ αὐτὰ διέκοσμησε θεοῦ καὶ τὰς γιγίσεις τῶν ὄλων ἐποίησεν. Of such doctrines, he had the first conception, and his pupil Euripides was not afraid of giving publicity to them in his various tragedies. In what respects he differed from Anaxagoras, at such a distance of time and with such a scanty portion of his works as have come down to us, cannot be positively ascertained. Thus however we do know, that, like his master he deemed the deity αὐτοφύης—witness a noble fragment of his *Phœnissæ* preserved by Eusebius *Præp. Ev.* xiii. p. 651.

Σὲ τὸν αὐτοφυῆ, τὸν ἐν αἰθερίῳ
Ῥύμβῳ πάντων φύσιν ἐμπλέξαι, θ.
Ὅν περὶ μὲν τοῦ, περὶ δ' ὀφρκαῖα
Νὺξ αὐτολυχρὸς ἀντίς τ' ἄστρων
Ὅχλος ἐν ἐλκεῖσι ἀμφιχόρουει.

On the second of these verses I must beg leave to make a remark: Euripides has in another fragment asserted that no human temple could contain the divinity. Clemens Alexand. *Strom.* V. p. 691. λέγει κυρίως—ποῖον ὄκεον ἀκοσμήσετε μοί, &c. &c.; παγκάλως καὶ Ὁ Εὐριπίδης, συνιδέει τοῦτοις, γήρυον

ποῖος δ' ἔν σέος, τεκτόνων πλασθεὶς ἴστω,
δύμις τὲ θεῶν περιβαλεῖ τοίχων πτυχαῖς;

He here asserts that the heavens are the only fitting habitation for him. Thus Orpheus, in *Hymn* iii. v. 1. εἰς Οὐρανὸν ἔβας “Ὀὐε θεῶν μακάριον, ῥόμβου δίασιν ὀδεῶν.”—vide *Platonis Theætet.* p. 181. C. *Parmen.* p. 178. C. With regard to the phrase αἰθερίῳ ῥόμβῳ cf. *Theoc.* ii. 30. οὐρανὸν ὅδε ῥόμβος. Hesychius explains it by ὁ οὐρανός. “Cælum enim sive ὁ κόσμος,” says Valckenæus, “secundum veteres περιέχει τὰ πάντα, terram, mare, quæque in eis sunt omnia comprehendens: in talibus τὴν φύσιν sive τὰ πάντα dicunt, sive τὴν τῶν πάντων φύσιν, nihil interest; quique adeo omnia mundo intexit, ὁ ἐν αἰθερίῳ ῥόμβῳ πλέστω· φύσιν ἐμπλέξας, Deus est edificator mundi. Est autem ῥόμβος αἰθέριος quod vocat Arist. Nubes v. 379. αἰθέριος δύνων, quem locum, si vis, conferas: vel κυκλῶ περιφορῇ prout Platoni dicitur.”

But to proceed: He, who could suppose that the Deity by his own omnipotence had called himself into existence, was not likely to think that he would stand in need of mortal aid to prolong that existence or support that power. Hence in the *Herc. Furc.* v. 1345, we have this γνῶμη:

Διτταὶ γὰρ ὁ θεός, εἴπερ ἐστ' ὕψους θεός,
οὐδεὶς αἶν.

With these noble ideas of the divinity, I cannot refrain from comparing similar ones expressed by Aristides, t. 1. p. 5. Θεὸς ἐστὶ πρῶτος

τε καὶ πρεσβύτατος, καὶ ἀρχηγέτης τῶν πάντων, αὐτὸς ἐξ αὐτοῦ γενόμενος, ὅπρτε δ' ἐγένετο, οὐκ ἔστιν εἰπεῖν· ἀλλ' ἦν τε ἄρα ἐξ ἀρχῆς καὶ ἔσται ἔσσεαι, αὐτοπάτωρ τε καὶ μείζων ἢ ἐξ ἄλλου γεγονέναι, καὶ αὐτὸς ἑαυτὸν ἐξ ἑαυτοῦ ἐποίησε, καὶ οὐδὲν προσεδείχθη ἑτέρου εἰς τὸ εἶναι.

Another opinion which Euripides has expressed is, that with the exception of the divinity, whom in Clement Protrept. p. 59. 19. he calls τὸν πάνθ' ὀρώντα καὶ αὐτὸν οὐχ ὀρώμενον, there was nothing originally in the universe but a rude and undigested chaos. This mass was divided by the creator into two distinct parts--Heaven, and Earth. Following the example of his preceptor Anaxagoras on this point also, Euripides considered these two as generating bodies, or as the stores out of which every thing afterwards created was made. Diodorus Siculus in his first book explains the opinion of the ancient philosophers, who had determined μίαν ἔχειν ἰδεὰν Οὐρανόν τε καὶ γῆν, μεμιγμένης αὐτῶν τῆς φύσεως. and then proceeds, cap. ii. περὶ τῆς τῶν ὅλων φύσεως οὐδ' Εὐριπίδης διαφωεῖν τοῖς προειρημέτοις, μαθητὴς ὢν Ἀναξαγόρου τοῦ φυσικοῦ· ἐν γὰρ τῇ Μενалиππῇ φησὶν οὕτως,

Ὡς οὐρανὸς τε γαῖά τ' ἦν μορφή μία·
ἐπεὶ δ' ἐχωρίσθησαν ἀλλήλων δίχα,
τίκτουσι πάντα κἀνέδωκαν εἰς φῶς
δένδρη, πετεινὰ, θῆρας, οὓς θ' ἀλμυρὰ τρέφει,
γένος τε θνητῶν.

To this ῥῆσις which Euripides put into the mouth of a woman, and which Valckenaer with probability conjectures to have been that of Menalippe remarked by Aristotle in his Poetics, chap. xxviii. as an example, τοῦ ἀπρεποῦς καὶ τοῦ μὴ ἀρμόττοντος, the poet had prefixed this verse, Οὐκ ἐμός ὁ μῦθος, ἀλλ' ἐρῆς μητρος πάρα,² Ὡς κ.τ.λ. By that preface, says Dionysius Halicarnassensis, Τεχ. Πητ. p. 85. he proclaims his friendship with Anaxagoras, ἡ ἀρχὴ τοῦ λόγου αὐτῷ αἰνίσσεται τὴν πρὸς τὸν διδάσκαλον εὖνοιαν; and p. 103. he says, Ἀναξαγόρα προσεφώτησεν Εὐριπίδης· Ἀναξαγόρου δὲ λόγος ἐστίν, ὅτι πάντα ἐν πᾶσιν ἦν· εἴτα ὕστερον διεκρίθη.

¹ "The subject of this tragedy is a curiosity. Menalippe was delivered of two children, the fruits of a stolen amour with Neptune. To conceal her shame, she hid them in her father's cow-house, where he found them, and being told of a philosopher than his daughter, took them for a monstrous production of his cows, and ordered them to be burned. His daughter, in order to save them without exposing herself, enters into a long physical argument upon the principles of Anaxagoras, to cure her father of his unphilosophical prejudices about monsters and portentous births, and to convince him that these infants might be the natural children of his cows. It is this masculine philosopher that is here understood to be censured as an impropriety of character. How would a tragedy on such a subject as this be now received by an audience?"

Note to Aristotle's Treatise on Poetry, translated by Thomas Twining, M.A. vol. 1. p. 145. octavo, ed. Lond. 1812.

² Cf. Horat. Serm. ii. ii. 2. Nec meus hic sermo est, sed quem præcepit Ofellus.

What Menalippe calls οὐρανὸς καὶ γαῖα, Euripides generally names by the appellation of αἰθήρ καὶ γαῖα. Hence Aristophanes frequently censures him on the score of his "æthereal" doctrines, to which words the scholiast on Aristoph. Rana, v. 892 tells us that he was ἐμπροσθός. But as that passage is curious, on account of the attack made on our author for his religion, we may be excused for quoting it entire. Bacchus, before he decides the contest of merit between the two contending tragedians, desires each of them to pray to the gods—Eschylus makes a prayer to Ceres—Euripides is asked to do the same, which he refuses, and then proceeds,

ἔτεροι γάρ εἰσιν, οἷσιν εὐχομαι, θεοί.
 Διο. ἰδιοὶ τίς σοι ἔρμα κοιόν;
 Εὐρ. καὶ μάλα.
 Διο. ἴθι νῦν προσεύχου τοῖσιν ἰδιώταις θεοῖς.
 Εὐρ. Αἰθέρ, ἐμὸν βόσκημα, καὶ γλώσσης στρόφιγγί,
 ἔννεσέ τε καὶ μυκτῆρες ὀσφραντήριαι,
 ὀρθῶς μ' ἐλέγχειν, ὧν ἂν ἄπτωμαι λόγῳ.

But to return from our digression. Probus in Virgil, Ecl. vi. v. 31. mentions the opinion of Xenophanes, who asserted that the primary elements were earth and water, and adds—"consecit in numero Euripides, sed speciem discriminat: *Terram enim et Aera inducit principia.*" Thus too Sextus Empir. p. 685. Ἐκ γῆς καὶ αἰθέρος γεγενῆσθαι τὰ πάντα θέλει Εὐριπίδης. Vitruvius also in his preface to his eighth book has the following paragraph. "Omnium rerum principium professus est Euripides, auditor Anaxagoræ, Aera et Terram: eamque ex cœlestium imbrium conceptionibus insemmatam, fortis gentium et omnium animalium in mundo procreavisse, et quæ ex ea essent progenata, cum dissolverentur, temporum necessitate coacta, in eandem redire: quæque de aere nascerentur, item in ephi regiones reverti, neque intentiones recipere, sed dissolutione mutata, in eandem recidere, in quâ ante fuerant proprietatem." Clemens Alexandrinus and Sextus Empiricus have between them preserved for us the lines in which Euripides promulgates this doctrine. They are as follow, and are a fragment of the Chrysippus.

Γαῖα μεγίστη καὶ Διὸς αἰθήρ,
 Ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ,

¹ Pindar in the beginning of the sixth Nemean ode, without alluding to the father, makes the earth the mother of the gods. Ἐν ἀνδρῶν, ἐν θεῶν γένος, ἡ Μῆρ δὲ πνέμεν Μαρτίος ἀμφότεροι. By this mother the Scholiast informs us that we must understand the earth. According to Hesiod Theog. v. 106.

ἀθανάτων ἱερὸν γένος αἰὲν ἰόντων

Ἐκ γῆς, ἐξ ὀρέωντο καὶ Ὀδυσσεύς ἀστειρόντας.

Sextus Empiricus, though he gives this doctrine to Euripides, proves it by producing an hexameter verse, Αἰθέρα καὶ γαῖαν πάντων γένεσθαι αἶψα, which he attributes to Euripides, but which most probably is a borrowing of some psalm-writing poet, as such lines are very common in the Orphic Hymns. Hymn

Ὁδυσσεύς ἀστειρόντας

ἀρχὴ πάντων πάντων τέλει τε,

Κόσμι πατήρ, σφαιρὸν ἑλισσόμενος περί γαίης.

Ἡ δ' ὑγροβόλου σταγόνιας ὀτίους
 παραδέξαμεν, τίκτει θνατοὺς
 τίκτει δὲ βορὰν φύλά τε θηρῶν
 ὅθεν οὐκ ἄδικως
 μήτηρ πάντων νερόμισται.
 χωρεῖ δ' ὅπισω, τὰ μὲν ἐκ γαίης
 φύντ', ἐς γαῖαν τὰ δ' ἀπ' αἰθέριου
 βλάστοντα γονὴς εἰς σφάραγιν
 πόλον ἤλθε πάλιν· οὐ γὰρ εἰ δ' οὐδὲν
 τῶν γιγνομένων διακρίνεται δ'
 ἄλλο πρὸς ἄλλον
 μορφήν ἰδίαν ἀπεδείκνυται

These or similar lines are thus ridiculed by Aristophanes *Thesmoph.* 13.

οὕτω ταῦτα διεκρίθη ποτέ·
 αἰθὴρ γάρ, ὅτε τὰ πρῶτα διεχωρίζετο,
 καὶ ἔω ἐν αὐτῷ ζυνετέκνον κινούμενα,
 ᾧ μὲν βλέπειν χρὴ, πρῶτ' ἐμυχαῖσεν αὐτο
 ὀφθαλμὸν ἀντίμῳ ἡλίῳ τροχῷ

Notwithstanding this ridicule, Pacuvius adopted this doctrine from Euripides in his *Chryses*; the lines are these:

Hoc vide circum supraque, quod complexu continet
 Terram: nostri cælum memorant, Græci perlubent æthera:
 Quicquid est hoc, omnia is animat, format, auget, alit, creat,
 Sepelit recipit in sese omnia: omnium idem est pater:
 Mater est terra: ea parit corpus: amaram æther adjugat.

Indidem cademque oriuntur: de integro atque eodem occidunt.

Some of this, however, appears to be taken from a fragment of the *Cressæ* of Euripides, which ought not to be omitted in a dissertation like the present:

Ὅρᾳς τὸν ὀφθαλμὸν τὸν δ' ἀπείρων αἰθέρα,
 καὶ γῆν περὶ ἔχουθ' ὑγραῖσιν ἀγυιάδας;
 τοῦτον γένεζε Ζεῦ, τόνδ' ἡγοῦ νεαν.

As this subject is connected with the marriage of Uranus and Terra, I shall beg leave to refer to what I said on that subject in the *Classical Journal*, No. xii. p. 219 and as I quoted the lines of the Danaïdes of Æschylus preserved by Athenæus in his *Deipnosoph.* xiii. 8. in a very corrupt state, I shall take the opportunity of presenting them to the reader free from some of those blemishes—

Τὰ μὲν ἄλλα· ὁρᾷ δὲ πρῶτον χθόνα·
 ἵσους δὲ Γαῖαν καμβάνει γάμον τυχεῖν·
 Ὅμῳ δ' ἂν, ἂν ἐνείκετος ὀφθαλμῷ περὶ δὲν,
 ἴδουσι γαῖαν· ἣ δὲ τίκτειτο, βροτοῖς
 μῆλων τε βοσκείας, καὶ βίον ἀνθρώπων,
 δένδρων τ' ὀπώραν, ἣ καὶ νοτίζοντος γαῖαν
 σίλιός ἐστι.

In v. 4. *ἴδουσι* was the reading—quod verbum in lingua Atticæ analogiam, dum ἴδουσι in metrum peccat—"Posui," says Valck. "*ἴδουσι γαῖαν* *terram* subire solent; elegantî conjecturâ corrigebat Ruhnkenius *ἐκλασε γαῖαν*, memor in Alope dedisse Tragicum *πλησας δι νύκτα*—Why not read *ἴδουσι*? "*Versum sextum recte a me arbitror emendatum*"—Which he thus translates, "*frugesque arboreas quæ ex maritis imbris suam adipiscuntur maturitatem*."—The former reading was *δένδρων τις ὥρα δ' ἐκ ν. γ.*

On the strength of these lines, the stoic Chrysippus asserted "*Æthera esse eum quem homines Jovem appellarunt*;" at least so Cicero informs us in his treatise de Natura Deorum, l. 15. But this idea may be traced as high as Homer, who in *Iliad* T. 357. says: *παρρηϊὶ νηφάδες Διὸς ἐμπορεύονται* where it is of little consequence whether in such a case we say *ἐκ Διὸς*, *ἐξ οὐρανόω*, or *ἐξ αἰθέρος*. Euripides in the *Helen* thus clearly identifies *Zeus* and *Æther*, v. 500.

ΕΛΕ. Οὐκ ἦλθον εἰς γῆν Τρωάδ', ἀλλ', εἰδωλὸν ἦν

MEN. Καὶ τίς βλέποντα σάματ' ἔλεργάζεται;

ΕΛΕ. Αἰθέρῳ, ὅθεν σὺ θεωποῖσθ' ἔχεις λέχη;

The comic poet Philemon quoted by Stobæus, p. 6. and p. 25. says,

— — — οὗτός ἐστιν ἔγώ·

Ἄλλῳ, ὃν ἄν τις ὀνομάσσει καὶ Δία

Macrobius Saturn. iii. c. iv. tells us: "Qui diligentius erunt veritatem, dixerunt esse medium æthera Jovem, Junonem vero nuptia æra cum terra." Cornutus gives us another passage in which Euripides calls Æther, the chief of the gods, and if the expression may be used, marries him to Terra. De Natura Deorum p. 184. *Κορυφαίη δὲ θεῶν, κατ' Εὐριπίδην, ὁ περὶ χθονὸς φαινὸς αἰθήρ*; which is the same as the opinion expressed by Lactetius, v. 319

Hoc circum sapraque quod omnem

Continet amplexu terram: quod procreat ex se

Omnia (quod quidem memorant) recipitque peremta.

to which may be added Eurip. apud Macrobi. Saturn. i. c. 23.

καὶ γαῖα μήτηρ ἔσται, δεσφύει σοφεί

βροτῶν καλοῦσαι, ἡμένην δ' αἰθέρι.

Valekenær has observed, that, though Euripides frequently calls *Jove* by the name of *Æther*, yet, in the common exclamation "heavens and earth," he has inverted his custom and makes it "earth and Jupiter." Thus *Orest.* in *Elect.* 1177. *Ἦν γὰ καὶ Ζεὺ Ἰδτε τὰδ' ἔργα*; *Chorus* in *Medea*, v. 148. *"Αἶες, ὃ Ζεὺ καὶ Ἰᾶ καὶ φῶς Ἰαχόν*. *Hippol.* v. 1025. *νῦν δ' ὀρκίῳ σοι Ζῆνα καὶ πέδον χθονὸς Ὀρνυμι*. *Med.* 746. *"Οἶμο πέδον γῆς πατέρα θ' ἥλιον πατρός Τοιμοῦ, θεῶν τε συνταβείς ἅπαν γένος*. *Medea*, complying with the custom of her country, might have been contented with swearing by heaven and earth: for in *Apoll.* *Rhod.* iii. v. 699 to her sister saying *ἀλλ' ὀμοσον γαῖαν τε καὶ οὐρανόν* she answers at v. 711.

- Ἰστω (Κόλχων ἔρκος ὑπέρβιος, ὄντιν' ὁμόσσαι αὐτῇ ἐποτρύνεις) μέγας οὐρανὸς ἢ θ' ὑπερβθε γαῖα, θεῶν μήτηρ.

It has been before¹ remarked that Euripides was of opinion that a substance once created could not be again reduced to annihilation, though it might be resolved into its original elements; an idea thus poetically expressed by Ovid *Metam.* xv. 253.

"Nec perit in tanto quidquam (michi credite) mundo,
Sed variat faciemque novat: nascique vocatur
Incipere esse aliquid quam quod fuit ante, morique

¹ Cf. the sentence quoted from Vitruvius.

Desinere illud idem : cum sint huc forsitan illa,
Hæc translata illuc : summa tamen omnia constant."

Anaxagoras affirmed τὴν φύσιν εἶναι συγκρίσιν καὶ διαμικσιν, τοῦτ' ἐστὶ, γένεσιν καὶ φθοράν. 'This dogma was derived from the priests of Egypt whither Anaxagoras had travelled, φυσιολογίας χάριν καὶ θεολογίας ἀκριβεστερας. Keeping this idea in our mind, viz. "that every thing created of earthly materials returns to earth, whilst every thing of æthereal and therefore divine origin returns to æther," we shall better understand the kind of immortality which Euripides attribute to the soul. Thus in Suppl. v. 541. which I give as ended by Toup and Porson;

ὄθεν δ' ἕκαστον εἰς τὴν φύσιν ἐφ' ἑκτο
ἐνταῦθ' ατελεῖν, πνεῦμα μὲν πρὸς αἰθέρα,
τὸ σῶμα δ' ἐς γῆν· οὔτε γὰρ κεκτρημέθα
ἡμέτερον αὐτὸ, πλὴν ἐνοικησαι βίον·
καί περ τὰ τὴν θρεψασαν αὐτο δεῖ λαβεῖν.

and in a fragment preserved by Plutarch, de Plac. Philos. iii. c. 2.

Ὁ δ', ἄρτι θαλλῶν σαρία, διοπετὴς ὅπως
ἀστὴρ ἀπὸ σβῆ, πνεῦμ' ἄφρεις ἐς αἰθέρα
μιαρὸν δὲ σῶμ' ἐς γῆν—

In the Orest. v. 1092. "Μήθ' αἷμα μου δεξαίτο κάρπιμον τέδοι Μὴ λαμπρὸς αἰθέρῳ" the Scholiast adds το πνεῦμα μου δηλονότι—and in the Helen v. 1020 Euripides writes thus—ὁ νοῦς

τῶν καθανόντων ἔῃ μὲν οὐ, γίωμην δ' ἐχει
ἀθανάτοι, εἰς ἀθάνατοι αἰθερ ἐμπεσων.

which is thus excellently translated by Hugo Grotius :

— anima, post fati diem,

Jam non, ut ante, vivit ; at sensus tamen

Servat perennes, hospes æterni æthereis.

Notwithstanding this, in some places he speaks doubtfully, and in others totally denies any state of future existence for the soul. And as the subject is curious, and from its very nature interesting to every feeling mind, I shall without any comment whatsoever, place the passages before the reader. Lycop. Hipp. v. 189).

πᾶς οὐδὲν ἦν βίος ἀνθρώπων,
κοῖκ' ἐστὶ ποιῶν ἀναταυσις.
ἀλλ', ὅ, τι τοῦ ἔην φιλεῖρον ἄλλο,
σκοτος ἀμπισχῶν κροττεῖ τε φελαις.
δυσέρωτες δὴ φαινόμεν' ὄντες
τοῦδ', ὅτι τοῦτό στείβει κῆρα γᾶν,
δὲ ἀπειροσύαν αὐτὴν βιοτὸν,
κοῦκ'—ἀπόδειξιν τῶν ὑπὸ γαίας.
μῦθοις δ' ἄλλως φερόμεσθα.

on the third of which lines Professor Moult remarks, "Docet Scholiastes Aristoph. (Ran. 1114.) Iocum Euripidis Phryxi Τὸ δ' ὄθεν, εἰ τὸ ἔῃ μὲν ἐστὶ καθανεῖν, Τὸ καθανεῖν δὲ ἔῃ a Comico rideri." Noster apud Stob. cxx. p. 608, 50.

ὦ φιλόζωοι βρότοι,
οἳ τὴν ἐπιστείχουσιν ἡμέραν ἰδεῖν
ποθοῦσ', ἔχοντες μυρίων ἄχθος κακῶν.

οὕτως ἔρως βροτοῖσιν ἔγκειται βίου
τὸ ζῆν γὰρ ἴσμεν· τοῦ θανεῖν δ' ἀπειρία,
πᾶς τις φοβεῖται φῶς λιπεῖν τόδ' ἥλιον.

in Meleagri fragmento

ἡδὺ γε τὸ φῶς μοι· τὸ δ' ὑπὸ γῆν ἄδου σκότος
ἄτερπνον οὐδεὶς εἴλετ' ἀνθρώπων ἰδεῖν·
ἔγῳ μὲν οὖν, γυγῶσά τηλικήδ', ὅμως
ἀπέπτυσ' αὐτὸ, κοῦποτ' εὐχομαι θανεῖν.
ψυχῆς ἄρ' οὐδέν ἐστι τιμωτέρον,
τὸ μὲν γὰρ ἐν φῶ· τὸ δὲ κάτω σκότος, καλόν.

Herac. 589.

οὐ γὰρ ἐνδεῆς
ὅμιν παρίστην, ἀλλὰ προὔθινον γένους.
τάδ' ἀντὶ παίδων ἐστὶ μοι κειμήλια,
καὶ παρθενείας, εἴ τι δὴ κατὰ χυθονός.
εἴη γε μέντοι μηδέν· εἰ γὰρ ἔξομεν
κάκει μερίμνας οἱ θανούμενοι βροτῶν,
οὐκ οἶδ' ὅποι τις τρέφεται· τὸ γὰρ θανεῖν
καλῶν μεγίστων φάρμακον νομίζεται.

Iphig. in A. v. 1250.

το φῶς τόδ' ἀνθρώποισιν ἡδιστον βλέπειν·
τὸ τέρεθρε δ' οὐδέν· μαινεταὶ δ' ὥς εὐχεται
θανεῖν.

Troad. 641.

οὐ ταῦτέν, ὦ ται, τῇ σ' ἔλπειν τὸ καθ' ὧν εἶν·
τῇ μὲν γὰρ οὐδέ, τῷδ' ἐρεῖσιν ἐλπίδες.

ex Meleagro fragmentum:

————— καθαρὸν ἐὲ πᾶς ἀνὴρ
γῇ καὶ σκιά τὸ μηδέν εἰ· οὐδέν βλέπει.

In all leading points then, in his contempt² for the gods of Greece, in his idea of the divinity, in his account of the origin of the world and the immortality of the soul, Euripides certainly adopted the doctrine of Anaxagoras.

G. T. K.

[To be continued ...]

¹ Shakespeare, Hamlet, Act III.

But that the dread of something after death—
That undiscovered country, from whose bourn
No traveller returns—puzzles the will,
And makes us rather bear those ills we have
Than fly to others which we know not of.

² I had almost forgotten to state that there is a sentence in the Hippolytus containing greater impiety than any writer durst now express, v. 1413. *κῖθ' ἦν ἀγρίον δαίμονιν βροτῶν γένος*, which the Scholiast explains, *ὡς ἴδ' καταρῶσθαι ἀνθρώπον θεῷ*; which is not exactly the meaning of the passage. Translate it thus: "O that the race of men may be a heavy curse to the Gods;" and this sentence proceeds from the mouth of Hippolytus, ὁ θεῖος καὶ θεοσίπτωρ, ὁ σωφροσύνη πάντας ὑπερσχών, who is dear to Diana, εὐσεβέστατος ἀγαθὸς φρενὸς χάριν!!! In Hom. II. x. 15, 20: Achilles thus addresses Apollo:

Ἐβλάστας μὲν, Ἐκάεργε, θῶν δαώτασι πάντων,
ἦ σ' ἀντισαίμων, εἰ μοι δυνάμεις γι παρήν.

but this is conformable to his character and therefore does not so strongly attract our attention.

ORATIO

*Ad Virum Nobilissimum, Marchionem de HUNTLY, &c.
Academiae Marischallanae Abredonensis Cancellarium
inauguratum, die Decembris XXII. An. MDCCCXV.*

A GULIELMO LAURENTIO BROWN, S. S. T. D. et P. Acad.
Marisch. Praefecto, &c.

UTINAM, Nobilissime, Magnificētissime Vir! utinam profecto, hodierno die, Academiae obtigisset Orator, qui, et huic celebritati ornate accommodata, et amibus digni tui, proferte valeret. Quod quidem me minime efficere posse ingeni mei exiguitatis conscientia moeret.—Muneris tamen mei est, ut, in hoc cœtu solemni, in huius totius Academiae Comitibus, Te, Cancellarium nostrum, Magistratumque Supremum salutem, celebrem, tibi gratuler, Academiae nomine, ad te verba facturus; Tibi, denique, annunciem, quanto animorum consensu, quanto applausu et exultatione, quam sincera voluptate, te praesentem intuemur; te Magistrum huius Academici sellam occupantem; te Senatui nostro, nostrae reipublicae literariae praesidentem, suscipimus, colimus, veneramur. Si partibus huiusce mei minus apte sumar; si ita dicam, ut satis neque dignitati tuae, nec huius literarum Universitatis honori, factum sit, id, rogo, ne erudito huius Choro, qui ore meo erga Te, Vir Nobilissime! hodie utitur, ascribas, quod facultatum mearum exhibit est omnino ascribendum. Quid est, autem, cur tantopere reformidem, ne de me iudicium severius, asperiusve feratur? In indulgentia enim tua atque lenitate certissimum mihi perfugium paratum esse confido. Imo forsitan interprete lingua hic loci non admodum opus est, cum eorum, quae lingua efferi soleant, clariora adsunt, et pleniora indicia, atque demonstrationes! Circumspice, quæso, Vir illustrissime! hanc, non modo Academicorum, verum et omnis ordinis, atque loci, et conditionis civium, hospitumque, qui hic spectandi audiendique causa confluerunt, conditionem; hanc frequentiam oculis lustrato; facile perspicies qua in te mente afficiamur. Ad te enim omnium intenduntur ora. Te, tanquam supremum Academiae lumen, suspiciunt. A te pendet omnium expectatio, vultumque tuum, animi benigni pariter atque generosi indicem omnes observant! Quanto cumulantur gaudio! Quanta letitia festinant, spectaculo hoc Academico fruentes, quod nobis, antecessoribus nostris, hucusque non concessum fuit! Nam, ni valde fabor, Academiae huic Marischallanae, summum Magistratum, privilegiorum suorum conservatorem, defensorem sui juris, famaeque honoris vindicem, nunquam antea licuit publice et solemniter

inaugurare. A te, illustrissime Vir! hæc exorsa est celebritas— atque longe lætissima lux huic Musarum Sedi, te inaugurato, affluisit.

Nec hoc omnino voluptatis est; verum et quam maxime commodi nobis et emolumenti.—Nam præsens res nostras interius cognoscere et discernere queas, quæ antecessoribus tuis, in hac dignitate Academica constitutis, e longinquo tantum essent audiendæ. Sedes enim propinqua tua nobis adeundi te facilitatem, te sæpius inter nos videndi felicitatem, pollicetur. Quinimo honorum, titulorum, fortunarum, nobilissimarum, et in hisce regionibus potentissimarum, Gordonianæ gentis hæres dignissimus, haud fieri potest quin enixe cupias, studeasque, ut hujus Scotiæ septentrionalis partis res literaria quam plurimum vigeat, emineat, splendeat.

Ecce! igitur, Spectaculum, omnino insolitum, idemque gratissimum, suavissimumque, cui mens cum insigni quadam voluptate immoretur, ut *Pater* nobilissimus, cujus absentiam ob adversam valetudinem dolemus, *Petens*; nobilissimus *Filius*, hujus *novæ*, Academiæ Abredonensis, simul sunt Cancellarii, atque *Patroni*. Quod quidem nescio an ulli genti nobili, præter tuam, unquam contigerit. Hæcque, pace tua, Vir illustrissime! de peculiari hujus dignitatis, et muneris literarii, quod nunc tuum est, gloria, pauca proferre audebo.

Longæ avorum potentium serie, plurimis majorum nobilium imaginibus, jure exultare, et quasi gloriari potes. Ipse Gordonianorum titulos, ac longe lætæque potentium possessionum, Heres, ad Patriciorum ordinem in Imperii Britannici Comitibus evectus es; Regisque Legati in hac nostra provincia Abredonensi munere fungens, regiæque auctoritatis quodammodo sustines personam. Fortem te, peritumque ducem præstitisti, atque in acie pugnant honorifico vulnere accepto, pro patria sanguinem effudisti. Ea quidem magna et præclara sunt. Si vero rem accuratius æstimaveris, vir illustrissime! et expendaris; si respexeris ad regum exempla magnanimatorum; invictissimorum imperatorum; prudentissimorum rerum publicarum rectorum; quorum res geste atque virtutes æqualium excitaverunt admirationem; quorum fama omnem terrarum orbem peragravit, ad seros etiam posteros perventura; si ad hæc patiente animo attenderis, mihi, in fallor, ignoscas affirmanti supremum hunc Magistratum Academicum, quem die inis hodierno, in honorum tuorum minimo nequaquam esse habendum. Testes hic appello, Alexandrum Magnum, Asiæ domitorem; Scipiadam, duo fulmina belli; Julium Cæsarem; Cæsaremque Augustum, utrumque armis insignem, ast, proh dolor! patriæ victorem; Marcum Tullium Ciceronem, Consulem, Romanæ eloquentiæ, et philosophiæ principem, Romæ ipsius Servatorem; Imperatores, Trajanum, et Marcum Antoninum; Ludovicum XIVtum; Galliæ regem, tyrannum quidem, sed saltem elegam-

tiōris ingenii patronum; denique optimum Regem nostrum Georgium IIIum, jamdiu, fato heu! adverso laborantem! Hi omnes, non modo literarum humaniorum, liberaliumque disciplinarum patroni extiterunt, verum etiam literas et excoluerunt ipsi, et in virorum doctorum ingeniosorumque consortione maximam suam gloriam posuerunt. Nam, si Julium Cæsarem, Ciceronem, et Antoninum eximas, quorum scripta æternam auctoribus famam pepererunt, ceteri omnes, quorum mentionem feci, ex ingeniorum, quæ coluerunt, et habuerunt in honore, monumentis, nominis sui immortalitatem anticiparunt. Sine his revera monumentis, eorum, qui priscis temporibus vixerunt, nomina vel omnino extincta fuissent, vel confuso quodam murmure ad aures nostras pervenissent.

Vixere fortes, ante Agamemnona,

Multi; sed omnes illacrymabiles

Urgentur, ignotique, longa

Nocte, carent quia vate sacro.

Hor. Carm. l. iv. ix. 25.

Vides igitur Vir nobilissime! quanta, quam præclara, quam **magnifica** sit Res publica literaria, in qua tantum honoris dignitatisque gradum occupas. "Rectius enim videtur ingenii, quam virum, opibus gloriam quærere, et quoniam vita ipsa, qua fruimur, brevis est, memoriam nostri quam maxime longam efficere. Nam divitiarum et formæ **gloriæ fluxa**, atque fragilis; Virtus clara æternæ habetur." Tantum Sallustius—Opes, cunctæque res externæ dilabuntur. Potentia et imperium limites labent suos, et inopino sæpe casu ruunt. Honos et existimatio arbitrio popularis auræ feruntur. Caduca sunt omnia et incerta, quæ extra nos animosque nostros sita sint. Animus solus viget, et perdurat, et fortunæ aleam contemnit. Literis excolitur animus. Literis igitur in primis verus honos, vera, et nunquam peritura, dignitas constat—Fallor: nam ab humano fonte profectæ literæ sunt sæpe fallaces, vanæ, futiles. Ea sola doctrina solida, certa, frugifera, haberi debet, quam Deus ipse tradidit, quæ ad vitam probe et honeste instituendam conducit, quæ tandem contendit ad ipsam immortalitatem. Cum autem humanæ divinis conjungantur disciplinæ, tum demum præstabile aliquid, et præclarum, et ad hominum societatem perutile, efficitur.—Hanc præstantissimam disciplinarum conjunctionem alere, fovere, tueri nunc munus est tui, ornatissime Vir! almæ hujus Academiæ Patrone! Cujus quidem dignitatis et momentum et claritatem te recte æstimare eo magis inducor ut credam, cum mecum reputo, Té natalium splendorem sermonis affabilitate et comitate **nostrorum** temperare; te ita tua uti potestate, ut probis laborantibus subsidio sit et adjumento; te denique tuas ita opes impendere, ut miseri et indigentes gaudeant eandem esse tuas.

In hoc munere Academico, Vir Nobilissimo, Domino de Auckland, succedis, fidissimo Regis Consiliario; integerrimo et

eloquentissimo Senatori; civi erga Patriam variis meritis insigni; bonarum literarum, artiumque humaniorum, cum cultori felici, tum strenuo defensori; homini, denique, cui nihil humani unquam alienum fuit. Quem si aequipares, non erubescas; si superes, glorieris. Si fas esset privata publicis immiscere, adderem, certissimum mihi amicum, benignissimumque patronum, inopinato ejus interitu, eheu! ademtum fuisse. Cujus memoriae mœsta certe, sed non insuavi, animi affectione semper inhiærebo. Scio te, Vir generosissime! hanc mihi animi grati erga amicum patronumque defunctum, ignoscere testificationem. Optimi enim optimorum virtutes libentissime agnoscunt, collaudantque.

Alacer igitur censesse supremum hunc magistratum Academicum, quem te suscepisse latamur omnes. Tuæ potissimum fidei, tuo maxime præsidio gradus honoresque Academicos, virtutis solum, bonarumque literarum, præmia, quæ et privilegiorum nostrorum tutelam custodiamque concedimus. Tibi obsequium, observantiam, obedientiam, jure debitam, spondemus, integreque pollicemur. Tibi in hoc Magistratu, nunc constituto, longam annorum, prosperæque valetudinis seriem concedat Deus Optimus Maximus; eundemque ita geras, ut Tibi honorificus, almae huic Academiae sit omnino fructuosus!

Illic autem, Magnifice Rector! mihi religio, te præterire indictum, quem non modo laudibus efferunt cives tui, verum et imo corde venerantur; quem Collegio nostro assidentem nobis, gratulamur. Tu non de hac alma Academia solum, sed etiam de humano genere bene meruisti.—Amplissimas scilicet fortunas tuas, honestissime, imo honorificentissime patas, non tibi soli, nec tuæ domui, sed omnibus, qui egeant, acquisivisse videri. Tanta est beneficentia tua, ut certissimum in te perfugium necessitates, cum publicæ, tum privæ, inveniant agnoscantque. Qui *Carolus Forbesius* nominavit, is *Liberalitatem ipsam* nominasse censeatur. Ea tamen es modestia, Vir eximie! ut laudes propriæ solæ sint tibi graves. Qua de causa abstineo, multaue alia taceo, ne sim tibi molestus.

Erga Vos quoque, Viri nobilissimi! qui adestis, natalium splendore dignitatique titulis conspicui, gratissimum fovemus amicum, ob honorem, quo nos hodie dignati estis.

Vobis etiam, Veteris Academiae Aberdonensis principalis Vir, et Professores! gratiæ sunt agende, quod solennem hunc cœtum aspectu vestro et favore condecoratis. Vigeat semper erga alteram utriusque Academiae beneficentia, neque ullum aliud sit illis unquam certamen, quam quod bonarum literarum, disciplinarumque liberalium studium atque cultura exhibeant.

Prætor Civitatis Aberdonensis amplissime, ceteraque Magistratus honorandi! hanc quoque vobis gratiam referimus, quod hujus actus magnificentiam favore vestro augeatis.

Sacrorum antistites venerandi, verbique divini Præcones facundissimi, præsentiae vestrae ornamentum grata memoria prosequemur.

Cujusunque ordinis, et loci, et conditionis Cives! qui huic interestis solemini, vos salutamus honorifice; vobis grates persolvimus!

Ad vos denique, Juventus Academica! memet ipse converto. Hunc diem, omnium quos hucusque videritis, longe candidissimum judicate. Tale spectaculum nondum vobis obtigit, neque simile aliud forsitan in posterum contemplaturi estis. Cancellarius, Rector, Gymnasiarcha, Professoresque, loco quisque suo, hic assident, gradumque proprium occupant. Quorum autem causa atque gratia hi omnes adsunt, quorum ob emolumentum existunt hi Magistratus, hi Præceptores, hic apparatus Academicus, hæc hujus diei celebritas, hoc solenne? Quam ob causam fundata est et constituta hæc Musarum sedes, et quasi domicilium? Ob vestras utilitates hi constant, hæc omnia fiunt, et celebrantur. Vos curant; vos provident; pro vobis solliciti sunt, et Cancellarius, et Rector, et universus Academicus Senatus. Hoc potissimum exoptant, ut solida doctrina, probique moribus emineatis, ut fructum capiat uberrimum ex institutionibus quæ vobis offerantur. Obsecro vos igitur et adhortor, ut spem hanc legitimam et benevolam expleatis. Diligentem studii operam adhibete. Eam vobis doctrinæ suppellectilem comparate: eam morum puritatem colite; eam pietatem imo corde fovete, quæ vos parentibus et propinquis merito dilectos, patriæ utiles, generi humano caros, Deo ipsi gratos acceptosque reddant. Vobis faveat, vos tueatur Deus, et numine suo omnipotente ducat, informet, regat—Dixi.

* * * Quinque juvenes; scilicet, a Theologis, Gulielmus Campbell KIDD, A. M.; a Moralis Philosophiæ, Thomas CUNLIFFE; a Naturalis Philosophiæ et Mathematicæ, Alexander BARRACK; ab Historiæ Naturalis, adjuncta Mathematica, Ambrosius DINGWALL; a Linguae Græcæ, Alexander GALE; singuli classibus delegati, Cancellarium oratiuncula sunt allocuti.

BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

NO. VII. [Continued from No. XXVI. p. 351.]

THESMOPHORIAZUSAS.

2. Frob. ~~et~~ : Suid. ~~in~~ *ἀποδείξαι* sic edit.
1544. Grynæi. [Intelligenda est non ipsius Grynæi editio Basil.
1532. apud Cratandrum et Bebellum, sed Francofurtensis 1544;

apud Brubachium. Repetitur ~~quidem~~ ubi Grynæi Præfatio, sed passim discrepat textus a Basileensi. Editorem ignoro; en collationem. Ubi versuum numeri simpliciter ponuntur, consentiunt Brubachii lectiones cum his quas Grynæo tribuit Bentleius. 7. 18. 20. 24. 43. 53. 74. 87. 92. (103. *ἀν*) 112. 141. 165. (180. *Εὐ. παῦσαι βαῦξαν*) 205. 216. 332. 341. 362. 371. (387, 388, 390. *Γυ. πρᾶν* xum) 397. 414. 425. 443. 486. 500. 565. 658. 661. 709. 733. 756. 791. 800. 810. 818. 949. (853. *ἄλλος—ὁ δ' οὐδέπω*. 859. *κυρκανᾶς ἢ κοικύλλαις*) 864. 867. 879. (886. *τί τούτῳ τῷ κ.*) 887. 961. 1010. 1016. 1082. (1113. *τί λέγει τῇ γ*) 1130. 1140. 1149. (1166. *ἀντόμεθ'*) 1173. 1196. 1200. (1219. *ταῦτ' αὖ sic*. 1242. *ἀνταποδοῖτον.*)

7. *ἀν*: lege *ἄ γ' ἄν* sic Gry. vel *ἀν ἀκούειν*.

9. lege *παραινῆς* [ita Scal.] 11. lege *ΕΡ. χωρὶς* et 12. dele *ΕΡ.*

[12. *ΜΝ. τοῦ*. legit Tyrwhitt.] : *ἐρε*.

[18. *ΑΚΟΗΝ*: lege *ΔΙΚΗΝ*. Tyrwhitt.]

18. Gry. *διετιτρήνατο*. —20. Scal. *γ* et sic Gry.—

21. lege *ποῦ ὄρν* [ita Scal.]—24. Gry. *προσμάθοις*.

30. lege *ὡ γάθων*. —32, 3. lege *έδρακας* [vid. ad Nub. 325.]

36. Cuiat Suid. in *Πτήσσει*: et 39, in *Εὐθυμῶ*.

40. Suid. *Ἐνδημεῖ*: at *ἐπιδημεῖ* in *Θίασος*.

41. Oido est *θίασος μελοποιῶν* (*ἐρασιπαι*), *ἐνδον μελάθρωι τῶν δεσπούνων*. —43. *πνοᾶς* *Γιγ.* et Suid. *ἐνδον* in *Ἐχέτω*.

53. Gry. Scal. *πρόμος*. —57. *ΘΕΡ.* adscribit Bentl. [ita Br.]

58. Frob. *ἀσπίδας*: lege *ἀψίδας*: et ita Suid. in *Δρύοχος* et *Λαικάζει*. [et *Χιανεύσι*.]

61. lege *γογγυζέει*: at *γογγυλίζει* Suid. in *Λαικάζει*.

64. lege *ἀγροιώτας* [ita Bi.] —65. lege *τοῦ τε θριγγοῦ*.

69. Frob. *νέο ἀγών*: lege *νέος γ' ὦν* [ita MS.]

74. Frob. *κατακάμπειν*: *Γιγ.* — *μπτειν*.

75. Frob. *θύρασι*: lege *θύραζε*.

76, 7, 8, 9. lege *ΘΕ. περίμεν* — *ΜΝ. ὡ ζῶν* — *ΕΤ. νῆ τοὺς* — *ΜΝ.*

80. *χρη* Suid. in *Κηδεστής*. [vid. Elmsl. ad Heracl. 959.]

81. Per totam hanc scenam personas disposuit Bentl. ut Kust.

87. τοι: Gry. *τι* recte immo recte τοι; vid. Lys. 47. *τοῦτ' αὐτό propter id ipsum*: vid. Lys. 888.

92. *δίκαι' ἄν*: Gry. *ἡμέ γ' ἄν*.

99. Cuiat Suid. in *Κηδεστής*. —100. Cf. Equit. 277.

101. lege *ὡς Ἀγάθων* vel *ὡ γάθων* [ita Bi.]

102. lege *ὀύγκυκλουμένους*. —106. Gry. *αὐ*.

106. *ἢ τι* Suid. in *Μοσμῶν*. [o. *τι*.]

109. lege *καταβάσθε* [ita Kuster in Not.]

112. Frob. *καίμονα ἔχεις*. *Γρυ. καίμονας ἔχει* et Suid. in *Σεβαστός*.

113. Frob. *καίμονας*: vid. 124.

128. lege *δινεύματα* [ita Br. in Not.] *κουρήτων*.

132. Adscribitur *ΑΓ.* —133. Frob. *ὅπως*: al. *ὅπως*.

134. Scal. ἀγαλλε.

196. Scal. ὁλολύζοις [sed] vid. 283 [ubi τὸ ἐπιφώνημα delet Bentl.]

141. Gry. νεανίσκ', εἰ τις.—146. ἀξύμφορον Suid. in Βάρβιτος.

148. Suid. in Πέος habet τρέφῃ at ei Atticum est. [mox idem] πού δὲ τὸ πέος: at πού τὸ π'ος in Λακωνικάι.

156 [Deest τὸν in edd. prim.] lege γὰρ [ita Scal. et Poisonus.]

165. Scal. συμπίκω'. male.

Ibid. Frob. ἐστηκώς: lege ut in Gry. ἐστυκώς. Galen^{us} Σατυρισμός, αἱ τῶν αἰδοίων ἐκτάσεις.

169. Frob. οἱ περ—ἐχύμησαν. lege οἵπερ ἐχέχυμιταν. ut Suid in Ἐμιτρέωσατο.

170. Frob. διεκίνων Suid. διεκρίνουν in Ἐμιτρ—et διεκρίνουν in Ἰωνικώς: lege διεκρίνουν.

175. In margine sine l. vel. f. scripsit Bentl. Φιλοκλῆς et Ξενοκλῆς: [eysane Br. voluit Φιλοκλῆς]

180. (Γεν^{ος} ET. παῦσαι.

185. συντεμνεῖν Suid. in Όλος. in Σοῦ habet συντεμνῖν.

186. κοινῇ Suid. in Κεινολογία et Σοῦ: sed potius lege καυνῇ [et sic Kuster. e Biseto.]

191. Scal. ἄπασ.—193. lege μου σοφῶς [vid. Elmsl. ad Ach. 40f. sed cf. Nub. 1247]

200. Citat Eustath. ad H^{omerum} p. 3.—203. γὰρ αὖ Suid. in Τφέξειν.

205. Frob. στενάγμασι Gry. στενάγμασι: Suid. Τεχνάσμασι [ut Kuster.]

213. Lege MN ἰδοῦ.—215. ET. τί.—AT. μή.

216. ET. ὦ [ita Br.] ibid. Gry. τρισκακοδαίμων.

224. lege ἐμαυτὸν [ita Scal.]—230. lege ἰάτταται [ita Ra^{ph}.]

238. lege μύξεις; πάντα.—239. MN. ὅμοι [ita MS.]

240. Frob. ἀντιπαβέσθαι πρωκτὸν. lege πρωκτὸν αὐτόν: at in margine Scal. τὸν γ' πρωκτὸν

255. lege τὸν γ' ἑμὸν.—259. MN. τί οὖν [ita Br.]

261. MN. νή—

268. lege λάβ' [ut Kuster in Not.] etsi Suid. in Ἐγκυκλιον habet λάμβαν

276. Suid. Χαλαρά, χαυνά, χαλαρά γαῦν χαίροις φορῶν [id monuit Kuster.]

282. lege ὅ' ἢ [non male vid. Porson ad Hec. 112.]

283. Voces ὁλολύζουσι τε τῶν ἀθεΐται m^{argine}is inclusit Bentl.

285. Scal. Θεομοφορεῖα. Suid. Θεομοφώρα in Σημεῖον.

290. λέγε καὶ πάλιν [ita Br.]

292. lege αἰ [Bentleio igitur addidit Dawesii canon; cui succurrit Dobrian in M. Rev. App. vol. lii. p. 522. λέγε το τὰ πόπαν'.]

296. Scal. φάλλεται vel φαλῆτα [sic Biset.]

332. Gry. ἐναλίον: recte. Gry. τοῖς ἴ.

347. dele τις [probante Elmsleto ad Ach. 178. in Auct.]
 348. Frob. ἐντρούλλισεν : ita Suid.
 362. Frob. ὄσαι. al. et Gry. ὄσαις. Scal. ὄσα.
 367. lege εἶνεκ' vel οὐνεκ' : ut 373.
 371. lege τοῖς ἡμετέροις λέγουσ' : ut Gry. et Suid. in Ἀπόρρητα. recte.
 381. ἐπεγραμμάτευσ. Suid. in Ἐπιστάτις.
 383. Scal. ἦν — σχολή. Al. ἦν ἅλις ἐστ' ἡμῖν σχολῆς lege
 ἦν ἁλιστῶμεν σχολῇ. vid. Hesych. et Suid.
 388. Gry addit. ΓΓ.
 397. Frob. ἐν βραχύ. Gry ἐν βραχέ. lege ἱμβραχυ, ut Suid.
 [et in Οἰνοπίτας]
 399. μοιχοτρόπους Suid. in Οἰνοπίτας
 407. fo τίς που. — 412. lege ὦ δελφός [ita Scal.]
 414. Gry εἰδ' αὖν : lege εἰδ' αὖ.
 425. Frob. ἄδην Gry ἄδ' ἦν — 426. Scal. λαβεῖν
 430. τοῦτο δοκεῖ Suid. in Κυρκανῶν : lege τούτῳ ~~τῷ~~ Dawes et
 MSS.] vel τούτῳ.
 431. ἀλλυποῖξαι Suid. in Κακοηβίστατα sed in Λακωνικά ~~ed-~~
 itum : lege ἀνθυποῖξαι vel Προτοῦ μ-ν οὐκ αὖν ἦν.
 437. Scal. γ' τοι. — 443. Gry ιδέας.
 447. Scal. αὐτὴν [mox] lege Ξενοκλῆς [ita Br.]
 450. lege αὐτῇ vel αὐτῇ τῇδε.
 463. lege τοῖς λαχάνοις [ut Br. e Plutarcho et Gelho.]
 481. lege ἡμῖν δρώσας vel ἡμᾶς — δρώσας.
 484. forte δείνα πόλλ' [et sic Dawes.]
 486. lege Καθεῦθεν [ita Br.] Gry. ἔμ' ἐκάθευθεν Scal. καθηῦδ.ν.
 497. Gry εἰφ' ὠρατ' : lege εἰφ', ὠρατ', ut infr. 504. ταῦθ' ὠρᾶς,
 οὐδ' ὡπότε' εἶπεν [ita Dawes et Mss.]
 499. Frob. μῆχῳμεν : lege μὴ χῳμεν vel potius μὴ σχῳμεν.
 500. Gry κινῳμεθα lege ληκῳμεθα. Suid. Ληκῳμεθα, κινῳμεθα,
 deinde hunc locum adducit. Hesych. ληκῳσθαι, περαίνεσθαι : vide
 Photii lexicon : quod sic habet Ληκῳσθαι, περαίνεσθαι. Ληκῳσαι,
 παῖσαι καὶ ἐπὶ λησιῳσθαι τίθεται. οὕτως Φερεκράτης ληκῳμέσθ' ὅλην τὴν
 νύκτα [ita quoque Pierson ad Mær. p. 6.]
 501. lege σκόροδα διαμασῳμεθα.
 502. lege ὀσφρόμενος [ita Kuster et Dawes] vid. Vesp. 788.
 ὀσφρόμενος. [mox] dele τοῦ [ita Elmsl. ad Ach. 179. collato Av.
 497. ἔω τείχους.]
 507. lege ὡπανύες. — 519. lege ἡ σέφερες vel — ὡπύες : vid. 1231.
 521. Suid. in Κύτταρον, ἄνδρα καὶ Ἰκσθιον habet γέννημα ἔκμαγμα :
 an legend. γέννημα καὶ ἔκμαγμα. ἔκμαγμα. Scal. ἔκμαγμα : Al.
 ἔκμαγμα. Suid. in Ἄλκιον γὰρ habet ἔκμαγμα ἄλλαι γυναικες.
 553. lege ἡμετέρας [ita Mss. et Suid.] lege ἡμετέρας [ita Porson.
 Praef. Hec. 40.]
 556. lege οὐκ ἂν [ita MS.] lege ἡλίσον.
 562. lege τὴν γε [quod probasset Porsonus. Vid. Advers.
 p. 33.]

565. Gry. αὐτὰ : recte ~~ταῦτα~~ lege κρέ' ~~εξ~~ [ita Br.]
 570. lege ταῦτα.
 574. Sub οὐδ' lineam induxit Bentr. conjecturam aliquam scripturus, quam non perfecit.
 575. lege φιλότῃ [ita MS.]
 584. lege ὑμῖν [ita MS.]—585. lege ὀλίγον.
 601. lege ὁλομαι γγγ'.—603. lege πεπύσμεν ταῦτα [ita Br.]
 607. lege ἡμᾶς [ita MS.]—[608. Bentr. ἐπέξευε, [si bene meminim.]
 612. lege ἐμ', ἥτις ἐμ', ἥρου [sic Tyrwhitt.] vel ἐμ', ἥτις, ἥρου ; τοῦ.
 613. Frob. ἦδ' lege ἦδ' γυνή : vel ἦδ' ἡ [sic Kust.]
 616. lege μὲναι.
 627. lege Φέρ' ἰδω τί πρῶτον ἦν ; Τὰ πρῶτ' ἐπινόμεν immo Φέρ' ἰδω τί πρῶτον ἦν, ἐπινόμεν. sic Nub. 785. Φέρ' ἰδω τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;
 632. lege τί δαι [ita Elmsled ad Ach. 105.]—lege δ' αὐ τρίτον.
 640. P. 100. X. c. 9. §. 45. e Polyido citat. Σκάφιον ξένυλλ' ἦτησαν ὅτι γὰρ ἦν ἀπίς. [ita Br.]
 646. lege ὠνῆρ [ita Br.]
 647. lege ΓΥ. τοῦ δ' ἐπὶ νε.—652. lege ΓΥ. μὴ ἄλλά : vid. Ran. 103.
 654. Alii addunt Ἰσθμόν e Suid. in Ἰσθμός.
 658. Frob. εἰσεκύλισα. Gry. — λησα lege — λισα [ita Kust.] vid. 774. vel lege — κλησάμεν vid. 272. [sic Br.]
 660. Scal. οἰχοῖτό πη : lege οἰχέσεται [ita Dawes.]
 661. Gry. Πρυτάνεσιν [ita MS.]
 664. Frob. ἐσελήλυθε : lege εἰσήλυθε vel ἐσελήλυθε [sic Kust.]
 665. Scal. πνύκα.—669. lege χρῆν [ita Br.]
 686. Frob. ὅσια : lege ἀνόσια [ita Kuster.]
 693. lege παράδειγμα ut 677.—696. lege ποῖ ποῖ [ita Biset.]
 700. lege ἀφῆτ' [ita Dawes.]
 704. [In Frob. deest καί : supplet] Scal. νῦν.
 709. Gry. ὡς ἅπαν γὰρ : lege ὡς ἅπαντ' ἄρ' ἐστί.
 711. lege ἐξαράξω [ita Tyr.] vel ἐξαράξει [ita Tyrwhittus.]
 713. lege δῆτά γ' ὅτι vel δῆδ' ὅτι γ' [ita Rav.]
 714. Gry. : lege ὡς.
 717. Suid. in Ἡκίαν ut editum : ubi Kusterus corrigit ἀλλ' οὐκ ἔρσις : non peram. *Unde quidem venies, nescio. Non tamen dices te facinus tale alicui facile effugiasse.*
 733. Gry. χρῆ [et sic Zanetti teste Br.]
 737. αὐτὸν Suid. in Κρητικῷ.
 748. Bentr. ὅς apponit MN. pro ὅς, pro A. I. ΓΥ. scripsit MN.—752. lege τυνηται.
 754. lege χῆμα [sic] in Suid. in Διόσκω [ita Br.]
 756. lege ἰσχυροῦ [ita Br.]
 761. lege εὐφροσύνη [et ταύτην ἔστιν ἡ εὐφροσύνη]—765. τῶ : fo. εἰ.
 775. Frob. φέρε τί' οὐν ἄγγελος : lege ἄρ' ἄγγελον.

779. γ' ἐκείντο Suid. in Παλαμάδης. [mox lege πόθεν, πόθεν [ita Dorsm. ad Charit. p. 200. et Bisetum.]

780. Scal. εἰ ταδὶ τὰγάλματ' ut Suid. in Παλαμάδης.

784. χρῆ Suid. in Πορίμφ: lege χρῆν [ita Br. in Supplem.]

786. Citat Suid. in Σμίλη. — 791. Gry. ταύτα. — 799. Gry. θύρασιν.

800. Frob. μαίνεθ'. Gry. μαίνεθ' ἄν: lege μαίνεσθ' [ita Kust.]

810. Frob. ἑκαστος. Gry. ἐκάστου: al. ἑκαστον [ita Kust.]

811. lege χείρων: [mox] Scal. Χαρίνος.

818. Frob. ζεύγῃ. Gry. ζεύγει [ita Kust.] al. πούγῃ. Scal. ζούγῃ.

[819. Kust. ἀφέληται, Frob. ὑφέληται.] — 820. lege ἀνταπιδόκα.

822. lege vel ἀποδείκωμεν vel — ξαίμεν [ita Br.]

841. Frob. τηνίοισι: lege στηνίοισι: vid. Suid. in Σπύρια et ibi Kuster: al. Θησίοισι.

849. Frob. χρήματά τ' ἦν χρεῖν. Gry. χρήματ' ἦν: lege χρήμαθ' ἢ χρεῖν ἦν δανείσμεν: [olim scripsit Benti.] "fo. οὐ χρεῖν ἦ, et mox κεί τόκον."

853. Frob. ἄλλος, Gry. ἕλλος. Si ἕλλος legis, tum sic oportet ἕλλος γεγένημαι περιβλέπων ὃ δ' οὐδαμῶς; Kuster. legit αὐός. Ut editum Suid. in ἕλλος.

Ibid. Frob. δ οὐδέπω. Scal. Εὐριπίδην: alij ὃς δ' οὐδέπω: lege ὃ δ' οὐδέπω, et sic Suid. et Gry. [et Kust.]

858. lege πάντως δ': vid. 1021.

859. lege τί δ' — [mox] dele ἦ. Gry. omittit τι.

Ibid. Gry. κοικαῖας. Suid. in κοικύλλεις habet καὶ τί [ubi] Kusterus κουκαῖας. Nota κοικύλλειν est περιβλέπειν: ergo lege ἕλλος.

864. Frob. μελανοσμαιόν. Suid. Μελανοσμημαῖον [λέοντα]. ita Gry. [et Kust.] — 867. Frob. σοί γ'. Gry. σύ τ'.

870. γυναικίσσεως δίκην δοῦναι Suid. in Γυναίκεις.

875. lege et distingue MN. τί οὐν ἐτί ζῶ; IN. τῶν κοράκων παρηρία MN. ἄλλ'. Scal. τῇ pro τῶν. Versus Euripidis sic habetur τί δ' ἔτι ζῶ;

879. Frob. ξένος: fo. ξένους. ut Gry.

881. lege ΓΤ: πολὺ Πρ. Ὁ τρισκακοδαίμων.

886. Gry. τί τούτω; lege τί τούτῳ.

887. Frob. τουτονί: lege τουτό [ita Kust.] Gry. τουτογί.

890. lege ὅστις γ' [ut Scal.] — 896. lege δὲ vel δαί [ita Br. in not.]

905. Frob. εἰ μή: lege εἰμὶ [ita Kust. et MS.]

908. lege Μενέλων [ita Br.]

917. Frob. μενέλαον ἄνακτα τῶν ἀργείων. Andania. Dicis [si recte vocem illam legere] legebat ὀρεῖων. Euripides. Μενέλαος γέ σ' οὐδ' ἔμελλε φῶ. [ita Kust.]

933. Scal. προλίπωσ'. — 936. λέγειν γ' [ita Br.]

946. lege χαριῶμαι [ita Br.]

952. lege Ἰατρίταιαξ: νῆα γὰρ. mox ἔστ': sed Suid. utrumque agnoscit in Ἐποιοί.

954,5. lege ταῖσι, [versibus conjunctis: idem voluit Bentr. in] 956,7. [ita Br.]

960,1. [Conjunctis versibus] lege ξυνεπαυχόμενος [ita MS.] mox μέλειν, ut Gry.

968—978. [Bentr. disposuit in tria systemata, utroque de tristico constante.]

978,9, 980. Systema trium versuum.

978. Frob. ἐλύραγ: alii εὐλύραν: ut χρυσολύραν Apollinem.

981. [Versui abesse numerum voluit Bentr.]

982—989. In duobus systemasin quatuor versuum legit Bentr.]—παίξει τε καὶ Κληῖδας—et, mox προθυμία Ταῖς ἡμετέραις—
χαράν τε ταῖς χο-

990. [Systema quatuor versuum] lege ἡστέουμεν. 991: Scal. χάριν [post Bisetum] alii διπλαῖα χροῖον.

995. [N]on hic adnotavit Bentr. qui emendavit τόννευε ad Horat. A. P. 441.

998. lege φιλαρχόισι.—1000. lege vel τερπόμενον vel —μενε.

1010. Gry. οἰμῶξαι fo. οἰμῶξι [ita Br.]

1011. lege ἰκετεύειν: i. e. ἰκετεύσον.

1014. lege μάλλο—λατταταί.

1016. lege ξίνιχι [et] ut Gry. πόρμος [Frob. πόρνος] i. e. φόρμος.

1022. lege ὑπάρχων [at in marg. interiori] “immo ὑπάρχει: vid. 858.” [mox] deest τάχυν, vel simile quid [post δτι.]

1025. lege ὑπέλθοιμι.

1026. fo. λάβοιμι [ita Br.] at Bentr. super λάβοιμι scripsit “recte.”

1028. Frob. προδούσαι: alii προσιδούσα. Scal. πρὸς σε, Διδς λῖταισιν ἄντομαι: vid. 1166. [ubi vulgo αἰτούμεν]

1048. Scal. ἄλλα vel ἄλλαν.

1063. alii διαμένων vel δαυμόνων αἰδων.

1068. Suid. in Ἥχῳ habet ἐπικαστρία ἤγουν γελαστρία.

1071. fo. τὸ σαντοῦ.—1078. an γόνων.

1082. Gry. σταμυλλαμῖς bis cum ο.—1080. dele, utrumque τό.

1097. παρτεθῆκαῖ: i. e. ποῦ ἡ φανή. [et sic dividit voces Tyr-whittus ποῦ τὸ πονή.]

1097. lege bis λαοῖσι—καμῖσση.

[1108. λαλο καὶ κατὰ τὸ γυναικὶ Tyr-whittus.]

1113. dele bis τῇ et lege bis τεργόνον. et λέγει cum Gry. [ita Br.]

1119. lege λαλῶσα.—1128. lege κλέπτο [ita Br.]

1125. Σαυῖστα μή τι: mox ἰσχυμικεν.

1126. dele ἄλτεριμι δεῖρο [ita Br.]

1130. lege ἐπὶ τὸ σ' αὐτό [ita Br.]

[1134. γέγοντο αὐτὸ Tyr-whittus.]—1135. Gry. δειξαιτο.

1139. lege δειξαιτο [ita Br.]—1140. lege τοδίζαιτο. Gry. δειξαιτο.

1146. lege νῆα μὲν γὰρ τὸν ποταμὸν

1149. Gry. παρθένων.—1164. Scal. ἐν λαμπάσι.

1166. Gry. ἀνέμισθ' [ita voluit Brunck. in Supplement.]

1173. Gry. μηδ' αὖτις.
 1177. lege μου ποτε — ἀκούσεται [hoc quoque Br.]
 1198. τοῖσι [ita Br.]
 1194. ὑπολύσω: fo. [sic Bentl. conjecturam, quam daturus erat, non perfecit]
 1196. Frob. περί τὸ, Gry. περιπύ.
 1198. dele ΓΓ. [ιμοχ] lege κλαῦσι.
 1199. [deleatur] περιεπιγραφῇ ut sæpe. — 1200. Gry. καλῇ [ita Br.]
 1201. lege ΕΤ. καλῶς [ita Br.]
 1203. lege ΕΤ. πάνυ [ιμοχ] ἀπαπαπαπαπαί.
 1206. lege ναίει [i. e. ναίει].
 1207. Bentl. olim deleverat ΓΡ. et scripserat ΕΤ. sed postea reposuit. — Scal. κάριστο [ita Br.]
 1209. dele τὸ. — Sund. in Συβήτη. Ἄλλ' οὐκ ἔχω οὐδὲν ἀλλὰ συμβή-
 γην λάβε. [vid. Elmsl. ad Ach. 1787 in Auct.]
 1210. lege κομῖεις αὐτόσ' vel αὐτός.
 Ibid. Hic et 1212. legit Bentl. ΕΤ. — 1219. Gry. πῶτά γ.
 1220. lege λένυσαι [ita Elmsleius in Mus. Crit. No. ii. p. 180.]
 1225. lege ὦ γρά — 1236. lege γραῦ σὺν
 1242. lege πέπαισται: ut Gry. — 1245. lege ἀνταποδοίτη: ut Gry.

IN LYSISTRATAM.

Inter Dramatis Personas.

Στυμμόδαρος] MS. στρυμμοδώρας: [vid.] Ach. 272. [adde Vesp. 232. at] Lys. 259. στρυμμόδαρος [Liber ille MS. est apographus Codicis Vossiani. Ipse Codex Vossianus hodie exstat in Bibliotheca Lugduno-Batava: et Apographus in Bibliotheca Collegii S. S. Timothei Cantabrigiæ. Lectiones hæ semper fere consentiunt cum MS. Reg. Paris. 2715. vel 2717.]

2. lege ἡ'ς καλιάδης. — 8. Citat Suid. in Τελοποιεῖν.

10. MS. ὑμῶν.

13. Al. εἰρημένον. [Quid velit istud al. nescio:] sed Atticus nominativus, teste Suid. in Εἰρημένον.

16. τε: lege δ' ἡ ut [Fl. Chr. Scal. et] MS. vel το [ut T. Burges et Br.]

20. lege γ' ἀρ' vel γ' ἢν ἀν' vel ἡμῶν γὰρ ἢν: MS. γεάφεται. Ἄλλ' οὐκ ἐκείνων ἢν ταδε προεργαίεται: sed in textu ut editum.

31. MS. εἴχετο. — 33. MS. μήτε: sed in Schol. καί.

37. Citat Suid. in Εὐνομοθετοῖσιν.

42. ἐκείνην αὖτις Clemens in Prolog. iii. c. p. 95. [quem locum citat Kuster in Gataker A. M. p. 497.] ἐκείνην αὖτις in ii. 10. p. 87.

43. ἐξηνθισμένοι Clemens in ii. 10. p. 87. at ἐξηνθισμένοι in iii. 2. 93.

Ibid. ἐξηνθισμένοι i. e. τὰς τρίχας: vid. Hesych. Ἐξανθίζεσθαι. et

Menander ibidem [Fragm. 199.] Νῦν δ' ἔρπ' ἀπ' οἰκῶν τῶνδε τὴν γυναῖκα γὰρ. Τὴν σφόδρὸν οὐ δαί' τὰς τρίχας ξανθὰς ποιεῖν.

44. Κροκωτοφοροῦσαι MS. et Clemens.

45. Frob. καὶ κίμβερινκορδοστάδια καὶ περιβαρίδας : lege περιβαρίδες : et praeterea lego, Τί κίμβεριν' ὀρδοστάδια — i. e. ἐργάσαντο [At Fl. Chr. κίμβεριν' ὀρθ — : Berglerus quoque περιβαρίδες.]

46. H. v. MS. ponit post 48. [i. e. vulgatum ante Kusterum ordinem exhibet : at] Suid. in Ἐξήθισμένοι sic habet [ut in Kust.] 52, 3. MS. μήτ' [bis]. — 56. MS. τοι προ γε. — 60. MS. ὄρθαι.

61. MS. ἐγώ : MS. lacer est usque ad 132.

64. Benth. olim voluit aliquid, postea deletum : et dein adscripsit : "ἰμπεροῦ κατεῖον" [vid. Benth. ad Callimach. Frag. 227.]

79. dele τοῦ [cum Fl. Chr. et Biseto] vel potius δ.

80. Citat Suid. in Σφριγῶν. — πύγαν Gry. [et Fl. Chr.]

83. Frob. τῶν τιθίων : dele τῶν [ita Kust.] vel lege τῶν τιθῶν [ut Scal.]

88. KA. καὶ — τὴν [ita Br.] — 90. dele μετ' [ita Rav.]

92. lege οὐσ' ἐνταυθα] κἀνταυθενί.

94. Fl. Chr. μυσιδδεο : fo. μύσιδδε τοι [ita Br.] vid. 1078.

96. Scal. ἄμμε : G. ποτ' ἄμμε. vid. 10.

100. dele MT. [sic Tyrwhitt.] — 102. MT. εἰ γ'. — 104. KA. ὁ δ' ἐμὸς

105. Citat Suid. in Ἀλλ' ἐμὸς γ'.

106. Frob. πορπατισάμενος. Gry. et Schol. πορπακι —

109. lege ὀκταδάκτυλον [ita Br. in Supplemento.]

113. lege Ἐγὼ μὲν ἂν κἀν εἰ μ' ἔχρην vel με χρει, ἦ : Suid. in Ἐγκυκλιον sic Ἐγὼ μὲν εἰ μοι χρει ἦ τοῦγκυκλίου :

115. Gry. ὡσπερὶ : et Suid. in Ψηττα.

116. Gry. et Suid. omittunt ἂν, an δαίειν ἑμαυτόν ?

118. Gry. ὅπα — 124. lege ὅστιν ἡμῶν.

125. lege τί μοι μυᾶτε [ita Kust.] vide Suid. in Μυᾶτε : qui habet μου μυᾶτε et mox κατεῖβετε.

129. Suid. in Ἐρρέτω explicat χαίρειτω οὐδεμίαν φροντίδα τοῦ πολέμου ποιούμεθα. Respicit ad hunc locum. Vid. Eq. 670.

132. MS. iterum incipit.

136. lege δαί [ita MSS.] — Ibid. fo. MT. κἀγώ.

138. Citat Suid. in Οὐκ ἔσται.

141. Scal. πράγμα ἀσώταίμεσθ' : MS. πράγμ' ἀνασωσάμεσθ'.

144. Scal. γὰρ μὲν δαί τῆς : MS. γαμάν.

146. MS. MT. εἰ δ' — — δὴ σὺ.

147. MS. ταυτοῖ. — 151. Citat Suid. in αἰάλα.

152. Scal. περὶ τοῦτον. Hegych. περὶ τοῦτον. Suid. περὶ τοῦτον καὶ τὸ αὐτὸ Πικλοῦν καὶ σκαλοῦν.

155. Frob. ποτὶ τὸν ποῦ. et Suid. in ποῦ. MS. καὶ.

156. Frob. παρὰ τοῦτον : al. παρὰ τοῦτον. et Suid. Gry. παρὰ τοῦτον.

157. MS. MT. τί δ'. — 159. MS. MT. Benth. KA. [ut Kust.]

160. Benth. MT. — 162. lege τύπτωσι [ita MSS.]

162. MS. *Mr. εἰν*—et *χρὴ καὶ κακῶς*.
 165. Citat Suid. in *Ἀπερώσιν*.—168. MS! *ἀμῆς* et 170. *γε μὲν*.
 171. Gry. *πλαδδισίν*: sed *vid. 989*.
 179. Scal. *σπονδάς*. Al. *οὐ λισπόφυγας*. MS. Voss. *ἀς σποδάς*.
εἰς αἱ et *ἔχωντι*.
 174. MS. *τᾷ σίῳ* [ita Kust.]
 180. MS. *γ' ἔχοι* [μοι] lege *παντᾷ—καὶ τὰδε* [ita Br.] *vid. 1012*.
 181. MS. *ταχιδὲς ὦ*—183. MS. et Schol. *θυμώμεθα*.
 186. MS. *Μτ. Λυσιστράτη*.
 188. Frob. *φᾶσ' ἐν Αἰσχύλῳ*: lege *φασιν ἔπ' ἐν Αἰσχύλῳ* vel *ἔπ' vel οὐπ' : i. e. οἱ ἔπτα*. MS. *φᾶσιν Αἰσχύλος*.
 189. Frob. *μηλοφαγούσαις* MS et Gry. — *σας* [ita Kust.]
 191,3. MS. *βῆ* *Μτ. pro KA*—199. lege *Ατ. φερ-*.
 199. Deficit MS. usque ad 268.
 200. lege *ΚΑ. ὦ φιλάτη γυναῖκα κεραμέων ὅσον. i. e. ὦ κύλιξ*.
Omniū, quotquot sunt, vasorum fictilium gradū excedunt mulieribus.
 202. lege *Ατ. κατα*—205. Al. *κάποισι σίζει*.
 225 Suid. in *κύλιξ* habet *εἰ δέ μ—βιάζεται—προσκυνήσασθαι* et *ὕβρακνησιδος*.
 237. lege *ἐννεπόμνυθ'* [ita Br. in Supplemento]—240. *τίς δ' ἄλλω γῆ*.
 253. Frob. *κεκλόμεθ'*: lege *κεκλήμεθ'* ut Gry. vel *κλυόμεθ'*.
 255. lege *βάρος χλωρᾶς φέρων ἐλαίας*. [ita Br.]
 256 et sqq. } Systemata esse decametra voluit Bentl. sic fere
 271 et sqq. } Br.
 256. lege *ἀελάτᾳ γ'*: aut MS. [ita Br. tacite post Scal.]
 265. Citat Suid. in *Πακτοῦν*.—277. MS. *ὠχρηθ' ὠπλα*.
 281. Fl. Ch. *ὅμως ἐκείνον* [ita tacite Br.] an *ἐκείνος ὁμοῦς*.
 285 et sqq. } Systemata enneametra esse statuit Bentl. et sic
 296 et sqq. } fere Br.
 289. MS. *ἑξαμπρεύσομαν* et Suid. in *Ἀμπερέοντες* [ita Br.] Scal.
χῶς τὸδ' ἑξαμπερέσομαν.
 291. Ita Suid. in *Ἐξεπιάκατον*. Scal. *ἑξεπιάκατον*, [vid. Eustath.
Il. i. p. 759—862] vel *ἑξυποπιάκατον* vel *ἐκπεπιάκατον*.
 294. Voci *τελευτῇ* adde *τῇ ὁδοῦ* e MS. [et Schol.]
 299. lege *κάστιν γε*. MS. *ἀστυ γε*.
 *300. Ante *ἑκατι* MS. *θεῶν*. Scal. *ποῦς φοιτῶντας* vel *στυγῶς*:
vid. Ach. 452.
 307. Frob. *ἀν. οὖν*: MS. *ἀν. ἔτα* Kust. & MSS. — *ibid.* Fl.
Chr. ex ed. Ven. τῷ μὲν ζύλῳ—αὐτοῦ: lege *αὐτῷ* *ibid.* MS.
ἰεμεσθα. Frob. *θάμεσθα*.
 316. MS. *πρῶτες ἄλλες*: lege *ὅπως ἐμοὶ πρῶτον*. Fl.
Chr. πρῶτον.
 319, 320. MS. *β' α'* et *α'* *pro α'* in *Ραβδ*.
 321. et sqq. } Systemata quinque versuum ad mentem Bentl.
 335. et sqq. } [vid. Et Br.]
 323. Scal. *κυρὶ φωσῆτω*.—326. dele *Ἡριχ*—

327. et sqq.) *Systemata enneametra*

341. et sqq. } Systemata enneametra.

327. Frob. $\alpha\iota\lambda\alpha\nu$: lege $\psi\delta\rho\alpha\nu$: quin et Fl. Chi. ex Veneta edit.
 $\psi\delta\rho\alpha\nu$, ut MS.

331. Prob. στιγματαίαις. MS. μαστιγγαίαις: sed Schol. ut editum
[scil. στιγματαίαις.]

§35. et sqq. sic dividit et legit Bentr.

*Ηκούσα γὰρ τυφογέρον-
 τας ἀνδρας ἔρρειν στελέχη
 φέροντας ὡς περ βαλανύσσοντας
 ὡς τριταλантаία βάρους
 δεινὰ τ' ἀπειλούντας ἐπὶ πᾶν

[Inter hæc, delevit & πόλιν: mox
 τριταλантаία emendatur: et sic
 fere, Heilmannus.]

338. MS. ¹⁵ τριτάλαντον.—345. lege 'σᾶρ Πόλιουχ'.

346. MS¹ ξύμμαχον.—352. τι delet MS,

352. In Frob. abest ἰδεῖν: scripsit Bentl. "fo. ~~ὁράειν~~; vid. 254.
et mox in 355. ὡ φαιδρία sed MS. ἰδεῖν."

353. MS. Ἀγραισιν βοηθῇ.

354. βδύλλεσθ' : Scal. βδύλλεθ' ἡμεῖς; Suid. in Βδύλλεσθε habet ut editum; sed ed: Med. βδύλλετε. MS. βδύλλεθ'.

356. MS. τοσαυτὴ—MS. τύπτοντα χρῆν.

358. Frob. χήμεις: ὅπως ἄν: adde ἡμῖν: sed MS. χήμεις
χαμαῶς ὅπως ἄν.—359. MS. τοῦτ' ἐμποδίζει.

360. Frob. *ei nē Δία τάς* : fo. *ei nē Δία γέ τις τάς γνάθους τούτων*
ἀν ἡ δις ἡ τρίς vel καὶ nē δι' ἥν γε τάς : [vel] forte pro *nē Δία lege*
nē τὸν Ἀπόλλω vel simile [quid] nē Ποσειδά [vel] nē Διδύμοις : sed
 MS. *ei nē δι' ἥδη τάς γν. recte.*

361. Suid. in Βούπαλος et Κόπτω [citat] versus Hipponactis
 Λάβετέ μου θόματον κόψω Βουπάλου τὸν ὀφθαλμόν: Vid. Hadrian.
 Junii Animadv. I. XVI.

361, fo. ἀνείχον.—362. dele τις [ita Fl. Chr.]

364, Ita Suid. in 'Ερροσιῶν: et MS. fo. τριχας σου: vid. 449.
et 1224.

366. Prob. τί δ' ἡ—δακτύλοις—ἐργάσαι· MS. τί δ' ἡν—
 κοινύλοις—ἐργάσαι.

* [Ibid. ἐξαλήσας Suid. in Βούλβουλα: at πνεύμονας in 'Εξαμήνη—]

368. MS. τοῦτο ποτὶ τὸν ἀπὸ Εὐριπίδου: [ita Elmsl. Ed.
Rev. No. xxvii. p. 87.] sed Schol. ut creditum.

370. ~~Παύλος~~ ὑδατος; fo. ὑδατός; vel θουδατος; ut MS.

371. MS. Orig.

372. lege δαι ἵτα Fl. Chr. et Elmsl. & c. — αὐτόν

Ibid. fo. τυμβούρους twice τυμβούρους.

375. Prob. τοῦ MS. τοῦ μὲν λέγε τοῦ μὲν ut Gr.

376. MS. et Schol. $\delta\iota\alpha\sigma'$.—Ibid. MS. $\sigma\tau\alpha\delta\iota\sigma\tau\omega\upsilon\upsilon$. Schol.— $\sigma\omega$.

377. λουτὸν, ⁵ add ε γ': at Gry. σ

380. MS. εἴ τι ἡλιάξεις; sed Schol. ἡλιάξεις. διακρίσεις⁴: recte tamen ἡλιάξεις: nam futurum est ὑλιάσεις, πρὸς ἥλιον.

387. MS. συγχύλιαθεις.—389. lege πυκνοί [ita Br. e MS.]
 390. Gry. Ἀδωνιασμός. MS. Ἀδωνιασμός.
 394. MS. ὥρας ἴμεν: an forte τῶν ὥρας: quia μὴ utrobique
 longum est: vid. 1036
 399. MS. τοιαῦτα π' αὐτῶν; lege τοιαῦτ' ἀπ' αὐτῶν [ita Br. e
 MS.] vid. 407. [μοι] ἀκολαστήματα.
 400. MS. χόρος γερόντων ἢ ἄγγελος.
 404. Frob. Ἀλικύων. MS. et Schol. Ἀλικύων. Hesych. Ἀλικούων,
 ὁ Προσειδῶν. Σάφρων: ubi Gylaldus Ἀλικύων.
 409. lege ὃν ὄρ' sed MS. ὃν ἐπασκεύσας —411. MS. τρίμματος.
 414. Frob. εὐάρμοσον. MS. εὐάρμοσον et Suid. in Πάση τέχνη.
 427. ποὶ κέχνηας; Bivetus et MS. τί κέχνηας; lege ποὶ κέχνης;
 vide Etymol: in Ποὶ κέχνης: ubi Aristophanem citat.
 Ibid. MS. ἔε.—429. MS. ὑποβαλόντες.
 430. lege ἐνταυθὲν δ' vel ἐνταυθοὶ δ' vel ἐνθαδὶ δ'. MS. ἐνθάδε δ'.
 431. MS. ἐκμοχλεύετε.—440. MS. μόνην.—454. MS. πύτταρες.
 439. Frob. σκοροσπαν—MS. σκοροδοσπαν—et Suid. in Ὡσπερμ—
 460. Frob. ἐξέλκετ'. MS. ἔλκετ'. fo. οὐκ ἔλκετ': al. [i. e. ed. Ven.
 teste Br.] οὐ ἔέλκετ'. Gry. οὐκ ἔλκετ': Suid. οὐκ ἐξελέσσετ'.
 462. Frob. παύσεσθ': lege παύσασθ', et sic MS. vel παύσεσθ'.
 466. Frob. μά: MS. νή.
 467. πολλήν γ' ἐάν: Invere γε vel τα. Fl. Chr. πολλήν ἐάν γε.
 MS. ἐάνπερ.
 468. τῆσδε γῆς] Invere τῆς [ita Kust.]
 477. ζεῦ extra versum: vid. 541. [quasi hæc essent anti-
 strophica. — 478. lege τοῖς κνωδάλοις.
 479. lege οὐ γὰρ εἶτ' ἀνεκτὰ τὰδ' ἐστ', ἀλλά.
 485. lege πείθου [ita MSS.] —486. MS. τοιοῦτον.
 488. Frob. τὴν πόλιν ἡμῶν—τοῖς μόχλοις. lege τοῖσι μόχλοις
 [ita Dawes.] MS. delet τοῖς.
 489. MS. et Gry. παρέχοιμεν.—490. MS. γε.
 492. lege αἰα [ita Br.] MS. οὐνεκα.—493. fo. καθελοῦσιν,
 495. Invere αἰ, vel δέ [Br. δέ.]
 499. Addit versum MS. Ὡς σωθήσει καὶ μὴ βούλη. PP. δεινὸν
 λέγεις. AT. ἀγανακτεῖς Ἀλλὰ ποιητῆς; et Schol. [habet] Ὡς σωθήσει
 καὶ μὴ βούλη: [vid. Porson. Miscell. Crit. p. 81.]
 500. Frob. ἀλλ' ἀποδεκτέα, lege, ἀλλὰ ποιητῆς: al. ἀποδεκτέα
 Fl. Chr.
 505. Pro AT. Benti. Γραῦς [ob versum proxime positum.]
 506. Citat Suid. in Κρυμν.
 507. MS. ἀντιποιεῖται. lege ἀντιποιεῖται ut Gry.
 508. lege αὐτὰ ποιεῖτ' αὐτὸν vel αὐτὸν ποιεῖτ': vel αὐτὸν ποιεῖτ'
 αὐτὸν vel αὐτὸν ποιεῖτ'. MS. αὐτὸν ποιεῖτ'. Fl. Chr. αὐτὰ ποιεῖτ'.
 509. Frob. ἡρίστη. MS. ἡρίστη. MS. γ'.
 510. MS. delet αὐ. MS. Fl. Chr. et Gry. ἡ: αὐ: MS. ἡ δ'.
 516. Frob. ἀμαρῆς. MS. ἀμαρῆς.

516. Frob. ἐγὼ γ' ἐρίγων] Inserere αὐτίχ' vel simile quid. MS. ἐνδον.
 517. fo. εἰ δ' αὖ ἕτερον: vel ἕτερον τι πονηρότερον πολλῶ.
 519. MS. omittit ἐφασκε: καὶ δεινόν.
 523. lege ὅτε δὴ δ' ut MS. [ita Elmsl. ad Ach. 10.]
 524. Al. et Fl. Chr. ταύτη: at Bentl. inseruit εἰς ante ἕτερος: mox in summā paginā ora "MS. et Schol. μὰ Δι' οὐ δὴδ' ἕτερός τις] ἀντὶ τοῦ ἄλλος τις ἔρη οὐ μὰ τὸν Δία οὐκ ἐστὶν ἀνὴρ ἐν τῇ πόλει: ergo legendum μὰ Δι' οὐ δ' — [ita spatium vacuo relicto] ἕτερος τις."
 530. MS. ΠΡΟ. σοί γ' ὦ κατάρατε σιωπῶ γ' ὡ καὶ ταῦτα κάλυμμα φορέουσιν.
 531, 2. Bentl. delet ΠΡ. et ΑΤ. et ΠΡ. [nescio an ex MS.]
 535. Frob. τουτονι: lege τουτον δὴ. MS. ταῦτον τὸν —
 536. MS. ξυσσωσάμενος et 540 συλλαβαίμεν.
 539. MS. αἶρεσθ' ὦ. Gry. αἶρεσθε δ'. Scal. αἶρεσθε γ'. Fl. Chr. ἀρούρη: lege αἰρώμεθ' ὦ.
 541. Sic dividit Bezl. Ἐγὼ γὰρ οὐποτε κάμ—οιμ' αὖ δαχουμένη.
 542. lege ἀκούμε καμᾶτηρὸς αὖ [Br. quoque ἔλοι.]
 544. fo. τῶνδε φίλων vel potius μετὰ τῶνδ' ἀρετῆς σφετερῆς.
 546. MS. ἐνὶ θράσος: ἐνὶ σόφον.
 549. lege ἀνδρείοταται. Suid. in Τηθῇ habet ἀνδρείοτάτη necnon Athen. iii. p. 90. sed recte Kuster. ἀνδρείοταται [tacite post Scaligerum.]
 551. lege ἤπερ γ'. — 552. lege ἡμῖν.
 553. MS. Voss. ἐντέξη. MS. Br. ἐντεύξη et Suid. in Τέτανος. [Quis fuerit ille Codex Br., quem Bentleius hic (et fortasse ad finem fabulæ aliquoties) in partes suas vocavit, Kusterus vero sæpissime inter Scholia, nescio; nisi fortasse sit idem atque Codex Baroccianus 38.]
 Ibid. Frob. ῥοπαλίνους: lege ῥοπαλισμόν. Gry. ῥοπαλισμούς et Suid. in Τέτανος. — 560. MS. ἀνήται.
 561. MS. ἐφ' ἵππου et Suid. ἰν Δέκιδος.
 565. lege πῶς οὖν γε δύνασθ' ὑμεῖς παῦσαι: vel πῶς οὖν ὑμῖν δυνατόν [ita Kuster. in Notis.] MS. δύνασθαι.
 [Ibid. Egrege ΤΥΡΧΗΝΙΤΤUS in Not. MSS. Ὡς οὖν ὑμεῖς πραγματὰ παῦσαι τεταραγμένα πολλὰ δύνασθε; Porsonus, in Notis MSS. penes amicum quondam et mihi condiscipulum, ὑμεῖς δυνατὰ: et sic Elmsl. ad Ach. 78.]
 567. lege κλαύειν. — 568. MS. γυτάνδοι hic et in 570.
 574. MS. κλάτον. — 575. MS. ἐπὶ κλίης.
 576. Frob. ἀπλίσσαι: lege ἀπολίσσαι vel ἀπολύσαι: MS. ἀπολέσαι.
 577. Frob. θλιβούντες. MS. πιλούντας. — 579. MS. εὐμναν.
 581. Frob. ἡ γ' ὅφ' ἡμῖν lege ἐστὶν ἡ γ' ὑμῖν. MS. ἡ φίλος ὑμῖν.
 588. lege λακκατάρατε. Photius in Lexico λακκατάρατοι, οἱ ἄγαν κατάρατοι καὶ λακκατάρων, ἄγαν καταπυγῶν. Vid. Ach. 664.

592. Gry. στρατιάς.—594. MS. κἄνδρες.
 595. MS. ὁ μὲν ἤκων γάρ. Al. ὁ γὰρ ἤκων μὲν.
 596. Frob. τοῦτο. Scal. τούτου et MS.
 597. Frob. θέλει. MS. ἐθέλει.—598. ἔτι Fl. Chr. [tacite Br.]
 599. lege XO. ΓΤ. at MS. 47Σ. ibid. Scal. παθών.
 600. lege ὥριόν ἐστιν : [uxor] ὠνήσει emes. Scal. χώριον vel καίριον
 ἐστιν σορὸν ὠνήσαι.
 601. lege μελιτόυταν.—Ibid. Frob. δὴ μᾶλ᾽ω. al. δὴ μάσσω. MS.
 δὴ μάξω.
 604. lege τοῦτ᾽ δὴ.—605. lege τοῦ δεῖ.—606. lege χάρις ᾽ς.
 613. MS. σοὶ πρῶ πάντ᾽ ἤξει : al. ἔξει.—614. Fl. Chr. τὰ τετ᾽.
 615. στρ. α᾽. [ita Hermann. de Mcti p. 358] 638. ἀντιστρ. α᾽.
 616. al. ὠνδρες : MS. ἄνδρες.—630. MS. οἷσιν οὐδὲν πιστόν.
 631. MS. οὐσίτῃ ἡμῖν : et habet ἐπὶ cum Gry pro ἐπεῖ.
 631. lege Τυραννεύρουσ' ἐπεῖ ut MS [ita in Kust.]
 634. lege Ἀριστογύτον ut Gry et MS. [ita in Kust.]
 635. al. αὐτὸ γάρ. MS. αὐτὸς et annotat. “~~λατὴν βαρβάρους~~.”
 636. Frob. τοῖσι θεοῖσι. lege vel τοῖς θεοῖς vel τῆς θεοῖς ut supra
 [v. 624.]
 637. lege εἰσιόντα σ' [at ea non est scriptura Bentleii, nisi
 senescentis].—643. Frob. ἡρῆφόρου.
 644. Frob. ἦ : al. ἦ i. e. ἦν Attice et MS. ἦ. ἀντὶ τοῦ ὑπῆρχον.
 645. lege οὐσά τ' ἀρχηγέτις : [MS. et Schol. οὐσά τ' ἀρχηγέτι]
 τῇ διαποίνῃ Ἀρτέμιδι, ὡς Δήμητρι. Eigo ordo est ἀλυστρίς ἢ δεκίτις
 οὐσά τῇ ἀρχηγέτι κατ' ἔχουσα τὸν κροκωτὸν ἀρκτος ἢ Βραυρωνίους.
 Scal. καταχέουσα τῶν κροκωτῶν.—ἦ γ. Vide Suid. in Ἀρκτος ἐν
 Βραῦρ.—[MS. apud Br. καταχέουσα.]
 648. lege καλὴ σχοῦσ' [ita Br.].—649. dele ΠΡ. et mox XO. ΓΤ.
 654. fo. ἐπὶ τῶν : vid. Suid. in Μηδικῶν. at ex Suid. in Παππῶν.
 655. MS. εἴτ' ἀναλώσαντες] τὸ εἶτα παρέλκει : sed forte ἀντανα-
 λώσαντες.
 658. Frob. κατ᾽ἔω. MS. πατάξω.
 659. στρ. β᾽.—683. ἀντιστρ. β᾽.—659. lege ταῦτ' οὖν ut MS.
 664. Citat Suid. in Ἐντεθρ.—665. in Λυχνόποδες.
 674. lege λιπαροῦς [ita Bergler.] at λιπαρᾶς Suid. in Λιπαρές.
 675. lege τεκτανοῦνται [ita Scal. et Fl. Ch.]
 677. lege διαγράφω [ita Br.] MS. διαγράφω. In Schol. διαγρά-
 ψομαι, περιγράψω.
 679. Frob. ἀναπολίσθαι : lege ἀν' ἀπολίσθῃ. MS. ἀπολίσθαι.
 680. lege ἔγραψ' [ita Fl. Chr.].—683. Citat Suid. in Λυχνόποδες.
 685. lege καὶ δὲ ut passim.—693. lege πακὺς μ' ἔρεῖς.
 697. dele ΑΔ. ΓΤ. MS. ὡμῶν.
 699. Citat Suid. in Ἰσοχ. et 701. in Πυλῶν.
 700. fo. παύει. 702. MS. παύει.
 703. Frob. καμπαῖν. Vel καγαπῖν. et MS. Scal. καπαῖν.

Αἱ dixisset potius, *Ἡ αἶδα χρηστὴν ἐκ Βοιωτῶν ἐγγυάλον Κωπαίδα* ut Ach. 880. *ἐγγυέλις Κωπαίδας*. et Pac. 1005. *Καὶ Κωπαίδων ἢ Λιπαῆστικο*. Sed Steph. Byz. *ὁ ἀγῶνις Κωπαίτης*.

705. MS. *παύσασθε*, lege *πάντεςθε* [ita Dawes]

Ibid. Frob. *ψηφισμάτων πρὶν αὖν* fo. *τούτων*: at MS. Suid. in *Ψηφοφῶρια* omittit *τούτων*.

706. Suid. l. c. *ἐκτραχηλίσθη θέλων*: an leg. *θένων*. vid. Kusterium.

Ibid. lege *τις ὑμᾶς θέσις* MS.—715. Frob. *τί*. MS. *ὅτι*.

720. MS. *διαδράσκουσι*.

721. Al. *διαλύουσιν*. Suid. *Διαλέγεσθαι, συνουσιάζειν*.

723. Frob. *τροχειλίας* Fl. Chr. *τροχιλιάς*. Gry. et MS. *τροχιλίας*.

Ibid. Frob. *κατειλισπωμένην* Gry. et Hesych. *Κατειλοσπαμένην*.

733. lege *διαπατάννῃ*. [ita Br. e MSS.]

735. lege *Ἄλλ' ἔα πολέσθαι*—*τούτου*.

741. Scal. et MS. *τούτο σὺ*; lege *τουτου*.

744. Suid. in *Ὅσιον* habet *ἀπέλθῃ*: an fo. *ἀπέλθω* pro *μόλω* γὰρ.

750. MS. *ἀλλ' ἢ χάλκιον*. Frob. *ἀλλὰ χάλκειον*.

754. Frob. *ἔχεις*: Scal. *εἶχες* et MS.

755. *ὁ τόκος ἐν*: Scal. *ὁ τόκος* MS. *ὁ τόκος ἐτ' ἐν*.

757. MS. *τί προφασίζει*.

758. lege *οὐ τὰμφιδρόμια*: [ita Br.] MS. *οὐδ' ἀμφ*—

759. Frob. *δύναμ' ἔγωγ'*: lege *δύναμαι γ' ἔγωγ'* [ita Kust.] MS. *δύναμαι γ' ἔγωγ'*.

761. dele *γε* [et sic citat Elmsleius ad Ach. 127. in Auct.]

765. MS. *delet γ' et τ'*.

767. MS. *προσταλαιπωρήσατ' ἐτ' ὀλίγον* [ut Kuster.: vid. Porson. ad Med. 356.]

775. Frob. *ἦν δ' ἀποστῶσιν*: lege *ἦν δ' ἄρ' ἀποστῶσιν* [et sic ed. Amst. 1670.] MS. *ἦν δὲ διαστῶσιν*.

777. Ita Suid. in *Καταπυγυνέστερον*: MS. ——— *ανίστερον*.

782. σπρ. 806. *ἀντιστρ.*

786. Frob. *Μιλαν*—, et 797. lege *Μελ*— [ut in Kust.]

788. καὶ Suid. in *Μελανίανος*.—789. MS. *ἐνώκη*.

790. Suid. in l. c. *καὶ κύνα τιν' εἶχε κατ' ἐλαφροθήρῃ*: v. 791. omisso.

793. Suid. *κούκ' ἐτ' ἦλθεν σκαδ'*.—797. Suid. *Μελανίανος ἀποφρονέστεροι*.—798. Frob. *ΠΡ. quod delet Bentl.*

799. *ἄρ' Suid.* in *Κρομμύων*: lege *Κρομμύων ἄρ' οὐ δέει*, i. e. *ἀπὸ χρομμύων*, nisi opus est tibi *ceps*, ut *fleus*.

801. dele *τὸ σκέλος*.

809. MS. *ἦν τις ἀδεργος* et Suid. in *Ἀποβρώγας*. et Scal. Vide Hesych. *Ἀδεργος*: *ἵσπερ ἀδερυτοῖς ἐν*.

810. Suid. in *Τίμων* habet *ἀνδρυνος ἀβάτοις ἐν* *σκέλει* *περιεργμένος*: lege *Τίμων* | *ἦν ἐν* *τις ἀβ*—

812. MS. *περιεργασμένην* [et sic Schol.]

813. Frob. ἐρινύων : lege ἐρινύων.
 814. lege νυν encliticum.—819. lege αἰεὶ.—822. Gry. μηδαμῶς σ'.
 821. Frob. σάκανδρ' : al. σάκανδρον : ita Suidas [in v. ipsa.]
 831. lege ἀνδρα bis : [ita Fl. Chr.]—832. Gry. εἰλυμένον.
 843. [ἐνθαδὶ] insere γ' [ita Br. uescio unde.]
 852. fo. Πεωνίδης α πέος.
 855. αἰεὶ et μοχλάβοι Suid. in Αἰεὶ.—862. lege ἐγωγέ σοι.
 866. Frob. ξυνήλθεν : lege ἔγλεν ut Gry. [et Fl. Chr.]
 888. Frob. δῆσθ' ἄκαμ' lege δὴ 'σθ' ἄ κάμ' vel δῆτ' ἐσθ' ἄμ'.
 891. MS. ΚΑΙ. et—892. αὐτὴ τε λυπεῖ, i. e. λυπῇ.
 898. Citat Suid. in Ἀνοργίστα.°°
 901. MS. habet eundem versum atque MSS. apud Br.
 905. MS. κατακλινεῖτ', etsic Bentl. in 909.—909 MS. α τάλαν.
 910. lege τοῦθ' : ΚΓ. ὅπου τὸ Πανὸς αὐλὸν : vid. 722. [ut Scal.]
 vel ὅπου τὸ τοῦ Πανὸς καλὸν ut MS.
 918. MS. ἦ τοι : mox lege φαῖν μὴ δῆλῃ 'στὶν ut MS.
 922. lege ἐπ' ἐπιτόνου γα [ita Fl. Chr. et Zanett.]
 923. alteram MT. delet MS. et—924. addit MT.
 926. MS. οὐδὲ δέομαι : lege ἀλλ' οὐδὲ δέομαι ὡς γωγῃ : ut infra 933.
 εἰομαι ὡγῃ.
 927. MS. ἀλλ' ἦ τό.—928. MS. MT. ἀνίστασ'—KI. ἦδη.
 929. MS. MT. ἀπαντα—KI. δέυρο.
 933. lege μὰ τὸν Δί' οὐ δέομαι ἀλλά : vel μὰ Δί' οὐ δέομαι ὡγῃ
 ἀλλά. MS. οὐδὲ δέομαι. ἀλλά [et sic Br.]
 939. fo. βδεῦ : vid. Prolegom. p. [xiii. ed. Kust. in Ἀλλως πρὸς
 ἡμωφίδας ubi legitur in Frob. βδεῦ : at Kust. ζεῦ.]
 945. MS. πρῶτος.—950. KI. delet MS. et addit in 951.
 957. MS. et Schol. τίθην.—958. Frob. ΧΟ. ΓΓ. Gry. ΧΟ. ΓΕ.
 Ibid. MS. ἔχοι δεινὸν γ'.—963. δ' omittit MS.
 965. MS. βινῶν.—969. MS. ΧΟ. ΓΓ. pro ΚΙ.
 972. Citat Suid. in Θάμουν.
 979. Frob. ἐστιν [χερ—] insere α. MS. ἀχερ—Schol. ἡγερούσια.
 980. lege ἦ τοι πευτανίαι. MS. πευτανίαι. Gry. πευτανίαι.
 980. MS. μυσεξαντιρεῖ u scripta : [ita tere MSS.]
 981. lege τί : πότεδ' : MS. οὐ δ' εἰ πότεδ'.
 985. lege ἐγώγα. MS. ἐγώγα.—986. MS. δέ : lege δαί.
 987. Frob. πάλαι ὄργα : voluit Bentl. e MS. παλαι¹²⁰⁸ (sic ut
 Schol. Παλῶς, πλουάζει, &c.) “sed lege propius ad receptam
 lectionem παλαιόρ, γα. Hesych. Παλαιός, μέγας : lege vel ex
 ipsa serie παλαιόρ pro terminatio Lacorum. [Kuster quoque
 in Notis παλαιόρ advocato et emendato similiter Hesychio.]
 990. MS. σκῆψα μοχ εἰς τάλαν.
 991. lege ΚΙ.—994. MS. ΠΡ.—995. lege ΚΙ.
 995. Frob. ἐπέσαν : Scal. ἐπέσαν : MS. ἐπέσαν.
 997. οὐκ [habet] MS. dele [tamen].—999. MS. ἀπερ—
 ὑσπλάγιδος et in Schol. [fortasse MSto. in Kust. ὑσπλάγιδος.]
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1000. MS. et Schol. ἀπὸ λαν.—1001. lege KI. πῶς.
 1002. Gry. λιγυροφρόνητος. Suid. λαμπρόφθοι ὄντες in Ἀποκευ-
 φαιμεν et Λαμπρόφθοι.
 1003. MS. et Schol. οὔτε—σιγαῖν.—1006. lege KI.
 1010. Frob. πέμπειν : lege ἀποπέμπειν [ut Kust. e MSS.]
 1012. lege παντᾶ : vid. 180.—Ibid. MS. et Schol. ποτάομαι.
 1015. lege μέντοι δὲ [ita Br.]
 1016. lege σοὶ φιλῆν βεβαίαν γῆν μ' ἔχειν.
 1017. lege νυνὶ [ut Kust.]
 1024. MS. μή με ; lege με μὴ ut Gry. [et Fl. Chr.] MS. κἂν.
 1026. MS. et Gry. ἦν με—MS. delet δ : lege δάκτυλος.
 1027. MS. ἐκκαλέουσιν.—1029. Frob. ἔφου : lege ἔφους.
 1033. Hic deficit MS. Vossianus [vid. ad 1043. et 1279.]
 1035. lege φιλήσω σ' vel φιλήσον [ut Kust.] vel φιλήσης et sic
 Gry. [vid. Poisson. Hec. 1174.]
 1036. an μὴ ὥρας [ita G. Burges, Append. ad Tro. p. 161.
 D.] vid. 992.
 1038. Frob. συμπανολεθε— : lege σὶν πανῶλ—
 1042. στρ. 1058. ἀντιστρ. [ita Hermann. de Metr. p. 369. et
 Elmsleius in Mus. Crit. No. ii. p. 177.]
 1043. lege οὐδὲ ἂν [ita MS. apud Br. et Vossiani apographus
 teste Elmsleio. l. c. ideoque fallitur Bentl. ad v. 1033.]
 1056. lege ἂν [ita Br.]—1057. lege μηκέτ' ἡμῖν ἀποδιδῶ.
 1060. lege κάστι μὲν ἔνθος.
 1062. Frob. τεθύκι' : lege τέθυχ' ὥστα τὰ κε' [ita Br. MSS.] :
 vel τέθυθ' i. e. τέθυται [ita Elmsleius.]
 1063. lege ἄσθ' [ita Elmsl. l. c.]—1065. lege πρῶ [ita Fl. Chr.]
 1068. lege ἔσω χερὶ βαδίζειν.
 1069. Frob. ἔχεσθαι. Ven. et Gry. ἔρεσθαι : lege ἔχεσθαι μηδένα.
 1075. Frob. ληροῖσιν ἔχοντας : lege μηροῖσιν ἔχοντας ut Gry. [et
 Suid. in Χοιροκομείον.]
 1078. lege τί δέι [ita Fl. Chr.]
 1081. Σχολ. τεβερωῶσθαι ἐν ἄλλῃ δὲ τεβερωῶσθαι γράται. [quod
 Scholion omisit Kuster.]
 1083. Frob. ἐλθών : Schol. ἐλθών [ita Kust.]—mox εἰμίν.
 1087. τι χεῖμα Suid. in Ἀσκητικόν. Schol. τό.
 1090. lege τ' αὐτῇ.—1095. lege θοιμάτια et in 1087. [ita Rav.]
 1098. lege τὸδ' ἔσθος.—1100. lege Πουλυχαρίδα.
 1101. Frob. αἰε' ἴδου—φασμέντας : Al. αἰκεν ἴδου—φλασμέντας.
 1102. lege αὐθιγάντα : vid. Suid.—1104. lege ταυτογί.
 1108. Ed. ὡς, ὡς :
 1111. δεινὴ ἀγαθήν. Ita Suid. in Ἰουγί. leg. δεινὴν δειλὴν
 ἀγαθήν, &c. ut omnia contraria sint : ut δεινὸν ἐστὶν ὡς
 ἀγαθόν [Tyrrwhittus quique inseruit δειλόν.]
 1121. Fl. Chr. τίς χεῖρα.—1126. Cfr. Suid. in Μουσικήν.

1131. lege *μῆς ἐκ* [ita Brunck.] Suid. in *Χέρνιβος*.
 1140. Frob. *Περικλειδεύσα* : lege *Περικλειδῆς* [post Scaligerum] :
 ta Iaco quidam *Ἐπιτάδης* apud Plutarch, in Agide.
 1142. lege *τοῖσι βωμοῖς* [ita Br. tacite post Kuster.]
 1150. lege *ἀφατον ὡς* [ita voluit fortasse Br. collato Av. 427.
φατον ὡς φρόνιμος,]
 1155. Frob. *ἐτέρους ἱππίους*. Scal. *ἐταίρους ἱππίου* : sic Suid. in
κατσάνη.—1156. Fl. Ch. *ξυνεπμαχῶντες*.
 1164. lege *λῶμες* [ita Koent ad Gregor. p. 115.]
 1169. lege *χωρεῖν* [ita Dawes. et Rav.]
 1173. Hesych. *Λισσάνης* et Photus in sua serie. *Λισσάνη, ἀγαθὴ*
αἰ φίλ, Λάκωνες. [ita Br. in Supplemento.]
 1174. lege *περὶ τοῖς σκαλοῖν*.—1176. Frob. *γὰ πρώτα*. al. *γὰ πρώ*.
 1191. *στρ.*—1203. *ἄντιστρ.* [Hermann de Metr. p. 113. et
 Jmsl. Mus. Crit. No. ii. p. 177.]—1191. lege *ΧΟ. ΓΤ.*
 1192. lege *ἐπ' et*—1194. *πᾶσι et*—1202. *καὶ ἄτ'.*
 201. al. *τύπους*.—1213. Suid. in *Σάκους* : lege *σάκκους*.
 1214. *οὐμὲς αὐτοῖς* [ita Elmsl.]
 1218. lege vel *παραχωρεῖν οὐ θέλεις* [ita Scal. et Tyrwhittus in
 Fot. MSS.] vel *θύραν συ' ΘΕ. παραχωρ*—
 1222. lege *χαρίσασθαι*.
 1224. lege *κακώσεσθαι* [ita Br. e MS.] vid. 361. et 449.
 1230. lege *ἐτῆ* [et sic Br.]—1232. lege *αἰεῖ*. et 1244. *Πουλυχαρίδα*.
 1245. Suid. *δισποδιάξω* et *μοχ κάσιω* dein *καὶ* in *Δισπαδία* : lege
ἀς προ καὶ [MSS. καὶ ἐς.]
 1248. lege *ὕμᾶς ὁρῶν* [ita Br.]
 1250. Frob. *μνάμονα* : lege *μναμόσυνα* : vid. Schol.
 1252. Fl. Chr. *ἄδεν*.
 1279. MS. [utrum Vossianus an ille Br. incertum est : vid. ad
 049.] *εὐλαβώμεθα*. Frob. *εὐλαβούμεθα*.
 1283. Frob. *ἱκίον*. Scal. *ἱκίον*, MS. *ἱκίον*.
 1287. Frob. *διάτε*. Scal. *διά τε*. ut MS.
 1301. Frob. *κλέωνας*. MS. et Gify. *κλέωνας*.
 1304. *ψιάδοντι* Scal. et MS.
 1310. Scal. *τοὶ τε πᾶλοι καὶ* : frustra. MS. ut editum. Hesych.
ῥωλοι, παρθένοι.
 1315. IT. — *δοᾶν* [bis] Schol. — *δοᾶν* [bis] ut supra *αὐτῶν*
μῆα.
 1319. Scal. *παραμπυκιδῆτα* Fl. Chr. — *δεται* [ita Rav.]
 1320. Frob. *πᾶ δέ*. MS. *πᾶ δέ*. Scal. *πᾶ δέ*.
 1323. Scal. *χοροφει*— et MS.

CORRECTIONS

In the common Translation of the New Testament.

No. II.

ST. MARK.

Ch. I. v. 7. *latchet, string.*

15. *fulfilled, accomplished.*

28. *round about, of.*

32. *did set, was set.*

34. *to speak because they knew him, to say that they knew him.*

42. *from him, from the man.*

43. *he straitly, Jesus strictly.*

Ch. II. v. 1. *noised, reported.*

4. *when they had broken it up, having made an opening.*

9. *be, are (et passim).*

17. *they that are whole, those who are in health.—the physician, a physician.*

19. *children of the bride-chamber, bride-men.*

23. *began to pluck, plucked (et passim).*

26. *in the days, about the time.*

Ch. III. v. 1. *and there was a man there which, where a man was who.*

10. *insomuch that they pressed upon him, for to touch him, as many as had plagues, so that as many as had grievous diseases pressed upon him to touch him.*

13. *goeth up into, went up.—he would, he chose.*

21. *for they said (for some were saying, parenthesis to the end of v. 30).*

28. *shall be forgiven, may be forgiven.*

30. *Because they said, For they had said.*

35. *the same is, is.*

Ch. IV. v. 10. *alone, in private.*

31. *are done, are proposed.*

34. *take heed, consider.*

30. *compare it, represent it.*

33. *to hear it, to understand.*

34. *and when they were alone, but in private.*

36. *they took him even as he was, they called with him.*

Ch. V. v. 1. *they, Jesus and his disciples.*

4. *because that, because (et passim).*

7. *what have I to do with thee, what hast thou to do with me.*

12. *send us into, send us to.*

15. *that was possessed with the devil, and had the legion*, who had been possessed with the legion.

17. *they began to pray, they desired.*

19. *and hath*, and that he hath.

26. *of many, from many*—*and was nothing bettered*, and found no relief.

34. *made thee whole, saved thee*—*be whole of thy plague*, be cured of thy disease.

39. *why make you this ado*, why are you so afflicted?

41. *Damsel, I say unto thee, arise*, Damsel, arise.

42. *astounded with a great astonishment*, struck with astonishment.

Ch. VI. v. 5. *could*, would.—*folk*, persons.

14. *that John the Baptist was risen*, J. the B. is risen.

15. *that it is*, it is.—*ibid. id.*

20. *a just man and a holy, a just and holy man*—*observed*, preserved.—*when he heard him*, listening to his advice.

33. *the people, many*—*and many knew him*, and knew whether they were going.

48. *and would*, as if he would.

50. *saieth*, said.

51. *sore amazed in themselves beyond measure, and wondered*, struck beyond measure with wonder and astonishment.

52. *hardened*, stupefied.

54. *they knew*, the people knew.

55. *he was*, that he was.

Ch. VII. v. 1. *which came*, who had come.

3. *hands oft*, hands.

3, 4. place in a parenthesis.

9. *Full well ye reject*, you do well in frustrating.

10. *For*, Thus.

12. *suffer*, oblige.

13. *and many such like things do ye*, should be omitted.

15. *those are they*, are those.

17. *was entered into the house*, had entered into a house.

19. *he spit*, spat.

26. *and he*, and Jesus.

Ch. VIII. v. 8. *of the broken meat that was left*, of the fragments that were left.

22. *cometh*, came.—*bring*, brought.

31. *after*, within.

32. *took him*, took him aside.

37. *in exchange for his soul*, as a ransom for his life.

Ch. IX. v. 3. *whiten them*, whiten.

6. *he wist*, he knew.—*they*, they all.

8. *save, but.*
 12. *how, as.*
 14. *questioning, disputing.*
 18. *he foameth, my son foameth—cast him, cast the evil spirit*
 21. *of a child, from his childhood.*
 24. *mine unbelief, my imperfect faith.*
 25. *I, I myself.*
 29. *come forth, be cast out.*
 44. *their worm, the worm.*
 49. *and, as.*
 Ch. X. v. 19. *defraud not, do no wrong.*
 21. *loved him, was pleased with him.*
 26. *who, what rich man.*
 30. *with, even with.*
 32. *and they were amazed, and as they followed they were*
afraid, and they followed amazed and afraid.
 42. *which are accounted to rule, who rule.*
 46. *blind Bartimeus, the son of Timeus, blind Bartimeus.*
 Ch. XI. v. 2. *go your way, go.—Ye be entered, you enter —*
Loose him and bring him, loose it and bring it (and thus vv. 3, 4, 7).
 5. *what do ye loosing, what mean you by loosing.*
 7. *and he, and Jesus.*
 11. *looked round about upon, surveyed — Eventide, evening.*
 13. *and when he came to it, he found nothing but leaves, for*
the time of figs was not yet, for the season of figs was not come,
but when he came to it, he found nothing but leaves.
 14. *heard, observed.*
 17. *of all nations the house of prayer, a house of prayer to*
all nations.
 24. *receive, shall receive.*
 25. *ye stand praying, you pray.—Father also, which is in*
Heaven, Father, who is in Heaven, may also.
 30. *the baptism of John was it, was the baptism of John.*
 32. *they feared, we fear.*
 Ch. XII. 4. *shamefully handled, treated with disgrace.*
 6. *having yet therefore, having yet.*
 9. *what shall therefore, what will then — he shall, he will (et*
passim.)
 10. *scripture, passage of scripture.*
 15. *a penny, a piece of silver, (eight pence,) et passim.*
 19. *wrote unto us, has given us a law.*
 23. *whose wife shall she be of them, of which of them shall*
she be the wife?
 25. *when they, when mankind.*
 38. *in his doctrine, in teaching.—clothing, robes.*

40. *damnation*, punishment.

44. *of their*, out of their.—*of her want*, out of her poor stock.
—*living*, income.

Ch. XIII. 15. *go down into the house*, neither enter therein.
descend, or go into the house.

19. *neither*, nor (et passim).

28. *of*, from (et passim).—*her*, its.

29. *come*, coming.—*it*, he.

Ch. XIV. 28. *after that*, when.

30. *even in*, in.—*thou*, even thou.

41. *sleep on now*, and take your rest, are you still sleeping
and taking your rest?—*enough*, done.

53. *and with him*, with whom.

54. *and he sat*, and sat.

72. *when he thought thereon*, rushing out.

Ch. XV. 5. *yet answered nothing*, answered nothing more.

6. *he released*, it was the custom to release.

15. *and delivered Jesus*, when he had scourged him, and hav-
ing scourged Jesus, he delivered him up.

16. *and they called*, and called.

21. *compel*, compelled.—*who passed by*, coming out of the
country, the father of Alexander and Rufus, the father of A.
and R. as he passed by, coming out of the country.

22. *bring*, brought.

25. *and they crucified him*, when they fixed him to the cross.

36. *gave*, offered.

43. *came and went in*, went.

44. *if he were*, that he was.

47. *beheld*, observed.

Ch. XVI. 1. *him*, Jesus.

4. *for it was very great* should be placed at the end of v. 3.

7. *and*, particularly.

13. *the residue*, neither believed they them, the rest, who did
not believe them.

14. *as they sat at meat*, as they sat together.

16. *damned*, condemned.

18. *and they*, and the sick.

* * I have read with great pleasure in your last No. a letter signed J. J., containing some observations on my "Corrections in the common Translations of St. Matthew." It is extremely flattering to me that the judicious critic objected to so small a number of passages. I shall trouble you with some of the reasons, which induced me to propose the corrections; and if they should be considered by your learned and theological readers as insufficient, I

shall be gratified by the general conviction that the common Translation is correct, as it is my express purpose to prove that the inaccuracies in it are few.

C. I. v. 20. *ἔνθυμείσθαι* signifies any thing "placed in the mind." In the Greek Historians and Orators it generally implies "to fix in the mind;" not only "to consider," but also "to determine." In the only other passage, in which the word occurs in St. Matthew, c. 23. v. 4. *ἐνθυμείσθε πονηρὰ* signifies "male judicate." The word *βουλῆθη* should be considered as connected with *ἐνθυμηθέντος*. The former expresses "the wish;" the latter, the consequence of it. The Aorist participle fixes a past signification; hence Rosenmuller translates "cum apud se constitisset." After all, I cannot agree with J. J., that "*mente vgit, considero*," can have a meaning diametrically opposite to "determine;" the latter being the natural consequence of the former.

C. II. v. 2. Not only Coverdale, but all other Translators agree, that the common version does not give the exact meaning of the passage. They therefore have "the new-born king, the late-born king; the king that is born here, this king who is now born."

—v. 23. *Ἐλθὼν* is a pleonasm, and is omitted by Dr. Campbell, and the best Translators. It is particularly redundant after *ἀνεχώρησε*.

C. IV. v. 24. The word "Demoniac" was proposed, as it is adopted by modern Translators, as it is calculated to prevent disputes, and perhaps not "unintelligible to the lower orders of society."

C. V. v. 28. "With impure desire," is not intended as an addition, but a substitution, to the expression *to lust after her*.

C. IX. v. 24. *To laugh in scorn* is an antiquated, and not very intelligible phrase.

C. XII. v. 5. *To break the Sabbath on the Sabbath day* is an inaccurate expression, as it seems to imply that the Sabbath can be broken on another day.

—v. 6. We read of *greater than Jonas, greater than Solomon*; but the common Translation compares a person with a thing. Some copies have *μείζον*. See Dr. Campbell's note on vv. 41, 42 of this chapter.

C. XVI. v. 13. *Who* comes in construction after the verb *am*, which requires the same case after as before, and is here preceded by the nominative *I*. *Whom* would be proper if the sentence were "whom do men report me to be?" as it is in Greek: *τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι*; and in Latin, "*quem dicunt homines me esse*?" This is offered to the critical consideration of J. J., whose objection is certainly supported by the authority of Wakefield; an authority no more infallible in style than in doctrine.

—v. 28. If the meaning is “shall not die,” *taste of death* is not sufficiently expressive. Perhaps the Translators wrote of *death* literally from θανάτου, the genitive after a verb of sense.

C. XXIII. v. 24. It does not appear that βιάζω or διολίζω is ever used in the figurative sense of “making violent efforts.” It is therefore presumed that the word will bear no other meaning than that given in the correction. But it is not intended to assert that *strain at* does not make good sense, although Dr. Campbell says he “does not understand the import of the expression.”

C. XXVII. v. 39. No other objection can be made to the word *wagging*, than that it borders on the ludicrous.

Perhaps I may be permitted to give a reason for two alterations which have been questioned by another critic.

C. I. v. 22. Instead of *Now all this was done that it might be fulfilled*, it is proposed to read “Thus was fulfilled.” Some sceptical cavillers have wished to make it appear from this passage, that many of the actions of Christ were performed with the design of making them agree with the Prophecies. But this is inconsistent with the meaning of the original, which points out to the observation of the Historian, how exactly the prophecies were fulfilled and verified in our Saviour; whose parents could not be supposed to be previously conscious of *the mighty works that were done*.

C. XII. v. 15. *When Jesus knew it, he withdrew*, &c. This has been represented by those who deny the Divinity of Christ, as opposed to his omniscience, as if he must be informed of the circumstance before he knew it. But the correction, “Jesus, knowing it, withdrew,” acknowledges and expresses the attribute of infinite knowledge in the Son of God; and is in conformity with the original.

C. P.

CAMBRIDGE PRIZE,

FOR 1816.

MAHOMET.

WON from a jarring world, full oft the Muse
Th' eventful tale of other days reviews;
With patriot deeds her glowing breast she fires,
Thinks with the sage, or with the bard aspires,

Till all so lovely bright her dream appears,
 So fraught with glorious forms of other years,
 That half she deems, this fair abode of fame
 Had once of earth no vestige; but the name.
 Alas! the sweet illusion charms not long,
 Chased by the sons of rapine, and of wrong! 10
 The victor-sword on her reluctant sight
 Beams the wild flash of war's ensanguined light;
 Her gaze pursues a meteor's path of fire,
 And all her peaceful dreams at once expire.
 She hates that meteor-flame, on which she dwells,
 While one dark impulse in her bosom swells,
 That wayward mood, that melancholy strain,
 In which the heart perversely clings to pain.
 She mourns the simple rustic's fruitless toil,
 When Heroes tramp the harvest from his soil; 20
 She mourns the lumpid stamilet, bright no more,
 When Heroes stain its startled wave with gore;
 But when Ambition's heartless sons divide
 The sacred bands, by love and nature tied,
 When all the generous breast revered, adored,
 Unhonoured falls beneath the victor-sword,—
 Oh! then, half impious, she pre-dooms the blow,
 Which Heaven reserves for man's relentless foe.
 As Ocean's breast, beneath the changeful sky,
 Assumes a robe of ever varying dye, 30
 While, all unchanged, impetuous, vast and deep,
 The tides below their awful secret keep,
 Thus o'er her boundless aims though conquest throw
 Ten thousand hues, Ambition works below.
 She wants not fancied wrong, or fair pretence,
 Justice, reform, reprisal, self defence;
 These are the specious terms her flags display,
 Her undissembling faulehon strikes for sway.
 E'en meek Religion, at her stern command,
 In arms exulting, fiercely waves the brand, 40
 And through destruction's van to conflict driven,
 Proclaims the blood-stained sword the key of Heaven!
 "The key of Heaven and Hell," Mohammed cries,
 "On each believer's holy sabre lies."
 "One night in camps, one gore-drop trickling there,
 "Outweighs whole months of penance and of prayer."
 "The battle-slain, from earthly blemish pure,
 "Awaits the last tremendous day secure."

" Then shall his wounds with vermeil lustre glow,
 " Then from their lips shall breath of fragrance flow,
 " And in the place of each divided limb
 " Shall angel-plumes be fixed, and wings of cherubim !"
 Such were the words of promise, wild and vain,
 By which the Warrior-prophet smoothed his reign.
 He spoke to savage tribes of lawless life,
 Whose trade was rapine, and whose joy was strife.
 Like birds, that scent the battle-field afar,
 To Yathreb's walls they flocked, and watched for war.
 For them had Nature's niggard hand arrayed
 Few soft retreats with verdure and with shade ;
 O'er the dry sandy waste 'twas their's to roam,
 Denied that dearest boon, a social home,
 Denied the common stream's unpurchased wave,
 Though raging thirst the cool refreshment craved.
 Thus more than poor, from Nature's stern decree
 They gained one only blessing—Liberty.

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But who was he, that chieftain bold and proud,
 To whom the haish Bedoween humbly bowed ?
 Mecca's enthusiast outcast, Yathreb's lord,
 The self-raised Prophet, Preacher of the sword.
 From infant years an orphan, on his head
 Misfortune's withering blight was early shed.
 He saw the wealth, the power, his birth should claim,
 Assumed by stronger friends of kindred name,
 Whose niggard hands on him bestowed alone
 One meanest share of all he deemed his own.
 Nay more, a home they gave—'twas meet in sooth
 Who wronged his infancy should guard his youth.
 Thus lonely left, no soft maternal breast
 His murmurs soothed, or cradled him to rest ;
 Moist with delight, no fond maternal eye
 Watched his weak limbs their earliest efforts try ;
 No mother's balmy voice, with precept bland,
 Bade his young bud of opening mind expand.
 The heart, whose social ties are rent away,
 In the wild loneliness of thought will stray ;
 The heart, by Fortune's blind resentment torn,
 Will seek in dreams a refuge less forlorn.
 Oft to his mother's grave would he repair,
 At eve's soft hour, to weep and linger there.
 'Twas said, the pious tears that mourner shed
 Bewailed her hapless doom, in error dead.

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Perhaps some filial drops bedewed his cheek,—
 Yet that firm spirit scouted a mood so weak.
 Hope dimly seen, aspirings strange and high,
 Forced the full tear from each unconscious eye.
 Well might that tomb of all his joys recall
 His birth-right proud, his youth's unpitied fall,
 And well might fancy deem his parent shade
 To all his vows a pleased attention paid.
 For wealth he toiled, that best approach to power,
 And wealth he found in love's propitious hour.
 When Man or coldly fosters, or betrays,
 Warm, generous Woman oft the slight repays :
 His worth was pictured on Cadijah's breast,—
 She gave that fancied worth the means of rest.
 But ease he valued not, who sighed for fame,
 And wealth inglorious seemed without a name.
 His joyless home was but an eagle's nest,
 Reared amid clouds, upon the mountain's crest,
 Where, in the bosom of mysterious gloom,
 He poised for one bold flight each strengthening plume.
 Remote from humankind, he loved to brood
 O'er high designs, whose kurse is solitude.
 He shunned the feast, and if he deigned to smile,
 'Twas plain his dark heart wandered far the while ;
 But when some pilgrim band, with fervour vain,
 Grovelled beneath the Caaba's idol-fane,
 He watched the pious dupes with scornful eye,
 Or fled the scene's corruption with a sigh :—
 For on his soul truth shed a transient gleam,
 E'er power disdained, or passion quenched the beam.
 Genius of fraud—or fancy ! thou whose hand
 Of Hera's cave the wild delusion planned !
 Whate'er thou wert, how darkly wide have rolled
 The waves of error from thy secret hold !
 An Arab's name remoter realms obey,
 Than Rome's imperial sceptre e'er could sway.
 Her earthly fetters scarce the form might bind ;
 His strange, mysterious chain controuls the mind.
 Yes, in the depth of Hera's cave he wrought,
 The secret web of visionary thought ;
 An angel-hand, he said, prepared the loom,
 And dyed the woof in heaven's serenest bloom.
 Few, very few, through many a tedious year,
 Would lend that boastful tale a patient ear ;
 But Mecca's sons upon th' enthusiast's head
 Their bitter taunts, and free revilings shed.

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"Of old," they cried, "the Prophet's gifted arm
 "Could melt the rock, the severed waters charm. 140
 "Do thou, since heaven to thee is all revealed,
 "Call down thy sacred volume, heavenly sealed;
 "Bid Hera's darkling angel face the light;
 "In the dry waste create a garden bright,
 "And then, if Mecca yet reject thy claim,
 "Command from yon blue vault avenging flame."

The wounds of pride, that rankle deep and dark,
 Win the not the lip beneath a foe's remark.
 On his calm, tutor'd brow, the glance of scorn
 With pity blends for mortals so forlorn; 150
 But through his secret heart their mockery dealt
 A pang, dissembled well, yet keenly felt.

But not for these declined his aim away
 From its high mark of lost paternal sway;
 And those, who deemed his heavenly claims a jest,
 Feared the dark schemes of his aspiring breast.
 With firm undaunted voice he preached aloud
 Their rulers' crimes and vices to the crowd,
 Till at the zealot's head, in evil hour,
 Was hurled th' avenging bolt of outraged power 160

Deep in the breast of Thor's protecting cave
 He heard, with silent awe, the tempest rave.
 Dark Hera's angel-inmate came not here,
 Chased by the scowl of woe, unresting fear.
 But when the storm along th' horizon's verge
 Moaned, as in some low vale the distant surge,
 In time mature, he left the womb of earth,
 Than all her giant-brood a more portentous birth!

Stern Persecution! all thy racks are vain:
 Zeal baffles force, and patience conquers pain. 170
 Medina's sons a welcome refuge gave,
 And hailed him ruler, whom they joyed to save
 Then to the priest's he joined the warrior's part,
 For black revenge was busy in his heart,
 And he had sworn his bitter foes should rue
 Their headlong rage, in tears of sanguine hue.
 Resounds the din of war through Yathreb's walls—
 To arms! the prophet-warrior fiercely calls!
 With eager haste those lawless tribes obey,
 Drawn by the lure of Paradise—or prey. 180
 It boots not here, with borrowed rage, to dwell
 On the wild rush of foes, the battle-swell;

Of Beder's earliest field to mark the boast,
 Where Mecca fled before th' Angelic host!
 Nor the pale rout of Ohud's fearful day,
 When wounds and death beset the Prophet's way.
 Too oft the peaceful Muse hath shed a charm
 O'er scenes abhorred of conflict and alarm;
 Too oft has taught the youthful heart to glow,
 And crowned with Glory's wreath the brows of Woe.

190

Religion, heavenly maid! in whose pure breast
 Calm, dove-like peace, and joy for ever rest!
 How, through thy chosen land, thy native East,
 Were all thy laws perverted and defaced!
 E'en where thy tearful smile was taught to glow
 For boundless bliss, the meed of boundless woe,
 There, in the midst of thy polluted fane,
 Were senseless forms adored, and vile remains;
 There incense fumed, while many tapers' glare
 Perplexed the meek simplicity of prayer.
 There, for the sloth and darkness of a cell,
 Thy pampered votary bade the world farewell,
 By his own hand a living death he died,
 And claimed eternal bliss for suicide!

200

While thus thy genuine rites in pomp were lost,
 On error's wave Arabia's sons were tossed.
 The warm Bedoween blessed the friendly ray
 Of each bright star, that shaped his trackless way;
 Till Heaven's high lamps usurped the worship due
 To their great Maker, whom he faintly knew.
 O pitying Maid! thy tearful eye would melt
 For those sharp pangs the patient camel felt,
 When on his master's grave he pined away,
 To serve the dead beyond the realms of day.
 If scorn on thy meek brow could ever dwell,
 The Caaba's motley scene deserved it well;
 Where, with his blunted darts, red Hobal stood,
 A wondrous form, controller of the flood!
 While blind devotion only murmured here
 To many a shape uncouth the fruitless prayer.
 And he, beneath whose arm were doomed to fall
 These idols dark, would he thy smile recall?
 No—the stern zealot marred thy peaceful name
 With murderous steel, and all-devouring flame;

210

220

To this idol (of red agate) was attributed the power of commanding rain. Sale's Preliminary Discourse.

He taught the soul predestined fate to brave,
And spread enjoyment's lure beyond the grave.

Oh! 'twas a note that charmed the savage ear,
To meet in Heaven the joys he valued here;
To drain the luscious coolness of the bowl,
In the rich banquet's sweets unharmed to roll,
Through flowery shades to woo luxurious rest,
Or bask in warm delight, for ever blest.

230

And yet, perchance, his hours of earthly joy,
E'en at their wildest height, had felt annoy,
A secret damp, his tongue could not impart—
The cloud that wraps the lightnings of the heart.
Why wrought that feeling, vague and undefined,
In blissful moments on his wayward mind?

'Twas that the soul, too fine for gross delight,
Despised the sensual chain, that clogged her flight,
And waved her drooping wing, and longed to soar
Where earthly joys delude frail man no more.

240

There is a bud in life's dark wilderness,
Whose beauties charm, whose fragrance soothes distress,
There is a beam in life's o'erclouded sky,
That gilds the starting tear it cannot dry.
That flower, that lonely beam, on Eden's grove
Shed the full sweets, and heavenly light of love.

Alas! that aught so fair could lead astray
Man's wavering foot from duty's thornless way.

250

Yet, lovely Woman! yet thy winning smile,
That caused our cares, can every care beguile,
And thy soft hand amid the maze of ill
Can rear one blissful bower of Eden still.

To his low mind thy worth is all unknown,
Who deems thee pleasure's transient toy, alone;
But oh! how most deceived, whose creed hath given
Thine earthly charms a rival band in heaven!

Yet thou hast charms, that time may not dispel,
Whose deathless bloom shall glow where angels dwell.

260

Thy pitying tear in joy shall melt away,
Like morn's bright dew beneath the solar ray;
Thy warm and generous faith, thy patience meek,
That plants a smile where pain despoils the cheek,—
The balm that virtue mingles here below,
To mitigate thy cup of earthly woe—

These shall remain, when sorrow's self is dead,
When sex decays, and passion's stain is fled.

To stern Mohammed Mecca bends the knee,
The doubtful prize of craft or victory.

270

His proudest foes are at the conqueror's feet;
 The fickle crowd their injured Prophet greet—
 But, where is she, from whom th' enthusiast drew
 The first bright glance of hope's inspiring view?
 Cadijah sleeps where silence darkly reigns,
 Nor shares his triumph now, who shared his pains.
 Oh! blame her not, that fondly she believed,
 For oft the purest heart is most deceived.
 His ardent breast, the den of loose desire,
 For many a sin had nursed unhallowed fire;
 Yet, on the lap of youthful love reclined,
 Cadijah's matron-shade would soothe his mind;
 And once, when beauty's pride presumed to claim
 A praise superior to her treasured name;—
 "No—by yon heavens," he cried, "Cadijah gave
 Her generous love, when only love could save;
 "Unfriended, poor, despised, she sought me then—
 "A heart so true shall never beat again!"

280

By fraud or force advanced, Mohammed's name
 Outstripped each hope his earlier years could frame:
 The convert's humble soul that name adored,
 Hung on his lips, and drank each holy word.
 Who scorned his doctrine, feared the teacher's arm:
 —Himself alone his wiles could never charm,
 Nor sway, nor wealth, nor pleasure, hush to rest
 The fiend, for ever wakeful in his breast.
 Oh! when he traced the mazes of his play,
 How would his soul contempt deluded man,
 Light as the desert sand, on every blast
 Of passion's burning gale at random cast;
 But on himself he wreaked his deepest scorn,
 Who stooped to cheat a creature so forlorn.

290

300

Ambition's dreary shore a refuge gave
 From the dark swell of thought's devouring wave.
 Yet he had felt the impotence of power
 To buy one smile of joy, one peaceful hour;
 But action's stormy din might drown the voice,
 Whose still small whisper said, "No more rejoice."
 Wide o'er Arabia's waste his flaming sword
 Stamped the dark brand of Islam's fraudulent word;
 On Jordan's holy banks that sabre shone,
 His name was feared on high Byzantium's throne,
 Where now the sullied bays of haughty Rome
 Torn from their native soil, disdained to bloom.

310

—What awful hand arrests his proud career,
And thrills his inmost heart with mortal fear?
The power, whose noiseless shafts in darkness fly,
Burns in his blood, and glares in either eye.
In this dread hour, when worldly hopes subside,
When throbs the latest pulse of worldly pride,
When the rapt soul on viewless scenes is bent,—
Say, will that stubborn, conscious mind relent?
No—his last fitful gleam of reason's ray,
Like some foul vapour, shone but to betray.

320

That light had sunk in death's unfathomed shade.
Low on the common ground his limbs were laid,
Yet the stern gaze of his unconscious eye
Appalled the sad enthusiasts, weeping by,
And on his parted lip was faintly seen
Some trace of high command, that once had been.
In the first doubtful pause of wild despair
Hope, short-lived, anxious hope, will vainly share.
"He is not dead," they cried, "he cannot die,
Our Prophet here, our Advocate on high!
Wrapt in a holy trance, his airy flight
His soul hath winged to Allah's throne of light,
Whose secret laws, that scorn the bounds of time,
Form the dread theme of his discourse sublime.
On him shall Azrael's dart descend in vain—
Mohammed must revive, for Jesus rose again!"

330

340

Fount of eternal life! they durst compare
With Thee that breathless form extended there,
Dark fraud's deserted cell, pride's mouldering dust,
Ambition's refuse vile, the dregs of hate.
—But THOU wast holy, guileless, poor, betrayed,
Meek as a lamb, that mutely meets the blade,
Pure as the dewy pearl of infant day,
Soft as the tear, that pity wipes away.
Thy hand of power, thy heart of heavenly love,
Displayed on earth the Soul that reigns above,
From dark and rayless orbs dispersed the night,
Oped the dull ear to sounds of new delight,
Stretched the shrunk sinew, loosed the speechless tongue,
And waked the vital spark where death's cold damps were hung!
'Twas the sole bliss of thy benignant sway
To heal all wounds, and wipe all tears away;

350

Not could thy bitter tocs' relentless ne . .
 One angry thought of just revenge inspire.
 The pomp of princely power, Ambition's aim,
 Thy soul despised, and shunned obstreperous fame.
 Thy throne was not of this tumultuous world,
 Reared on the wreck of kings, to ruin hurled,
 But where Ambition's fearful triumphs cease,
 In Heaven's high dome it stands, a throne of Peace.

360

Ye loftier strains adieu! But ill ye suit
 The faint low murmur of a triller's lute,
 Whose pining tones, upon the lullock-side
 The thrush, with untaught song, hath oft outvied,
 When from his vesper shade he viewed the west,
 And sweetly sung day's closing eye to rest.
 Enough for me, that Nature's mute command
 From all her valleys, bids my heart expand,—
 Enough for me, that where her mountains rise,
 Her torrents charm, her awful heights surprise.
 To wake one pensive note in Nature's bower,
 When thought would moralize her simplest flower,
 To breathe a voice through Nature's varying hue,—
 Be such thy care, my lute—Ye loftier strains, adieu!

HAMILTON SYDNEY BERESFORD,

July, 1816.

CLARE HALL.

CAMBRIDGE TRIPOS FOR 1816.

*— He generosior
 Descendat in quantum petitor,
 Moribus hic meliorque fama
 Contendat —*

HOR. 3, l. 11.

ACTUM erat; et migris iterum nox obsita pennis
 Grantanas circum caligine ludet aëdes;
 Omnis ubique fragor siluit: fessique togata
 Gens, cursu aut libris carpebant otia somni
 Discipuli Euclidæ, nisi quæ forte penæ terebant
 His atque hic nocturna Sophi, et de turribus altis
 Coccineum summae jubar effuderet fastidia.
 Nuper ut e pleno forte, illa nocte regressus
 Concilio, memoriolvebam in mente, quid requi-

¹ Scilicet, numero et potentia propinqua, et graniora. Not. Ed. GRAN.

Dixit hic, quid pravi alius, quibus argumentis,
 Qua ratione novus de justo praeses honore
 (Namque ita res habuit) fuerit depulsus, et actos
 Mirabar tot suadellâ vel nescio cuius,
 Verborum oblitos vocumque fuisse priorum.
 Acutit ante oculos seu visa est trists imago
 Asperare, et gemitus imo de pectore dicens,
 Haec exorsa dedit; "Nescis heu! talia nescis
 Ne jurequam mirate, adsum vestri ipsa senatus
 Custos hactenas, et custos mansura fuisset
 Ni perisset honos, mimicritiaque veneno
 Cessisset) doctura modos, quibus forsitan aures
 Vel duo vel nemo tribuat, sed quos petit illud
 De decus infundum, nostraeque injuria fave.
 En, age, rumpe moras; dabit indignatio versus
 Quil escumque potest"—simul ac stupor (illa loquentis
 Nam verba attonitum, monstrumque rei, novitasque
 Ternuerant) ibit, chartas et scrinia posco
 Impatiens, operique audax accingor inepto.

Conventum est, vultu spes quâdam fulsit in omni
 Insuetâ, hac veluti quid grande comitia ferrent,
 Perque fores omnes, et sede in quâque videres
 Stridere secretâ divisos aures susurros.
 "Hac noster praeses, nequaquam jure, peritus
 Nocti cadet." "Magnum narias, vix credibile." "Atqui
 Sic habet" "Et quali deprensus crimine? Quisnam
 Delator? Quibus indicis? Quo teste?"—"Tace jam,
 Nil horum; verbosa et grandis epistola venit,
 Quam posse excelsam jectant evertere sellam"
 Consedere omnes, surgis tu, pallidus Ajax,
 Scripta notata tui digitis lecturus amici.
 Praesidis heu tanti atque casum, talisque repulsam
 Illa peti! si tu solio modò fructus eodem,
 Si tu dignatus sublimi sede fuisses,
 Talia non unquam tibi pernicioosa fuissent.
 Verum, ubi caduntur summi plerumque minorum
 Invidiâ, mordax odium non respicit artes
 Ingenuas, animi dotes contempnit honesti;
 Litera quærenda est, quæ te evehat, elevet illum.
 Atque aliquis magno, "Vacuam hanc," ait impete, "sedem
 Praesidis edici, quâ rite locabitur alter.
 Confestim, placeat." Tum solentumque volentumque
 Exoritur mistus clamor, vocumque tumultus
 Diversarum ardent, donec moderator adstat
 Sermone, et grâbus (post facta silentia) verbis
 Eloquentur: "Minime eligendum censeo, quin sit

Quæstio conventûs hæc nostri nobilitati . . .
 Damnum in primis — vulgo ridetur, at ille —
 “Ridentium cæcæ sunt” ait; “mihi credite, jamjam
 Nobilitas horum cadet nuda conciliorum
 Prisca, atque obscuris mox immersanda tenebris,
 Talia si nostrum mentes agitare severas
 Jurgia sit concessum; in publica commoda nempe
 Peccamus, patriæ et privatas præferimus res.
 Præterea quid de conventu judicet Europa
 Est opæ pretium curare, hæc scilicet omnis
 Sermones nostros cum respicit, audiet, inquam,
 Audiet mundus, et lite negotia fallit.
 Proh pudor! et quisquam Grante venetabitur olim
 Concilium? Quisquam lapsus accere futuros
 Curabit, cum fila trahent extrema Sorores?”
 Finit; post hunc aliquis monet, hosce tumultus
 Seria ducturos esse in mala; “propterea quod
 Nostra potestati subjecta est curia summi
 Imperii, cujus lites has impiger ensis
 Castigare valebit,” ait; cui deinde subit quem
 Copia verborum, et vocis dulcedo paterna
 Insignit: “Quid si nobis impendeat ensis
 Ligneus, extremamque minentur fata ruinam?
 Nollem equidem grandisque decus, vitamque Senatûs
 Servitio malè vocis emi; tunc ille ruat, cum
 Lingua animæque semel, quodcumque est, inperium uti
 Libertate vetat.” Plausum est. Quis proximus autem
 Nunc huc, nunc illic aciem torquens oculorum
 Immotus gravitate oritur, cum videmus olim
 Et testâ largos sermonum effundere rivos,
 Exiguoque sacerdotem jam mirantem plebem,
 Jam raucæ fœmitu, jam vi terrefactum.
 Hic ille est, de quo spumosa, et plena tumultu
 Res agitur, tandem ille gravis retinacula solvit
 Præcipitis linguæ, rasis dein crimina librat
 Antithetis, et nunc palmas ad sidera tollit
 Complosas, nunc calcat humum, hunc verberare mensam
 Perentit infelicem, et vult natus haberi.
 Testaturque Deos, se nullâ fraude, sed æquis
 Artibus, ingenuisque ebur appetere curule.
 Denique (nam dudum longis ambagibus ultra
 Quam satis est, erro; musæque pedibus abunde est)
 Cetera de genere hoc, sint plurima, sæpe omittam.
 Nimirum impatiens freadet jam Curia longæ
 Tota moræ; nox et crescit, crescitque tenebris.
 Tandem igitur positus (veterum sæpe casus quondam)

Pheus expectat suffragia : turba frequentes
 Injiciunt chartas ; hinc partis læta triumphis,
 Aurículas illinc, ut iniquæ mentis aselli,
 Demissa ; ima agitat, quiddam sperantium utrinque
 Corda pavor ; donèc surgit novus ille tyrannus,
 Ille novus, linguæque rudi persolvit amicis
 Promeritas grates, sellæque potitur honestæ.
 Tunc etiam (haud aliter quàm cum Jove missis ab alto
 Trunculus in mediam fertur cecidisse paludem,
 Concussere imæ metucunda tonitrua lamæ
 Flumina, rauconne strepuerunt turmine rana
 Regis in adventum) clarus popularibus ille
 Vir gregis excipitur clamoribus ; atque ibi magnus
 Mirandusque sedes, Lare vix minùs exanimis, quem
 Lacte puer coleret, Musarum et parva Sacerdos.

In Comitibus Posterioribus, Mar. 28, 1816:

NOTICE OF

OUVAROFF on the Eleusinian Mysteries.

No. II. (*Continued from No. XXVI. p. 406.*)

THE natural state of man (says our learned author, beginning his third Section, p. 31.) is neither the savage nor the corrupt state, but one simple, better, and approximating more nearly to the Divinity. The savage and the corrupt are equally distant from it ; and serve as monuments to attest the fall of man, which alone contains the key of all his history, and which seems to have been recognised in every religion and theological system of the Globe, and is the basis of ancient Philosophy. In the mythological traditions we sometimes find it as a principal idea—sometimes as an accessory notion ; it often appears under the symbols of combat, and of grief or lamentation ; at other times under the image of a slain God.* It is sometimes spi-

* *Lar rite, deformi figurâ,
 Et patulo venerandus ore,
 Strabat paternus, quem coleret puer
 Lacte innocenti, et fructibus aureis,
 Quem parva Musarum Sacerdos
 Carmine virginæ vocaret.*

Od. Lat. cur. Numism. Dign. A. D. 1815.

* It is remarkable that most of the ancient Theologies begin with a combat and a fall. Thus the first event of Indian tradition is the contest between Brahma and Mahadeva, which closes with the overthrow of the lat-

ritualised, and philosophy then proclaims the degeneracy of the soul and the necessity of its gradual return to the place which it had occupied. Notwithstanding all the wanderings of the human mind, the dispersion of nations, the abuse of allegory, the personification of the attributes of God, or of the powers of nature, and all that confusion of ideas which produced Polytheism, several traces of primordial truth have been preserved in the East: and by a wonderful direction, spread themselves afar, and having crossed Egypt, became with some alterations, in the centre of the ancient world, the mysterious doctrine of the *Apporeta*, and the object of the great Mysteries of Eleusis.

"In studying the ancient religions let us be content to seize the principal features: these constitute their characters—the others have been added successively, and often at random or by chance. "Guided by this principle," says Mr. Ouvaroff (p. 31), "I shall offer no further conjecture on the transmigration of primitive and fundamental ideas. We have remarked their birth in the East, and have witnessed their residence in Egypt. Let us now observe them established in Greece." The Mysteries of Eleusis were divided, like the ancient philosophy, into two parts—the *Esoteric* and the *Exoteric*: these were the great and the lesser Mysteries. It is generally allowed that the lesser were the more ancient, and Mons. de St. Croix agrees with Meursius in regarding them as preparatory ceremonies. It is, however, more probable that the great and little Mysteries were absolutely distinct: without doubt he, who was initiated into the great, saw all the secrets of the lesser Mysteries; but this does not prove that every *Mysta* might become an *Epopt*; or in other words, that those, who had been admitted into the lesser Mysteries, might on that account claim initiation in the greater. All Greeks, without distinction of age or of origin, were entitled to admission in the lesser Mysteries; and even Barbarians, in course of time, enjoyed this privilege.

ter. In Egypt, Osiris was slain by Typhon. Isis revenges the death of her husband by an obstinate combat with his murderer. Typhon, we know, was the evil principle, (Plut. de Isid et Osir) as Isis was Nature personified, the Universal Goddess, (Θυσις παντοδωρος, παντων μητηρ. Grut. Inscript.) "I do not undertake to establish any system on these facts," (says Mr. Ouvaroff) "but let it be further observed, that the most ancient religious ceremonies have been rites of lamentation,"—that in Phœnicia Adonis was renowned, as Osiris in Egypt; and that Osiris and Adonis are proved to have been the same personage, (Selden de Dios Syr Syntagma II. "Eundem enim Osiridem et Adonem intelligunt omnes")—that their festivals were exactly alike, and divided into three parts; the loss or disappearance, ἀνάληψις, ἀναίρεσις, the search, ζήτησις, and the finding, ὑπερηλθις: hence perhaps will appear in these stories and in these usages, the traces of one of those great religious traditions which have penetrated every where. It is evident that in being preserved in their purity, these traditions were soon confounded with the doctrine of two consistent principles, which was the basis of almost every religious and philosophical idea of the ancients. The explanations hitherto given of those primitive traditions are neither so indispensible, nor so satisfactory as to preclude new conjectures.

had participation in the great Mysteries been equally easy, could they have exercised the same influence and have never been divulged?

The double doctrine which forms a partition between the philosophers and the people is a distinctive feature of antiquity—pervades all its institutions and systems. Christianity in destroying the double doctrine becomes a grand epoch, even in the history of philosophy. The lesser Mysteries appear to have been within the reach of all men, but the greater reserved for a small number of initiated, since they contained revelations which would have inflicted a mortal blow on the religion of the state. Hence we may believe that the lesser Mysteries exhibited symbolical representations of the history of Ceres and Proserpine, without displaying at the same time any thing that was precisely contrary to Polytheism. The doctrine of a future state of rewards and punishments did not exceed the limits of the prevailing religion; and the initiated might be instructed to believe (without any attack on Polytheism) that some of their Gods had been men, entitled by their actions to the Apotheosis. It is probable that the lesser Mysteries formed only a kind of rational Polytheism. The Great alone, the *Τελεταί*, possessed the secrets of many sublime truths, and some traditional monuments of the first order.

It is not necessary here to notice all that has been said concerning the Temple of Eleusis, which according to Strabo was capable of accommodating from twenty to thirty thousand persons; nor the order of the ceremonies, the different functions of the Mystagogues, whether in the great or the lesser Mysteries. Antiquity has left but little information on those subjects which have been already discussed by many learned writers, collecting all that can be known respecting the hierophant (*Ἱεροφάντης*), the torchbearer (*Ἀδελφύχης*), the sacred Herald (*Ἱεροκήρυξ*), the attendant at the altar (*Ἐπιβώμιος*), the other persons belonging to the Temple, employed in inferior offices; their duties and then dresses; the days devoted to particular processions, and other matters. But if these discussions serve to give an idea of the exterior solemnities, they do not cast any light on the mysteries concealed within the sanctuary. We are authorised, however, to suppose that the *Ἐποπτεία* acquired there some just notions concerning the Divinity, the primitive dignity of human nature, man's fall, the immortality of the soul, the means of its return to God, and, finally, concerning another order of things after death.

We may also believe that oral and even written traditions were communicated to them: for we know that there were sacred books which none but the initiated might read.¹ And Pausanias mentions writings preserved in the Temple of Eleusis between the slopes called *Πετρῶνα* (*Ἱερόπετα*) and which were read only during the night.

It is not probable that the mysteries were employed merely to demonstrate the unity of God, and the immortality of the soul by philosophical arguments. Clement Alexandrinus, speaking of the great

¹ *Ἐπειδὴ καὶ τῶν ἱερῶν ἀρχαίων βιβλίων.* Lib. vi. l.

mysteries, says, "here ends all instruction; nature and things are seen." Besides, if they only taught what probably was acknowledged, would Pindar, Plato, Cicero, Epictetus and others, have spoken with such admiration of the mysteries? or whence could the Hierophant have derived ideas inaccessible to Philosophy? We may conclude that not only great moral truths, but traditions oral and written, concerning the first ages of the world, were imparted to the initiated. The early fathers of the church both praise and censure the mysteries. Clemens of Alexandria, who was supposed to have been himself initiated, at one time declares the object of the mysteries to be not only frivolous but shameful; and describes them as schools of Atheism; while at another time he believes the truths taught there to have been stolen from Moses and the prophets, for according to him it was the Philosophers who instituted the mysteries. Tertullian ascribes them to the devil; and Argobius, Athenagora, and St. Justin speak of them in the same manner. But at the time when these fathers wrote, many abuses had crept into the mysteries, and they were become the support of Polytheism. This corruption influenced the ceremonies; and the indiscretion of some *Mystæ* had divulged the symbols, and tended to profane the mysteries, already fallen from their primitive dignity.

But at an earlier period Cicero found nothing in Greece more admirable than the mysteries, "which," says he, "raise us above the rude and savage state, and teach us not only to live pleasantly but to die with better hopes." Many other passages of the ancients equally celebrate the mysteries and indicate the various truths, moral and philosophical, which they inculcated.

The ingenious Warburton has succeeded better in proving the importance of the mysteries in this respect, than in showing that the sixth book of Virgil's *Æneid* was an exact picture of the ceremonies, and even of the secret doctrine of the initiations. Although Socrates and others refused to be initiated, yet philosophy was not always inflexible on this subject. The mysteries found a zealous advocate in Plato, whose authority is so much the more considerable as he rose to a height which no philosopher before or since has ever attained.

Several ancient writers have treated of the mysteries; Melanthius, quoted by Athenæus, and by the Scholiast of Aristophanes: Menander, named by the same, and Hicesius, mentioned by St. Clemens of Alexandria. We must lament that their writings on this subject have perished, although it may be presumed that they restricted themselves to the detail of exterior ceremonies without reference to the true object of our inquiries—the origin of the great mysteries and their relation to Polytheism.

But, says our learned author in the first part of his fourth section (p. 51), the mysteries, like all other human institutions, did not long retain their original purity. The initiation soon became an empty ceremony, abstinence was almost openly violated, and we learn from Is. and Demosthenes, that, already in their time, courtesans had been admitted to the honours of initiation—and from the fathers, that

A horrible corruption had polluted the sanctuary of Eleusis. It is probable, however, that these excesses occurred only among the Mystics of the Epoptæ, we have reason to believe that the number was very limited; and if it increased as the mysteries declined, still it cannot have been considerable, for we do not find that the secret of the sanctuary has ever been violated, even at this epoch.

In proportion as corruption was introduced, that spirit which animated the institution decreased, and vain forms continued to exist after the main spring had long ceased to act. The initiations were still practised under the Christian emperors. St. Jerome says, "Hieroglyphicæ Atheniensium, usque hodie cicuta sorbitione castrari." Valentinian, who died in the year of Christ 374, wished to abolish the mysteries, after the reign of Julian, but abandoned this design, as we learn from Zonaras, on the representation of Prætextatus, præconsul in Greece; who told him that life would be no longer supportable to the Greeks, were they prevented from celebrating, after the customs of their forefathers, those sacred mysteries which bind together the human race—*τα συνέχοντα το ἀνθρώπων γένος ἀγλυκῶτα πύργια*.

But the mysteries appear to have been included in that general proscription of Theodosius the Great (between the year 346 and 395) which, as historians relate, overwhelmed all the altars of Polytheism. The mysteries, however, before their fall, enjoyed a brilliant although an unexpected epoch, and assumed a new aspect. This certainly was one of the most interesting moments of their history. It appears that the knowledge of some primordial truths confided to a small number of elect was perfectly compatible with the ignorance of the multitude, and that the natural ideas concerning the unity of God and the immortality of the soul were more diffused than is generally imagined, but the multitude persevered in the practices of Polytheism, through habitual respect for antiquity. Before its fall, Polytheism endeavoured to combat Christianity with its own weapons; and as the new religion addressed itself at once to all the intellectual faculties of man, the adherents of Polytheism strove to ennoble their faith by a moral dignity which it had never possessed, attributing to it an object entirely foreign from its character. For this purpose they assembled all that wore an appearance of mysticism, and thus formed what gave to Polytheism an aspect entirely new. Philosophy entered into the general conspiracy, or rather was at its head, but all in vain and their united efforts only served to enhance the triumph of Christianity.

Of the Eclectic System, Marcus Aurelius was the hero, Julian the martyr—in the schools of the Philosophers its principal supporters were Apollonius Tyaneus, Ammonius Sæcæus, Jamblichus, Celsus, Porphyry, Proclus, and above all Plotinus, who so much abused his brilliant imagination. The Eclectics wished not only to re-establish the ancient authority of the Eleusinian Temple, but they introduced new mysteries unknown or unused before. The rites of Mithra, not practised in Greece, appeared at Rome under Trajan, about the year 101 of Christ. As all those efforts had but one object, it was contrived that the greater part of the ceremonies of Christianity should be borrowed. To these were added severe trials and terrible proofs. It is

even affirmed that blood was shed in the *cavern* of Mithras. Adrian forbade human sacrifices, but Commodus is accused of having immolated a man.

In these Mysteries were many symbolical representations: a fragment of Pallas, preserved by Porphyry, informs us that of these representations the principal subjects were the various transmigrations of the soul, and its residence on earth. The Orphic ceremonies were at this time considerably extended, the Platonists did not disdain to countenance them, and this sect made a great progress in the early ages of Christianity. Proclus undertakes to demonstrate that the doctrine of Plato was the same with that of the Orphics. It would seem, however, that the Platonists regarded the *Ideusman Epopta* as a kind of physico-mystical theology, and that, like the Stoics, they sought in it, rather the nature of things than of the Gods. A passage of Eusebius (from Porphyry) serves to show how they sometimes explained certain symbols: *Crystal*, *Parian marble*, and even *iron*, suggested an idea of the divine light, as *gold* of the divine purity. Some thought that a *black stone* expressed the invisibility of the divine essence. The divinity was represented under the human form, as designating supreme reason; and beautiful God being the source of beauty. Of different ages, in various attitudes, of both sexes, all that was luminous belonged to the Gods; the sphere and all that was spherical to the universe; to the sun and moon; sometimes to Fortune and to Hope; circular forms to eternity, and to celestial movements. The sections of circles to the phases of the moon; pyramids and obelisks to the principle of fire, and thence, to the heavenly Gods; a cone designated the sun; a cylinder, the earth, a phallus and triangle, generation, &c.

Of these symbols, as we learn from Clemens Alexandrinus, most appertained to the Mysteries of Eleusis.

We shall not here pretend to trace the degrees of libation which subsisted between the mysteries established at the birth of Polytheism, and the last philosophical systems preceding its fall, between the sanctuary of Eleusis, and the Alexandrian school of the *Lelectics*. The new Platonism was but an imperfect image of Plato's doctrine. Some of his ideas might be found in it, but distorted and deprived of their true signification. The *Lelectics*, in tracing them to Eastern ideas, restored them certainly to their source; but even this return must have affected the purity of Plato's philosophical conceptions. Of these they formed a strange combination with the worship of light, the system of emanation, and the doctrine of the metempsychosis. They personified the abstractions of the Greek philosopher, and the world was peopled with a crowd of intermediary agents. It may also

A Protestant divine of the seventeenth century accuses the Pythagoreans and Platonists as far as Marsilius Ficinus inclusively, of having been able Sorcerers, and familiar with the Devil. (See "Culberg's Platon, Hermet. Christenthom" tom 1. p. 168 et seq.)

he said that the new Eclectics, who spoke more frequently of Plato than of Pythagoras, inclined, notwithstanding, more towards the latter and his school. Using the great authority of Plato's name, these Platonists, unfaithful disciples of the academy, would appropriate to themselves the severity of Aristotle's system, and hence resulted a strange compound obscure, full of imagination and of poetry, but which was the last form of Polytheism, and expired with it. However remote the school of Alexandria from that of Plato; we must allow to the Eclectics a happy and rare combination of force and imagination, of sagacity and genius. It is evident that placed amidst treasures accumulated by the Ptolemies, and thus become, as we may say, the heirs of ancient civilization and forerunners of the new lights, the Platonists formed a brilliant epoch in the annals of the human mind. We must particularly consider them with respect to the oriental ideas of which their works are full: a diligent study of the Mystic philosophy of the Indians, Arabs, and Persians, combined with new researches on the Platonic philosophy, would produce, undoubtedly, very great results, and enable us, perhaps, to seize the invisible but powerful chain that connects those singular doctrines, which we are in the habit of considering separately, and which, on that very account, appear to us almost incomprehensible.

It would be equally unjust to suppose that, in this great fermentation of ideas, the Christian religion was always found opposed to philosophy. Never, on the contrary, was an epoch more honorable to philosophy than the history of Christianity until the council of Nice. The impulse given by the Platonists had diffused a taste for philosophical study; nearly all the first fathers of the church were accused of having Platonised. Most of them believed that Plato was acquainted with the sacred writings; and this may be regarded as a proof that the Christian religion has never persecuted but rather wished to coalesce with true philosophy.

Thus has Mr. Ouyaroff endeavoured to show that the religious mysteries of Greece, far from being vain ceremonies, comprised, in fact, some remnants of ancient traditions, and formed the true *Esoteric* doctrine of Polytheism. This, when near its fall, strove to contend with the Christian religion. Faithful to its double doctrine, it revived on one hand all that was most striking in the Mysteries, and on the other, all that was exalted in philosophy. Hence the singular coincidence between the re-establishment of the Mysteries and the birth of Platonism; but public worship and philosophy had changed characters; they were only able to restore vain forms which involved Polytheism in their fall.

It now only remains for us to examine the fifth and sixth sections of our learned author's Essay, — a pleasing task which we reserve for the next number of this Journal.

ARISTOTELIS PEPLI FRAGMENTUM.

ἈΡΙΣΤΟΤΕΛΟΥΣ ΠΕΠΛΟΥ, sive ARISTOTELIS
 ἘΠΙΤΑΦΙΑ in HEROAS HOMERICOS: *Fragmentum*
ab H. STEPHANO primum Editum, nunc pluri-
bus auctum Epitaphiis, partim nuper editis, partim
nunc primum e codice Harleiano.

Viro summo CHRISTIANO GOTTLÖB HEYNE, Bo-
 narum Literarum Antistiti gratissimo, Interpreti doc-
 tissimo, Literatorum Amico officiosissimo, Hoc ARISTO-
 TELIS PEPLI FRAGMENTUM Honoris causa D. D. D.
 THOMAS BURGESS. DUNELMÆ, 1798.

LECTORI

S.

PEPLUS erat navis Panathenæicæ vehim, in quo depictus est
 Enceladus a Minerva occisus, et viri fortes, qui in bello de patria
 bene meriti essent.¹ Nomen a nive Panathenica apte et inge-
 niose transtulit Aristoteles ad Epitaphiorum libellum, in quo ipse
 commemoravit fata ducum, qui in bello Trojano Graecis Trojans-
 quæ copus præfuerunt. An præter duces Catalogo Navium Ho-
 merico memoratos, in alios etiam heroas Homericos Epigrammata
 scripserit hoc opusculo, non liquet e Porphyrii testimonio. in
 alios tamen scripta extant in us, quæ Peplō vindicavit Canterus,
 scilicet in Antiochum, Automedontem, Deipylum, Patroclum,
 Teucrum, Talthybium, quæque ab uno et eodem scripta fuisse
 dubio caret: nec magis ex ejusdem Porphyrii verbis constat, an in
 ipsos omnes omnino duces. Certe Tzetzes temporibus, qui ple-
 raque servavit, in nonnullos non extiterunt epigrammata, uti ille
 monuit.

Epitaphiorum, quibus contextum est Pepli hoc fragmentum,
 quadraginta et duo primus edidit H. Stephanus sine auctoris no-
 mine. Eadem typis recudit G. Canterus et Aristoteli vindicavit:
 quibus autem argumentis, vide et in præfatione sua, et apud Pa-
 blicium.² Deinceps in Aristotelis operum editiones Peplum rece-
 perunt editores.

Ex his plurima citavit Tzetzes in Scholiis ad sua Antehomerica,
 Homerica, et Posthomerica, quæ primus vulgavit V. Cl. G. B.

¹ Ἀντίπυς ἦν δὲ τῆς γῆς, αἰετοί, καὶ τοῦ ΠΕΠΛΟΥ. Aristoph. In r. 566.

Schirachius Halæ 1778: editione quidem mutila sed acceptissima. Utenim in his Scholiis præter plurima olim edita tandem inperato prodierunt decem alia Epitaphia partim in duces Græcos Trojanosque scripta, partim in alios, neque vero Aristotelis nomine citata, neque ei a Schirachio tributa. Post Schirachium vir doctissimus Fr. Jacobs, qui Tzetzi opus longe emendatius et auctius edidit (Lips. 1791. meliorum codicum lectuq; et additamentis adjutus, Epitaphiis in editione Halensi editis duo addidit; neque tamen ipse Aristoteli ea tribuit, neque in Anthologiæ suæ egregia editione nuper a Epitaphiis Stephanianis adjecit. Id fortasse movere oportebat, ut Aristoteli ea ne tribuerem. Illa vero cum nulla careant eorum vetisimilitudinis argumentorum, quæ Cantezum induxerunt, ut Stephaniana Aristotelis esse judicaret; et eadem simplicitate scripta sint, quam in Aristotelicis laudavit Porphyrius; non dubitavi ea Aristoteli adscribere, et Stephanianis adeo hac editione adjungere.

Hæc duodecim Epitaphia a Scholiis Tzetziânis hausta tribus aliis auxi Epitaphiis in Æneam, Paridem, et Hectorem, quæ in eorundem Scholorum codice Harleiano reperiri. Nec desperem, si diligentiori usu excutiantur codices Tzetziâni, etiam iste, quem tractavi, Harleianus, ac præsertim Matritensis ille a Casinio memoratus, (vide infra not. ad Fabrian excerpta) aliquando alias repositum in *Pepli* reliquias. Tzetzes enim Scholio ad Homerica sua, v. 118. de Teito scribens, *Τὰ ἐπιγράμματα δὲ, αὐτοῦ τε καὶ τῶν λοιπῶν ἐν τοῖς ἔμπροσθεν ὁμοῦ ἔπομεν.* At *ἡτίτου ἐπιγράμμα* et aliorum nonnullorum in codice nostro frustra quaesiti. Tzetzi quidam plurius sunt in Thersitem, Polydamam, Troilum, Polycenam, Palamedem, Euphorbum, alios; at hæc, quæ ab antiquis diligenter distinguunt ipse Tzetzes, et reuera longe differunt, ab instituto nostro aliena sunt. Epitaphii (56) in Asium fragmentum servavit Eustathius ad H. B. p. 270. ed. Bas.

Paulo diversi generis sunt Epitaphia (57 et 58.) in Penthesileam et Cynum, qui ab Homero cum non memorati sint, in Trojanum tamen belli tempora conveniunt, neque adeo fortasse ab Aristotelis consilio aliena: poeta certe non indigna: imo ceteris (excepto illo in Ajacem Telamonium) simplicitatis cum venustate conjunctæ palmam præripere videntur. Quæ Stephanus edidit in Laomedontem, &c. quoniam a Porphyrii testimonio longius discedunt, missa feci.

Notandum autem est Tetzem, ut hæc quindecim Epitaphia a Schirachio, Jacobsio, et nobis prolata, ita cetera a Stephano edita, non Aristotelis nomine citare: quippe quæ non Stagiritæ putaret esse, sed alius cujusdam Aristotelis, ut e Scholiis Tetzii in He-

siodum de primum editis monuit Fabricius; in qua tamen sententia ei adversantur Porphyrius et Eustathius; ne dicam Canterum, Heinsium, Brunckium.

Eorum usui, qui Homericum Catalogum et Peplum inter se conferre velint, Heroum indicem addidi, qui sequitur. Heroas a Trojanis partibus notat signum T.

HEROES in Catalogo Navium memorati.

	Iliad B.	PEPLI Epig.
Acamas, Anten. F. T	—ver. 823	
Acamas, Thrax, T.	844.	XLIV.
Achilles	685	XXVIII, XXIX.
Adrastus T.	830	
Aeneas T.	820	LII.
Agamemnon	576	X, XI.
Agapenor	609	XVI.
Ajax Tel.	557	VI.
Ajax Oil.	527	III.
Amphimachus, Cteati F.	620	
Amphimachus, Nom. F. T.	870	XVII.
Amphius, T.	830	
Antiphus, Thess. F.	678	XXVII.
Antiphus, Pylam. F. T.	864	
Arceilaus,	195	
Archilochus T.	823	
Ascalaphus	512	II.
Ascanius T.	864	
Asius T.	827	LVI.
Chronus T.	858	
Clonius,	495	
Diomedes	663	VIII.
Diorex	622	XVII.
Elpenor	540	IV.
Ennomus T.	858	
Epistrophus, Iph. F.	517	
Epistrophus, T.	856	
Eumelus	714	XXXIII.
Euphemus T.	846	
Euryalus	565	IX.
Eurypylus	736	XXXV.
Glaucus T.	876	II.
Guneus	748	XXXVII.
Hector T.	816	XLI, LV.
Hippothous T.	840	
Hodius T.	856	

	Leaf B.	PRPLI Epig.
Elmenus	512	II.
Elomeneus	645	XXXIII.
Elutus	49	
Elontens	745	XXXVI.
Elachion	732	XXXIV.
Elodon	727	
Elaco	627	XIX.
Elaculus	586	XII.
Elenestheus	552	V.
Elenones	651	XXIII.
Eluthles	T. 864	
Elastes	T. 867	
Elstor	601	XIII, XIV.
Elneus	671	XXVI.
Elndrus	T. 827	XLV.
Elndrus	195	I.
Elndrupus	578	XXVII.
Elndraces	718	XXXI.
Elndrys	T. 862	
Elndrus	T. 814	XLIV.
Elndrus	732	XXXIV.
Elndrus	704	XXXII.
Elndrus	710	XXXVI.
Elndrus	623	XVIII.
Elndrus	695	XLIII.
Elndrus	492	
Elndrus	756	XXVIII.
Elndrus	T. 851	XLVII.
Elndrus	T. 840	
Elndrus	T. 848	XLII.
Elndrus	T. 876	I.
Elndrus	517	
Elndrus	564	IX.
Elndrus	620	XVIII.
Elndrus	638	XXII.
Elndrus	653	XXIV, XLVI.
Elndrus	631	XX, XXI.

Heroes Homerici non memorati in Catalogo Navium.

Epig.

Agenor
cathous

T.
T.

		Epig.
Alcimedon	.	.
Antenor	T.	.
Antilochus	.	XV.
Asteropæus	T.	.
Automedon	.	XL.
Derphobus	T.	.
Deipylus	.	XXV.
Dolon	T.	XLVIII.
Euphorbus	T.	.
Memnon	.	LII.
Neoptolemus	.	.
Paris	T.	LIV.
Patroclus	.	XXX
Phoenix	.	.
Polydamas	T.	.
Priamus	T.	.
Rhesus	T.	XLIX.
Talthybius	.	XXXIX.
Teucer	.	VII.

Heroes ab Homero non memorati.

Cycnus	T.	LVIII.
Penthesilea	T.	LVII.

ἈΡΙΣΤΟΤΕΛΟΥΣ ΠΕΠΛΙΟΣ,

Ἡγουν
Εἰς τοὺς παρ' Ὀμήρῳ ἥρωας
Ἐπιτάφια.

I.
Ἐπὶ Πηνελόπειαν κείμενον ἐν Βοιωτίᾳ.
Τὸνδ' ἐπὶ Κηφισῷ ποταμῷ θέσαν ὡκὺ ῥέοντι
Παῖδες Βοιωτῶν σφόδρα Πηνελείῳ.

II.
Ἐπὶ Ἀσκαλάφῳ καὶ Ἰαλμένῳ.
Ἀσκαλάφῳ Τροίῃ φθιμένῳ καὶ Ἰαλμένῳ ἦδε
Ὅστέα πλησίον γῆ Μινύας κατέχει.

III.
Ἐπὶ Αἰάντῳ τοῦ Οἰλιάδου κείμενον ἐν Μυκόνῳ τῇ νήσῳ.
Ἐνθάδε τῶν Λοκρῶν ἀγέτορα γαῖα κάτεσχεν
Αἶαντ' Οἰλιάδην ἐν πελάγει φθιμένον.

IV.

Ἐπὶ Ἐλεφήναρος, κειμένον ἐν Τροίᾳ.
 Νήσου ἀπ' Εὐβοῆς Ἐλεφήναρα ἀρχὸν Ἀβάντων
 Ἐνθάδ' ἐνὶ Τροίῃ μοῖρα κάτεσχε βίου.

V.

Ἐπὶ Μενεσθέως, κειμένον ἐν Ἀθήναις.
 Ταξιλοχος λιῶν, υἱὸς Πέτεω, Μενεσθεὺς
 Ἐνθα' ἐνὶ κλειῇ πατρίδι μοῖραν ἔχει.

VI.

Ἐπὶ Αἴαντος Τελαμονίου, κειμένον ἐν Τροίᾳ.
 Ἀδ' ἐγὼ ἂ τλάμων ἀρετὰ παρὰ τῷδε κάθημαι
 Αἰῶντες τυμβῶ, κεραμένα πλοκάμους,
 Θυμὸν ἄχει μεγάλῃ βεβολημένα, ¹ οὐνεκ' ² Ἀχαιοῖς
 Ἀ δολόφρων ἀπάτα κρέσσον ἐμεῦ ³ ἐκρίται.

VII.

Ἐπὶ Τεύκρον, κειμένον ἐν Σαλαμῖνι τῆς Κυπρίου.
 Ἴων ὠκυμῶρων ταμίην, Τελαμώνιον ἦδε
 Τεύκρον ἀποφθίμενον γῇ Σάλαμις κατέχει.

VIII.

Ἐπὶ Διομήδους, κειμένον ἐν τῇ ὁμωνύμῃ νησῷ.
 Αἰητὸν πάντεσσιν ⁴ ἐπιχθονίοις Διομήδην
 Ἥδ' ἱερὰ κατέχει νῆσος ὁμωνυμῆ.

IX.

Ἐπὶ Σθενέλου καὶ Εὐρύαλου, κειμένων ἐν Ἀργεῖ.
 Ἀργεῖος Σθένελος Καπανηῖος ὥδε τέθαιπται
 Τύμβῳ, καὶ τοῦτον πλησίον Εὐρύαλος.

X.

Ἐπὶ Ἀγαμέμνονος, κειμένον ἐν Μικῆναις.
 Λεύσσεις Ἀτρείδεω Ἀγαμέμνονος, ὦ ξένε, τύμβον,
 Ὅς ἦν ὑπ' Αἰγίσθου κούλομένης ἄλοχον.

XI.

Ἐπὶ τοῦ αὐτοῦ.
 Μνημα τόδ' Ἀτρείδεω Ἀγαμέμνονος, ὃν ῥα κατέκτα
 Δῖα Κλυταιμνήστρῃ Τυνδαρίδ' οὐχ ὀσίως.

¹ MS. βεβαρημένα.

² MS. Vindob. ὡς παρ'. MS. Harl. ὅτ' ἀρ. marg. ὡς παρ'.

³ Hoc Epigramma in Anthologia Asclepiadi tribuitur. Vers. 4. pro κριταῖς Vat. Cor. ἵσταται. quod notavi etiam in Planudes optimo codice. Sed genuinum est prius. Brunck.

⁴ MS. τὸν πάντεσσιν κρείττετον, quod levem in errorem induxit virum doctissimum ad Tzetis Homericam v. 113.

XII.

Ἐπὶ Μενελάου.

Ὁλβιος, ὦ Μενέλαε, σύ τ' ἀθάνατος καὶ ἀγήρως,
Ἐν μακάρων νήσοις, γαμβρὲ Διὸς μεγάλων.

XIII.

Ἐπὶ Νέστορος, κειμένου ἐν Πύλῳ.

Τὸν βαθύνουν ψυχὴν τε νόημά τε θεῖον ἔχοντα
Ἄνδρ' ἀγαθὸν κατέχω, Νέστορα ἰὸν Πύλιον.

XIV.

Ἐπὶ τοῦ αὐτοῦ.

Νέστορα τῶν Πυλίων ἡγήτορα ἦδε θανάτια
Γῇ κατέχει, βουλῇ φέρτατον ἡμιθέων.

XV.

Ἐπὶ Ἀντιλόχου, κειμένου ἐν Τροίᾳ.

Μνημ' ἀρετῆς υἱοῦ τοῦ Νέστορος, Ἀντιλόχοιο,
Ὅς θάνειν ἐν Τροίῃ ρυσάμενος πατέρα.

XVI.

Ἐπὶ Ἀγαπήνωρος.

Ἀρχὸς ὅδ' ἐκ Τεγέης Ἀγαπήνωρ, Ἀγκαίου υἱός,
Κεῖθ' ὑπ' ἐμοί· Ταφίων πελοπόρων βασιλεύς.

XVII.

Ἐπὶ Ἀμφιμάχου καὶ Διωρους.

Ἀρχὸς τ' Ἀμφίμαχος² Κτεατοῦ παῖς, ἡδὲ Διώρη
Ἐνθάδ' ἐνὶ Τροίῃ μῶραν ἔχουσι βίου.

XVIII.

Ἐπὶ Θάλπιον καὶ Πολυξένον, κειμένων ἐν Ἰλίδι

Οἷδε Πολύξεινος καὶ Θάλπιος Ἰλίδι δίη
Δμηθέντες κρυεροῦ δῶμ' Αἶδαο ἔβαν.

XIX.

Ἐπὶ κενοταφίου Μέγητος, ἐν Δουλιχίῳ.

Μνημα Μέγητι τοφῷ, μεγαθύμου Φύλεος³ υἱῷ,
Δουλιχιοῖ τεύξαν' σῶμα δὲ πόντος ἔχει.

¹ Nestor Nelei filius et Chloridis inter ἡμιθίους, ὅς ἐκ θεοῦ καὶ ἀνθρωπίνου σω-
ματος εἶναι λήγουσι, censeri non potest. Praeferenda itaque lectio quam serva-
vit Eustathius, p. 296. φέρτατος ἡμερίων. Ad hæc enim duo in Nestorem Pri-
grammata respicit, quæ memorie lapsu pro uno habet: ἀγλαὶ δὲ τὴν τοῦ γέροντος
ἀρετὴν καὶ τοὺς αὐτὸν παλαιὸν ἐπίγραμμα, ὅπως καὶ φέρτατον ἡμερίων λέγει αὐτὸν καὶ βαθύ-
τουν, καὶ ψυχὴν ἐν σώματι θιάν ἔχοντα, καὶ ἀνδρᾶ ἀγαθόν. Brunck.

² MS. Ἀρχων Ἀμφ.

³ Qui primus epitaphia hæc edidit e MS. Cod. Henr. Stephanus habet
Φύλιος, quod præstat, et nescio quia de causa mutavit Canterus, quum geni-
tivus Φύλιος; apud Homerum sit. Brunck.

XX.

Ἐπὶ Ὀδυσσέως, κειμένου ἐν Τυρρήνῃ.
Ἀνέρα τὸν πολύμητιν, ἐπὶ χθονὶ τῇδε θανόντα,
Κλεινότατον θνητῶν, τύμβος ἐπεσκίασεν.

XXI.

Ἐπὶ τοῦ αὐτοῦ.
Οὗτος, Ὀδυσσεύς κλειοῦ τάφος, ὃν διὰ πολλὰ
Ἑλλήες πολέμῳ Τρωικῷ εὐτύχεσαν.

XXII.

Ἐπὶ Θόαντος.
Υἱὸν ὑπερθύμου Ἀνδραίμονος, ἡδὲ θυγατρὸς
Γοργῆς τῆς Οἰνέως, ἥδε κόνις κατέχει.

XXIII.

Ἐπὶ Ἰδομενέως καὶ Μηριόιου, κειμένων ἐν Κιῶσσω.
Κνωσίου Ἰδομενῆος ὄρας¹ τάφον, αὐτὰρ ἐγὼ τοῦ²
Πλησίον ἱδρυμαὶ Μηριωίης ὁ Μολον.

XXIV.

Ἐπὶ Τληπολέμου, κειμένου ἐν Ῥόδῳ.
Ἀδ' Ἡρακλείδῃ ρήζήνορα θυμολέοντα
Τληπόλεμος κατέχει κυματόεσσα Ῥόδος.

XXV.

Ἐπὶ Δηιπύλου.
Δηιπύλου κόρης εὐειδέος Ὀρμενίου
Μιῆμα τόδ' εὐκλεινον³ γεινατο Τληπολεμος.

XXVI.

Ἐπὶ Νιρέως, κειμένου ἐν Τροίῃ.
Τι θάδε τὸν κάλλιστον ἐπιχθονίων ἔχε γαῖα³
Νιρέα, τὸν Χαρόπου παῖδα καὶ Ἀγλαίης.

XXVII.

Ἐπὶ Φειδίππου καὶ Ἀντίφου.
Φειδίππον Τροίην πέρσαντ', ἡδ' Αἰτιφον ἦρω
Γαῖα πατρὶς κώμῃ ἡδ' Ἐφύρᾳ κατέχει.

XXVIII.

Ἐπὶ Ἀχιλλέως, κειμένου ἐν Τροίᾳ.
Θέσσαλος οὗτος ἀνὴρ Ἀχιλλεύς ἐν τῷδε τέθαπται
Τύμβῳ³ ἐθρήνησαν δ' ἑνέα Πιερίδες.

^{1 2} Refert hoc Diod. Sic. T. I. p. 395. cum aliqua lectionis varietate ὄρας τάφον. Melius ὄρας, ut in 37. et in 10. λέσσαις Ἀντιφῶν. Tum ἐγὼ τοι, quod praefert doctissimus Wesseling, cui non assentior. τοῦ positum est pro αὐτοῦ seu τούτου, ut in 9. Brunck.

³ f. leg. fχῆ αἶα.

XXIX.

Ἐπὶ τοῦ αὐτοῦ.

Παῖδα θεᾶς Θέτιδος, Πηληϊάδην Ἀχιλλῆα,
ἥδ' ἱερὰ νησος Ποντίας ἀμφὶς ἔχει.

XXX.

Ἐπὶ Πατρόκλου, κείμενον μετὰ Ἀχιλλέως.

Πατρύκλου τάφος οὗτος (ὁμοῦ δ' Ἀχιλλῆι τέθαιπται)
Ὅν κτάνεν ὠκὺς Ἀρης Ἐκτορος ἐν παλάμαις.

XXXI.

Ἐπὶ Φιλοκτήτην.

Τοξὼν Ἡρακλεους ταμίην, Ποιάντιον χιὲν,
ἥδε Φιλοκτῆτην γῇ Μινύας κατέχει.

XXXII.

Ἐπὶ Ποδάρκους, κείμενον ἐν Σκύωνι.

Γῇ μὲν Ἀχαιῖς ἔθρεψε Ποδάρκην Ἀκτορος νιῖν,
Ὅστέα δ' αὖ Σκύων γῇ κατέχει φθιμένον.

XXXIII.

Ἐπὶ Εὐμήλου.

Υἱὸς δδ' Ἀδμητοιο, Φερητιάδης Εὐμήλος,
Νέρθ' ὑπ' ἐμοὶ κείται μοῖραν ἔχων θανάτου

XXXIV.

Ἐπὶ κεκυταφίου Ποδαλειρίου καὶ Μαχάσους, ἐν Τρίκλῃ.

Οἷδ' Ἀσκληπιάδαι, Ποδαλείριος ἥδὲ Μαχάωι,
Πρόσθεν μὲν θνητοῖ, νῦν δὲ θεῶν μέτοχοι.

XXXV.

Ἐπὶ Εὐρύπυλον, κείμενον ἐν Ὀρχομένῳ

Πάτρῃ ἐν Ὀρχομένῳ Εὐαίμονος ἀγλαὸν υἱόν.
Εὐρύπυλον, κρύπτει δακρυδέσση καῖς.

XXXVI.

Ἐπὶ Πολυπόιτου καὶ Λεοντέως.

Ἀρχοντες Λαπίθων, Πολυπόιτης ἥδὲ Λεοντεύς.
Ἐν γαίῃ Μῆδων τέρμ' ἀφίκοντο βίου.

¹ Sic MS. Harl. Vulg. Πηληϊάδης ἀμφὶς ἔχει πιδῶν. Ποντίας ἀμφὶς pro ποντίας ἀμφιχυθῆσα, ἀμφιποντίας. Vulgata lectio v. 2. ΠΡΟΠΟΝΤΙΑΣ ἀμφὶς ἔχει πιδῶν contra metrum peccat, et rem notam. Harleiana lectio ΝΗΤΟΙ ΠΟΝΤΙΑΣ ἀμφὶς ἔχει, sive ποντίας; pro marina accipias, sive Pontica, eodem redit, nempe insulam Achilleam in Ponto Eurinus sitam, ubi templum erat Achilli consecratum De qua insula vide Canterum et Meursium ad Lycophronem, et Meziriacum ad Ovidium.

. . XXXVII.

Ἐπὶ Γουνέως.

Σῆμα τὸ μὲν Γουνῆος ὄρας· ψυχὴ δὲ θανόντος
'Αέρ' ἐς ὑγρὸν ἐβη· σῶμα δὲ πόντος ἔχει.

XXXVIII.

Ἐπὶ κενοταφίου Προθόου.

Σῶμι μὲν ἐν πόντῳ Προθόου, Τενθρήδονος υἱοῦ,
Κεῖται ἀνοίκτιστον· τούνομα τύμβος ἔχει.

. XXXIX.

Ἐπὶ Ταλθύβιου, κειμένου ἐν Μυκλήνῃ.

Ταλθύβιον θεράποντα θέων, κήρυκα καὶ ἀνδρῶν,
Ἦδε Μυκηναίων δῆμος ἔθαιψεν ἅπας.

XL.

Ἐπὶ Αὐτομέδοντος, κειμένου ἐν Τροίᾳ
Αὐτομέδοντ' Ἀχιλλεῖ ἐὺν καὶ πιστὸν ἑταῖρον
Ἦδε κατεσκίασε Τρῶας ἀρουρα τάφῳ.

XLI.

Ἐπὶ Ἑκτορος, κειμένου ἐν Θήβαις.
Εἰστορι τόνδε μέγαν Βοιώτιοι ἄνδρες ἔτευξαν
Τύμβον ὑπὲρ γαίης σῆμ' ἐπιγυγιόμενοις.²

XLII.

Ἐπὶ Πυραίχμου, κειμένου ἐν Τροίᾳ.
Ελθὼν ἐξ Ἀμυδῶνος ἀπ' Ἀξίου ὧδε Πυραίχμης
Ὡκύμορος πάντων νόσφι φίλων ἔθανεν.

XLIII.

Ἐπὶ Πρωτεσίλαου, κειμένου ἐν Χερρόνησῳ.
Τόνδ' ὄχθον μῆμην ἀρετῆς χάριν ἐξετέλεσσαν
Ἑλλήνων παῖδες Πρωτεσίλαῳ³ φθιμένῳ.

¹ Distichon hoc respexisse videtur Eustathius p. 17. ubi, postquam diversas Ἡρώς etymologias protulit, postremam hanc addit: οἱ δὲ ἀπὸ τοῦ αἵρος, ὡς δηλοῦται ἐν τινὶ τῶν παρὰ Πορφύριον ἱππογραμμάτων, ἢ ὅ καὶ τὰ τὸ—σῆμα μὲν ἐν πόντῳ κεῖται· πνεῦμα δ' ἀπ' αὐτοῦ ἔχει. Unde scribendum videtur: Σῶμα μὲν ἐν πόντῳ Προθόου Τενθρήδονος υἱοῦ Κεῖται ἀνοίκτιστον· πνεῦμα δ' ἀπ' αὐτοῦ ἔχει. Brunck.
Vulgo: κεῖται· ἀνοίκτιστον δ' οὐνομα τύμβος ἔχει. Locum distincti cum Eustathio et Brunckio: scripsi verò πνεῦμα τύμβος ἔχει, ἀποτε cenotaphio convenientiorem, quam Brunckii πνεῦμα δ' ἀπ' αὐτοῦ ἔχει.

² Pausanias p. 740. Ἰσσι δὲ καὶ Ἑκτορος Θηβαίων τάφος τοῦ Πριάμου πρὸς Οἰδιπόδι καλουμένη κρήνῃ. κομισαὶ δὲ αὐτοῦ τὰ ὄστα Ἰφ' Ἰλίου φασὶν ἐπὶ τοιούτῳ μαντιτύματι
Θηβαῖοι Κάλυμνοί τε τὴν μεταναστεύσαντες,
ἀπ' Ἰθίλιναι πάντας αὐτῶν σὺν ἀμύμονι πλοῦνται.
Ἑκτορος δὲ τὰ Πριάμου, κομισάντες ἐς αὐτοῦ.
Ἰφ' Ἀσπίος, καὶ Ἰννοχὸς ἔργον οἰσθέντες. Brunck.

Troja Thebas advecta esse ossa Hectoris memorat Pausanias. Hoc epigramma tumulo Thebano scriptum. In Trojani tumuli inscriptionem antehac desideratam incidi apud Tzetzen MS. Harl. quam habes infra p. 12. Pro ἱππογραμμάτων MS. ἱππογραμμάτων.

³ Sic ed. Schirach. et MS. Harl. V. cl. Jacobs edidit Πρωτεσίλαῳ. Forte legendum Πρωτεσίλαῳ.

XLIV.

Ἐπὶ Πειρώως καὶ Ἀκάμαντος.

Πελοπόφρου Ὀρήκης Ἀλάμας καὶ Πείρους ἥρωας
Ἔδραν ναίοντες τήνδ' ἔλαχον φθίμενοι.

XLV.

Ἐπὶ Πανδάρου, κειμένου ἐν Τροίᾳ.

Τηλέβυλον ῥυτῆρα, Λυκάονος ἀγλαὸν υἱόν,
Ἐκ Ζελέας, κατέχει Πάνδαρον ἥδε κόνις.

XLVI.

Ἐπὶ Τληπολέμου, κειμένου ἐν Τροίᾳ.

Τόνδ' Ἡρακλίδην, εὐήνορα τηλόθι πάτρης
Τληπάλεμον κρύπτει χώρος ὅδ' ἀνθεμόεις.

XLVII.

Ἐπὶ Πυλαιμένων, κειμένου ἐν Τροίᾳ.

Ἐρμῇ παῖ, σπερεῆς πέτρας τίκος, ἔννεπε πᾶσι
Παφλάγονος μοῖραν τοῦδε Πυλαιμένους.

XLVIII.

Ἐπὶ Δόλῳκος.

Πατρὶς μὲν κρύπτει με Δόλῳ, Εὐμήδεος υἱόν,
Πᾶσιν ἀπαγγέλλω τοῖς παρικοῖσι μυθεῖν.

XLIX.

Ἐπὶ Ῥήσου.

Ὑπνῷ καὶ καμάτῳ δεδμημένον ἐνθάδε Ῥῆσον
Τρῶες δὴ θάψαν Τευκρίδος αἰγιωλῶ.

L.

Ἐπὶ Σαρπήδονος, κειμένου ἐν Λυκίᾳ.

Κᾶρες καὶ Λύκιοι βασιλεῖς Σαρπήδονα ξίων
Ξάνθου ἐπὶ προσχοαῖς ἀνείοντο θέναν.

LI.

Ἐπὶ Γλαύκου, κειμένου ἐν Λυκίᾳ.

Εὐώδης κυπάρισσος ὁμοῦ καὶ λαΐνος ὄχθος
Ἐκθάδε τὸν Λύκιον Γλαῦλον ἔχει φθίμενον.

Ed. Schirach:

Ἐρμῇ παῖ, σπέρῃς πέτρας τίκος, ἔννεπε πᾶσι
Παφλάγονος μοῖραν τοῦδε Πυλαιμένους.

MS. Harl. Παφλαγῶν et Πυλαιμένους. Quid vero duplex illud παῖ—τίκος? Quid porro ad rem Ἐρμῆς, Mercurius, vel Mercurij statua, sive enim generalius, statua? Legendum puto,

Ἐρμα, παῖ σπερεῆς πέτρας, ἔννεπε βασιλῆος
Παφλαγῶν μοῖραν τοῦδε Πυλαιμένους.

Ἐρμα, saxum mortuorum nomine et talis insignitum. Conjectura mea ἔννεπε ΒΑΣΙΛΗΟΣ Παφλαγῶν—Πυλαιμένους non parum favet Homericum illud (Il. N. 643.) ἵστα σὶ υἱὸς ἱπάλτο ΠΥΛΑΙΜΕΝΕΟΣ ΒΑΣΙΛΗΟΣ.

LII.

Ἐπὶ Μένονος, κειμένου ἐν Συρίῃ.
Μένων Τιθώνου τε καὶ Ἡοῦς ἐνθάδε κείμεναι
Ἐν Συρίῃ βήλου παρ ποτάμῳ προαχαῖς.¹

LIII.

Ἐπὶ Αἰνείου.
Κύπριδος Αἰνείαν τε καὶ Ἀγκίσσον² φίλον υἱὸν
Ἐνθάδε μοῖρα θεῶν ἤγαγεν εἰς Αἶδην.

LIV.

Ἐπὶ Πάριδος.
Ἐνθάδε πῦρ τὸ Τρωϊὸν, Ἑλλάδος ἄλγος ἀπαΐσης,
Ὅ Πριάμου Πάρις ψύχομαι ἀερολόφοις.

LV.

φ' Ἑκτορος, κειμένου ἐν Ὀφρύνῃ λύφῃ τῆς Τροίας.
Ἐκτορι τόνδε τάφον Πρίαμος μέγας³ ἐξετελεσσεν,
Ὅχθον ὑπὲρ γαίης μνήμ' ἐπιγιγνομένοις.

LVI.

Ἐπὶ Ἀσίου.
Ἰππῶν ὠκυπόδων ἑλατὴρ θρασυκάρδιος . . .

LVII.

Ἐπὶ Πενθεσιλείας.
Στάσω σε σπενδοντα, δορύσσοι· Πενθεσιλείας
Εἰσαυθεῖς αἰπὺν τύμβον Ἀμαζονίδος.⁴

¹ Ed. Jacobs: Ἐν Συρίῃ βηλαίου περὶ ποτάμου προχαῖς. v. Monstrum monstrum, informe! MS. Harl. βήλου παρὰ ποτάμῳ προχαῖς. marg. πάρ. Ex quo habemus legitimum illud Ἐν Συρίῃ βήλου παρὰ ποτάμῳ προχαῖς. Βήλος sive Βήλος, Syriae fluvius. Plurimos eum vocare Belum protulit olim Jablonski de Memnonis statua p. 24.

² MS. Harl. Αἰνείαν Κύπριδος καὶ Ἀγκ. Verborum quatuor ordinem metri gratia.

³ Pro μέγας malim μνήμην, ut Ep. 41. Pro ἐπιγιγνομένοις MS. ἐπιγιγνομένων.

⁴ Ed. Jacobs.

Στάσω σε σπένδοντα δορύσσοι Πενθεσιλείας
Αἰπὺν εἰσαυθεῖς τύμβον Ἀμαζονίδος.
MS. Harl. δορύσσοι—αἰπὺν καὶ ἑισαυθεῖς, marg. ἀθρήσοντα Ἀμαζονίδος. Primam ut ultimam lectionem in textum recepi. Pro ἑισαυθεῖς cum marginis lectione ἀθρήσοντα composita in profuitu erat dividere ἑισαυθεῖς, attente inspicere. Εἰσαυθεῖς αἰπὺν simpliciore et veriore lectionem censebam. Locum igitur sic scripsi:

Στάσω σε σπένδοντα, δορύσσοι· Πενθεσιλείας
Εἰσαυθεῖς αἰπὺν τύμβον Ἀμαζονίδος.

Hoc autem epigramma in Penthesileam et aliud in Memnonem protulit Ja-

LVIII.

Ἐπὶ Κύνκρου.

Θυμὸν δὲ Κύνκρου καὶ ὑπερφιάλους ἐπινοίας
 Αἰθὴρ λαμπρὸς ἔχει, σῶμα δὲ τύμβος ὀδε.

Excerptum e FABRICII BIBLIOTH. GR.

Lib. III. c. VI. s. 35.

(Tom. III. p. 275. ed. Harles.)

Πέπλος sive Fragmentum Pepli, Epitaphia Heroum Trojanorum Græcorumque ultra quadraginta distichio elegiacis composita, quæ sine nomine auctoris Græce primum ex codice Mediceo vulgavit ad calcem Anthologiæ Epigrammatum Græcorum H. Stephanus, Paris. 1566. 4. Deinde Aristoteli vindicavit Guil. Canterus, et latino versu reddidit anno eodem, Basilæ 4. cum notis, et Ausonii Heroum Epitaphiis emendationibus, qui pepli auctorem in pleisque expressit. Recusa est Canteri editio Antwerpiae A. 1571. 8. in ejusdem novis lectionibus p. 18. Hinc cum suâ (qui prior Cantero reddidisse versu peplum se testatur) et Canteri versione et Ausonii Epitaphiis edidit H. Stephanus ad calcem certaminis Homeri et Hesiodi, et fragmentorum ex matronis aliorumque Parodis Homericis, Genev. 1573. 8. Ab eo tempore et in editionibus Anthologiæ et cum Canteri versione in Græcolatinis Aristotelis editionibus plus vice simplici prodit, etiam in postremâ Duvalliana T. IV. p. 677. Ceterum Aristoteli vindicatur ex hoc loco Eustathii in Ilad. B. p. 216. Ἰστορεῖ δὲ ὁ αὐτὸς Πορφύριος καὶ ὅτι Ἀριστοτέλης σύγγεγραμμα πραγματευσάμενος, ὅπερ ἐκλήθη Πέπλος, γενεαλογίας τε ἡγεμόνων ἐξέθετο, καὶ νέων ἐκάστων ἀριθμὸν, καὶ ἐπιγράμματα εἰς αὐτοὺς, ἃ καὶ ἀναγράφεται ὁ πορφύριος ἐν τοῖς εἰς τὸν Ὀμηρον, ἀπλᾶ οὐτα καὶ αὐδὲν τι παχὺ καὶ φλέγμανον ἔχοντα. Δίστιχα δὲ τὰ ὅλα ἐκείνα δίχα τοῦ βιβέντος εἰς τὸν Αἴαντα. Ἰσως γὰρ ὁ ἐπιγραμματοποιὸς ἐφιλοτιμήσατο, ἀπεναντίας ἐλθὼν τῷ ποιητῇ, ἐπὶ μὲν τῷ λαμπρῷ Αἴαντι πολυλογῆσαι, τοὺς δὲ ἄλλους ἦττον σμυνναι. Latine versionis instar adscribam hæc Dan. Heinsii, ex præfatione Peplo Græcorum suorum Epigrammatum præfixâ: Summus vir omnisque vel scientiæ vel eruditionis princeps Aristoteles, cum Homerum assidue legeret, qui in ejus scriptis extarent, Heroum genealogiam conscripserat, singulisque singula Epigrammata tribuerat, quæ duobus non amplius versiculis, excepto uno quod Ajaci dederat, constarent. In quibus mira erat simplicitas, nulla affectatio: dictio casta ac Græca, acumen rarum, non, quemadmo-

cobsius: Schiræcius decem in Protesilaum, Piroa et Acamantem, Pandarum, Tlepolemum, Pylæmenem, Dolonem, Rhæsum, Sarpedonem, Glaucum, Cycnum.

dum Laertii, putidum plerumque et ineptum: nihil occurrebat denique, quodd Critici de eo judicant *παχύ τι καὶ φλέγμανον*. Quia autem in Panathenæicis Minervæ circumferri peplus solebat, in quo pugna Titanum, Deæ victoria, ac eximia virorum magnorum spectabantur opera, urbanitatis omnis ac amœnitatis parens, opus, in quo universa pariter Deorum ac Heroum gesta persecutus erat, Peplum vocarat. E quo paucos illos versus, qui nunc Pepli nomine censentur, excerpterat Porphyrius. Nam de totâ scripti ratione ac instituto quedam alibi, nondum fortè satis intellecta, dicemus. Vide etiam J. Meursii Panathenæa cap. 18. Tom. VII. Gronov. Thes. pag. 68. Sam. Petitum ad leges Atticas p. 24. seq. Meminit et Pepli inter Aristotelis scripta auctor vitæ Anonymus a Menagio editus. Aristotelis pallium vocat Tripartita VII. 2. quod apud Socratem III. 23. et Nicephorum X. 36. est πέπλος, Gellio etiam in præfat. et Clementi Alexandrino VI. Strom. pag. 517. sed sine auctoris nomine memoratus in Præf. Alteri tamen cuidam tribuit Joh. Tzetzes ad Hesiodum p. 3. *Ἀριστοτέλης γὰρ, εἰ ὁ Φιλόσοφος, μᾶλλον δὲ οἶμαι ὁ τοῦς πέπλους συντάξας, ἐν τῇ Ὁρχομένων πολιτείᾳ*. Fabric. atque alterius Aristotelis foetum esse contenderant Patricius Tom. I. Discuss. Peripat. p. 18. et 49. et Moller in Homonymoscopia p. 286. seq. qui etiam laudat Fabric. in Decade Decadum ur. 58. litt. K. 4. b. Harl. ¹

EPITAPHIUM IN ATHENIENSES,

Qui Ol. lxxxvi. an. iv., ante Christ. 432. ad Potidæam in prælio ceciderant, repertum inter Eleusina atque Athenas et in Angliam delatum. Descriptum est Londini ex marmore Musei Elginiani, et nunc primum editum.

1. ΑΘΑΝΑ[Ι]
2. ΣΕΜΑΙΝ*[Ι]
3. ΚΑΙ ΠΡΟΛΟ*[Ο]
4. ΝΙΚΕΝ'ΕΥΠΟΛΕΜΟ[Ν]
5. ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΥΠΕΔΕΧΣΑΤΟΣΟ
6. ΤΟΝΔΕΠΟΤΕΙΔΑΙΑΣ[ΛΑ]ΜΦΙΠΥΛΑΣΕΛ
7. ΕΧΘΡΟΝΔΟΙΜΕΝΕΧΘΣΙΤΑΦΟΜ.ΕΡΟΣΗ[Ο]
8. ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤ[Ο]
9. ΑΝΔΡΑΣΜΕΜΠΟΛΙΣΗΕΔΕΠΟΘΕΙΚΑΙΔ[Ι]
10. ΠΡΟΣΘΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
11. ΠΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΥΧΑΣΔΑ[ΝΤΙ]ΡΡΟ
12. [Ε]**[ΛΛ]ΣΑΝΤΑΡΕΤΕΝΚΑΙΠΑ[Τ]**[Ι]ΥΚ[Λ]

¹ In Casiri Biblioth. Arabico-Hispanâ Tom. I. p. 308. citantur Aristotelis Epitaphia Heroum, quæ Pepli nomine censentur, libri sex. Harl.

The above fragment is given from a fac-simile engraved under the direction of Professor Thiersch of Munich, whose conjectural Supplement is subjoined, in the usual characters.

ἀθάνατον κλέος οἶδε φίλην περὶ πατρίδα θέντες
 σήμαινον σφετέρην δυσμενέεσσι βίην,
 καὶ προγόνων τὸν θυμὸν ἐνὶ στήθεσσι φέροντες
 νίκην εὖ πολέμῳ μαρνάμενοι κατέλον.
 αἰθὴρ μὲν ψυχὰς ὑπαδέξατο, σώματα δὲ χθῶν
 τῶνδε Ποτειδαίας γ' ἀμφὶ πύλας ἔλαχεν.
 ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ φυγόντες
 τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο βίου.
 ἄνδρας μὲν πόλις ἦδε ποθεῖ καὶ δῆμος Ἐρεχθέως
 πρόσθε Ποτειδαίας οἱ θάνον ἐν προμάχοις,
 παῖδες Ἀθηναίων ψυχὰς δ' ἀντίρροπα θέντες
 ἐπράξαν ἄρετὴν καὶ πατρίδ' εὐκλείσαν.

A memoir was read to the French Institute by M. Visconti, in September 1815, on this same inscription. A translation has very lately appeared in this country. From this I extract the following various readings and conjectures :

1. ἀθανατ*
2. σημαίνει. the last syllable, he remarks, is distinct and complete.
3. καὶ προγόνων or —ους.
4. νίκην εὐπόλεμον.
- 5—6. omits *Α* (i. e. γ) before ἀμφί. and conjectures, σώματα δ' ὕπνον (or οἶκον) Τόνδε—ἔλαχον.
- 7—8. Exactly as M. Thiersch.
- 9—10. καὶ δάκρυσι τιμᾷ — ἐν προμάχοις.
- 11—12. παῖδες Ἀθηναίων, ψυχὰς δ' ἀπομάζαντ' ἀρεῖους
 Αἱ πράξαν τ' ἀρετὴν καὶ πατρίδ' εὐκλείσαν.

And you, young Athenians, imitate those courageous souls, who, by the exercise of their virtue, added new lustre to the glory of their country.

I have before me a third copy, taken by a most learned friend, on whose accuracy I place the greatest reliance. Line 2. it reads ΣΕΜΑΙΝΕΝ. 3 ΠΡΟΔΟ[Ι]. 6. ΠΟΤΕΙΔΑΙΑΣ ΔΑΜΦΙ.

Over the first word ΑΘΑΝΑΙ, there are some vestiges of a word in larger characters than the epigram itself, which M. Visconti, with great sagacity, conjectures to be ΕΛΟΙ, i. e. the end of ΣΤΡΑΤΕΛΟΙ (στρατηγῶν). He supposes that there was a title to this purpose :

ἐς τοὺς ἐν τῇ μάχῃ τῇ περὶ Ποτειδαίας ἔξιν Καλλιὰ στρατηγῶν πεπτωκότας.

It should be observed, that in the marble, the letters are placed at equal distances, so that the fifth letter of the second line, for instance, is exactly under the fifth of the first line. From this circumstance the reader, who shall have an opportunity of inspect-

ing the marble, will be better enabled to confirm or destroy a conjecture, which I add on the two last lines :

— οἱ θάνον ἐν προμάχοις
παῖδες Ἀθηναίων, ψυχὰς δ' αὐτοὶ προΐέντες
ἤλλαξαν (ΕΛΛΑΧΣΑΝΤ) ἀρετὴν καὶ π. ε.

I should state, that from M. Thiersch's plate it is not quite clear whether or not he places a stop after Ἀθηναίων v. 11. There should be none after προμάχοις. This construction is common enough in Attic Greek; as in the Hippolytus, τήνδ' ἡ πύλαισι σαῖς ἐφέστηκεν Κύπρις. The reader may consult Professor Porson on the 1645 verse of the Orestes, or Professor Monk on the 36 of the Alcestis.

• Yours, &c.

STELOCOPAS.

CAMBRIDGE PRIZE POEM.

εἰ δὲ δὴ τιν' ἄν-
δρα θνατὸν Ὀλύμπου σκοποὶ ἐτίμα-
σαν, ἦν Τάνταλος οὗτος· ἄλλα γὰρ κατα-
πέψαι μέγαν ὄλβον οὐκ ἐδυνάσθη λόγῳ δ' ἔλεν ἄταν.

Napoleon in Insulam Sanctæ Helænæ ablegatus.

ἌΡ' ὑπερκόπων Διόθεν κυλίσθη
ἐκ θρόνων Ἀωσφόρος; ἄρα ρίπαῖς
πρὶν ποχ' ἱππεύων ἀνέμων πέδονδε
κάκπεσεν ὦδε
πτόματ' οὐκ ἀνάσχετα; πόταν ἄλμα
κού μάταν ἐνήλατο σὺ καράνῳ
σκηπτὸς, εὐθύνος βαρὺς, ἐκ θεοῦ δ' εἰς
πῶς τις ἀλάστωρ;
Ὡς ἄρ' ἐψεύσθης φρενός· ἄλλ' ἐφησθα
δουλίᾳ Ζεὺς γὰρ δαμάσειν βιασθὲν
ὅσσον ἐσπέραια φλέγει, ὅσσον αὖ γαῖς
φοῖβος ἐώας.
τοῖον ἔκριψας λόγον· ὀβριμῶν δὲ
ἡνέρων κάχλαζε δάφεινος ἴλα
μέα τεοῦ κελεύσματός· ἐν δ' ἄρ' αὐτὸς
σκαπτὸν ἐνώμας

5

10

15

- μάργον ἰθύνων στράτον· ὥς δὲ λαβραῖς.
 αἰθέρ' ἀγκινεῖ πτερυγέσσιν, ὑγρὸν
 αἶτος τέμνων ἄφαρ οἶμον ὥρα-
 -νῶ διὰ μέσσω· 20
 πῶς ἔβα κυλινδόμενον προαῖσιν
 Ἄρεος κῦμα πτολέμον· τὴν δ' ἔστης
 γαῖαν ὥς πέρσων, θολερᾶς νέμων οἰ-
 -ακα θυέλλας.
 εὖθι δ' ἦν ὄπλων στόνος· ἦν δὲ δεινὸς 25
 οὐλίας βρόμος νιφάδος, κτύπῳ δὲ
 αἵματηφόρῳ τρομέοισα γῆθεν
 χθὼν σεσάλευτο.
 Ἄλλὰ σαῖν χεροῖν ἀέκοντος ἄρδην
 πηρπνοον χρόνῳ βέλος ἐξεπλήχθη· 30
 εἰς δ' ἀναγκαίαν, δολύμητις ἄσ', ἀρ-
 -κυν σε θεοῖο,
 ἃ πάλαι σαίνουσι, Ἄπαντα παρᾶγε·
 τὸν δ' ὑπερθρεῖν μεμαῶτα γαίης
 ἐσχάτας τὸ πρὶν κορύφας, τοσῶν δὲ 35
 κοίρανον ἀνδρῶν,
 γῶν ἐν ἀγκάλαισι μέγαν σε μικραῖς
 νοσφὶ βυστάσει περίλυστος αἶτα,
 χάρμα σοῖσι δυσμενέσιν, κατηφεί-
 -ην δὲ σοὶ αὐτῷ. 40
 οὐδ' ἄνευ θεῶν τοῦ τόδε γῆρας ἀντλεῖς
 ἐν σκότοις ἀνώνυμον· εἰ γὰρ Ἄρης
 θεοῦρος ἐν μάχῃ σ' ἀπόλεσσε· ἀριστεύ-
 -σαντα, τάχ' ἂν τις
 ἄλλος ἀστραπαῖν, βροτὸς ὦν, κραδαίνειν 45
 πυρφόρων ῥέλοι κράτος· ἀλλὰ τίς κεν
 αἵπυν ἱμέτριοι πορὸν ὠρανοῖο
 ποσσι κιχάνειν,
 εἶτα δ' ὑψόθεν τόδε τανταλωθεῖς
 πτώμα καππεσεῖν χαμαί;—Ἄρ' ἐν αἴας 50
 ἐσχάτῳ μύχῳ κραδίαν σ' ἀμύσσει
 φροντὶς, ὅτ' ἄλλοι,
 εἰ τις ἐκ φρενῶν ἀρεταῖς μεμαλῶς
 εὖ δίκας δρέψῃ, κυρύφας, ἀνακτες
 εὐκλεῇ ζῶσιν βίστον· χέει δὲ 55
 ἀμφ' θανόντας
 χῶμα σήματος γλαφυροῦ, βαρεῖαν
 ἀδόναν, πατρὶς φίλιν· τὴν δ' αὐτὸς
 κείσσει θυμὸν κατέδων, κακῶς δὲ
 νῆσον ἀτερπῆ· 60
 τῆλε φρουρήσεις ἀέκων.—Ἄφωνα
 τοῦτο σημαίνει θεόθεν βροτοῦσιν
 οἶον ἐξαμῶ θέρος ὕβρις, οὐ κο-
 μιστέον ἄταν.

- πρὸς·τάδ' οὖν καθύβρισον· ἄξενον δὲ 65
βᾷθι πρὸς κλύδωνα, τοῖον δὲ κάμπον
δὸς φέρειν πνοαῖσιν· “ Ἐγὼ ποτ' αἶας
“ ἀγεμόνενον.”
- Ἄλλ' ὅτ' ἦνας πατάγῳ βρεμοίσας 70
οἰδατος κλονεῖ μέγα κῦμα, ποία
γῦρυσ οὖν ὀχηπεται ἐν πτεροῖς λα-
-βροῖσι θυέλλας·
- τῶν βεβακότῳ ἐπὶ γᾶν ἄνωρι 75
ἐκ τέθεν; ποῖος κέλαδος βοάσει
ὥσιν, οὐ παιώνιος, ἐν τεοῖς ἁλλ-
-ητοις, ἄφυκτος;
- πῶς ἄρ' ὄμμασιν ποτε ποῖσιν ὕπνος 80
μείλιχον λήθης δρόσον ἀμφιχεύσει;
εἰ δὲ ὅμως ὑπὲρ κεφαλᾶς αἶξει
ὕπνος ἀύπνοι,
- αἵματος χυτοῦ Νέμεσις βαρεῖαι 85
ὑπτέροις ριπαῖσιν ἀεὶ σ' ἐλάσσει
καρδιαν· ποίαν δ' ἄρ' ἄναστασιν στή-
-σῃ στυγεροῖο
- ἐξ ὕπνοι, ὁμήγουριν εὐτ' ἂν ἄστρον 85
νυκτέρων κατασβέσῃ ἁλίου φῶς·
οὐδὲ παμονᾶν χρόνος, εὐμαρὴς ἁλ-
-λοις, ἀποπαύσει.
- Ἄρα λώιον σκοπέλῳ λατρεύειν 90
τῷδ' ἀποξένῳ δοκέεις ἀμανραῖς
ἐλπίσιν ποτώμενος, ἢ κελαινὰν
γαῖαν ὑπελθεῖν
- ὥσπερ οἱ μοῖραν θανάτου λαχόντες 95
σῆς ὑφ' ὕβρεως, ὅτ', ἄελλαν ὥς, πρᾶν
εἰδυμέσ' ὀρμῶνθ' ὑπερηφάνως νί-
-κην ἀλαλάξαι;
- Τοῖς χλοηφόρον γάφον, εὖ θανοῦσιν, 100
ἀδὺ κλάιστρον κατέχευεν αἶα·
ἐνθα παρθενοὶ φθιμένοισι μελικ-
-τήρια, τέλῃα
- εἰάρος, χρύσεον κρόκον, ἥδὲ λώτου 105
ἀνθος ἐρσηεν, μαλακὰν τ' ἀνθηθον·
εὐμενεῖς στρώσουσι πέριξ, ῥόδων δ' εὐ-
-ώδεσιν ἤρι
- πορφυραῖς βρέξει κυάδεσσιν αἰθῆρ. 105
Οὐδὲ τὼς ψυχρὰ σποδία λυθέντων
ὀστέων κείνοι· ἔχθρας ἀγκάλῃσι
ἡγήρετον ἀεὶ
- ἔπιον εὐδουσιν πολὺδακρυν· ἀλλὰ 110
ποικιλεῖμονας μακάρων παρ' ἔδρας
ἐνθα τηλανγῆς ἐπιδέδρομεν θε-
-όσσυτος αἰγλα,

ἐνθα·δ' οὐ λευκὰ νίφας, οὐ δύσομβρα πίλναται βέλη, βίοτον νέμονται ἄφθιτον· χαίροντες ὅτι κλέος σφῶν οὐποτ' ὀλεῖται.	115
τοῖς μὲν οὖν τοιαῦτα μέλει τὸ δ' αἰσχροῦς ὀλχέεις ζωὴν στυγεραν, θανῶν δὲ οὔτε πομπίμου πτύλον φίλῃν κυρ- · -σεις ἀπο χειρῶν,	120
οὐτ', ἐς ὑστάταν χάριν, εὖ φίλος σὲ παῖς περιστελεῖ νέκρον, ἐν δὲ κρυφθεῖς λεισεαὶ ξενᾷ κονίᾳ γυναι- · -μοῖρος, ἄκλαντος.	124

JOANNE HUTTON FISHER,
Trin. Coll. Scholar.

1816.

NECROLOGY.

LIFE OF DR. VINCENT.

PART II. [*Continued from No. XXVI. p. 226.*]

THE place of Under Master in our principal public schools, neither is, nor ought to be, considered as a certain step to the more honourable and important situation of Head-Master. It is perhaps a probation; but that probation may turn out well or ill. A person may be admirably fitted for the lower situation, yet not at all for the higher; the requisites being extremely different. The foundations only of classical learning are to be laid by the one; the finish and the grace of these accomplishments are to be given by the other. By the Head-Master the general views of knowledge are to be opened, the principles of sound judgment and refined taste to be inculcated and explained, to young men, who are immediately to be dismissed to the riper studies of the Universities. The most perfect models of classical composition are to be placed before them; and their specific

With respect to the Dean's brothers, a mistake was made in the former part of this narrative: the eldest is there called *Giles*, but the name of the eldest was *Francis*, who continued the business in London, and assisted his brother *William*; *Giles*, the second brother, was the person who perished in the Earthquake at Lisbon.

beauties pointed out with energy of feeling and accuracy of discrimination. These are tasks beyond the reach of many men, who are perfectly qualified to teach the rudiments of grammar, and to guide the first steps of learners; and when such instructions are delivered by a Markham, a Foster, or a Warton, they are never through life forgotten by those who are in any degree worthy to receive them. Hence it happens very frequently, at those schools, that an upper master is named, who has not gone through any of the inferior gradations. So was Dr. Markham appointed at Westminster, and his two successors Hinchliffe and Smith. But when the latter, after twenty-four years of diligent and approved service, obtained his tardy reward of a stall at Westminster, and soon after retired from the school, there was no occasion for doubt or hesitation in nominating Dr. Vincent to succeed him.¹ Scholarship, assiduity, character moral and religious, with all the most important qualities that the situation demands, had been proved to belong to him; nor were any rival claims advanced. His appointment gave general satisfaction to the friends of the school; though the whole extent and force of his talents were far from being completely known. It was in 1788 that he obtained this well-deserved advancement.

From this time, it may almost be said that he began to be an author; having before printed only one sermon and one anonymous tract. His confidence in his own powers must now have been increased by long cultivation and successful exertion; and his new situation afforded him more leisure to write, as well as to study. In 1789, he preached a sermon before the sons of the clergy, which, as is usual, was published soon after. The text was Coloss. ii. 19, and the subject, the union of Christians, as the body of Christ. The alarm arising from the contagion of French revolutionary principles soon after commenced; and, in 1792, had arisen to a considerable height. At that period, Dr. V. undertook to preach at St. Margaret's, Westminster, for the benefit of the Grey-coat Charity School: and his sermon on the occasion, being remarkable for the clear and powerful statement of principles favourable to social order, and for explaining the necessity of the gradations of rich and poor, was welcomed on its publication by all the zealous friends of the British Constitution. To render it more serviceable, the Patriotic Association against Republicans and Levelers, established at the Crown and Anchor, obtained leave from the au-

¹ Vincent had taken his Doctor's degree upon being appointed under-master.

thor to reprint the principal part of it, for circulation among the people; and twenty thousand copies were thus distributed in London, and throughout the country,* probably with excellent effect.

We have seen already that the first publication of Dr. V., though anonymous,^a was a defence of sound principles, against factious measures and artifices: and, as that tract was never afterwards owned, there cannot be any possible suspicion that the author wrote it with a view to praise or emolument; or otherwise than from the honest impulse of his heart, and the clear conviction of his mind. The principles, which he there discovered, remained unaltered through life; and were felt with particular force when the movements of faction called for opposition. It cannot be doubted, therefore, that he must have felt the liveliest satisfaction in having his discourse thus circulated, in a more attractive form than a sermon might have borne, for the general instruction of the people.

But the fruits of his long studies were now about to appear in a manner more conspicuous, or at least more conducive to his credit as a scholar. A small tract, in quarto, which he published in 1793, marked him to the learned world as a diligent investigator of historical facts, and an acute, though modest, verbal critic. This publication which tends to clear up an almost desperate passage in Livy, was, with very good judgment, written in Latin, that it might be submitted not only to domestic but to foreign critics. It is entitled, "*De Legione Manliana, Quæstio ex Livio desunta, et Rei militaris Romanæ studiosis proposita.*" Subjoined to it is what the author has termed 'An Explanatory Translation' in English. Polybius, in his description of the construction of the Roman legion, has given an account of it, which seems entirely irreconcilable with what Livy has said, in the eighth book of his History, of a manoeuvre of the great general Manlius in the management of his own army against the Latins. As both authors must have been perfectly well acquainted with the subject, the difficulty was to reconcile the difference between them, without supposing a mistake on either side.

In the attempt to do this, neither Lipsius, Fabricius, nor even Drakenborch, the most famous editor of Livy, appeared to have succeeded; and their conjectures for the purpose could not be admitted, without considerable violence to the text. But Dr. Vincent, by dis-

* It appears in the second Number of the *Association Papers*, collected and published by the Committee in 1793.

^a The Letter to Dr. Watson.

linguishing between the two authors. Polybius, as giving a general account of the Roman legion, and Livy, as describing only a particular stratagem employed on a single occasion, obtained a solution, which removed the difficulty, by the introduction of only one word: and that word a mere repetition of one immediately preceding, which is the very commonest cause of omissions in MSS.¹ The probability of this conjecture is increased by the considerations, that Livy could have little reason to address to the Romans a detailed account of their legion; and that, if he had thought it necessary, he would hardly have deferred it so late as his eighth book. It is sufficient praise of this interpretation that it obtained the general approbation of the illustrious Heyne on the continent, and of the no less acute Porson at home. The few points, in which these critics differed from him, the author fairly states in a short preface, and endeavours to answer; but leaves the ultimate decision in the hands of the reader.

It may perhaps appear extraordinary to those who know Dr. Vincent only by reputation, that his curiosity should be so deeply interested by a question, which is at least as much military as critical. But this was the school of Markham. That able man, the son of an officer, and no less formed by natural talents to direct the movements of an army, than to govern a great school, or preside in the Church, was peculiarly versed in the military science and tactics of the ancients. All the famous movements and exploits of the great generals of antiquity, and indeed of later times also, were familiar to him; and the former were the frequent subjects of his animated lectures to the upper classes at Westminster; by which means, the battles of Homer, and the wars of Alexander and Cæsar, were as well known to his best pupils, as any of the most public transactions of their own time. Dr. Vincent must have heard many of these instructions, and whether it was at all original in him, or derived entirely from his master, he never lost this bias; and we find him, in his latest works, as attentive to the particulars of every military transaction, as he could have been when he laboured to remove the difficulties which had obscured the stratagem of Manlius. Such is the force of early impressions.

But grammar was now to have its turn; and two successive years produced two publications, which a long and careful study of the analysis of languages had prepared. The first of these, entitled "The Original

¹ See a clear account of the subject of the Tract, in the *British Critic*, Vol. IV. p. 140—147.

tion of the Greek Verb, an Hypothesis," appeared in 1794; and was followed, in 1795, by "The Greek Verb analyzed, an Hypothesis, in which the source and structure of the Greek Language in general is considered." The latter of these was principally a sequel to the first, and an extension of its theory. Sagacity and learning are eminently displayed in both these publications; nor is it easy to say which quality is most conspicuous in them, sagacity in suggesting probable reasons for the various inflections of verbs in the Greek, and afterwards in other languages; or learning, in the production of proofs or illustrations in support of every fact assumed. The principal notion is, that such inflections were derived from some simple and very short original verb, signifying *to do* or *to exist*, which being afterward subjoined to radicals denoting various actions or modes of being, formed their tenses, modes, and other variations. The idea was happy, and it is astonishing how far it may be pursued; and nothing can more fully prove its foundation in probable conjecture, than that it had occurred, nearly at the same time, to a writer at Edinburgh, who published it in the *Encyclopædia Britannica*: the time of composition so exactly coincided, that neither author could possibly have seen or heard of the theory of the other. In both it was equally original.

It is observable, that in both these tracts, Dr. Vincent terms his doctrine only "An Hypothesis." A more presumptuous author would have called it a discovery. But it would have been perfectly unlike him to assume a particle of merit more than he had an undoubted right to claim; and the manly passage, in the second of these tracts, in which he repels every charge and suspicion of plagiarism, while it strongly marks the character of the writer, proves also how long the subject had been considered and revolved in his mind. "I have been accused," he says, "of appropriating to myself the discoveries of others, without due acknowledgment, but I must say, in my defence, that, wherever I was sensible of an obligation, I have owned it. I wished to defraud no writer of his honors; but, in treating a subject, which had long been in contemplation, I could not always say from whence the source of my opinion was derived. In a course of years, I have consulted more authors than I can readily enumerate; and I am still, on the other hand, accused of not consulting a sufficient number. There is no end to this; and I am equally indifferent to the charge on either side. If what I have said is true, it will support itself; if otherwise, it cannot be bolstered up by authorities." The speculations of Lord Monboddo, and other metaphy-

icians, at home and abroad, had probably led both Dr. Vincent, and the Northern Grammarian, into this train of investigation.

But Dr. V. was not devoted to these subjects otherwise than as a general inquirer after truth, wherever it might be found. He had long been diligently employed upon a much more arduous task, and more connected with the studies, to which he was by preference attached. In 1797, he gave to the public the result of these labours, in his celebrated commentary on Arrian's Voyage of Nearchus; the fruit of many studious hours, redeemed from constant interruptions, the greatest acuteness of observation, and the most unwearied research, among authors, who might, in any possible way, throw light upon the subject. This learned and able work formed the principal basis of a reputation, which is by no means confined to his own country, and is certain not to be limited to his own age.

Yet the whole extent of the author's views did not appear in this first publication: for though he opens the work by stating that "the Voyage of Nearchus, from the Indus to the Euphrates, is the first event of general importance to mankind in the history of Navigation;" it did not immediately appear that his design embraced the whole of that history, from that voyage to the opening of the present channels of Eastern commerce. That wealth, in all ages, has regularly flowed from the eastern parts of the world to the more westerly, and that the people who have been the carriers of that commerce, or commanded the principal communications, have always enjoyed the most abundant portion of its benefits, has long been open to observation. But, that it had been perceived by Alexander the Great, and gave the particular direction to the chief part of his oriental conquests, was by no means equally well known. Dr. Vincent, taught by an accurate study of history, to take up a very different opinion of that conqueror, from that which has been commonly circulated by declaimers and satirists, had no doubt that this was the fact: and that he steadily kept in view the advantages of confining the channels of that lucrative commerce within the boundaries of his own dominions. Hence, when the Dr. praises the abilities of Nearchus, in performing the voyage of discovery, from the Indus to the Euphrates, he no less forcibly extolls the comprehensive genius of Alexander, which conceived and commanded the expedition.

This voyage is related by Arrian of Nicomedia, the Greek historian of Alexander, who lived under Trajan. It is comprised in his *Indica*, or general account of India, and is professedly taken from the Journal of Nearchus himself. The authenticity of the narrative

had indeed been questioned by some learned men; but it is so victoriously defended by Dr. Vincent, in the concluding section of his preliminary Disquisitions, that Schneider, the latest Editor of Anian, has translated the whole of his arguments into Latin; and has subjoined them to the objections of Dodwell, as a complete and satisfactory refutation. So strongly was Schneider himself of the same opinion, that in his Preface to the *Indica*, he says, that "they who deny the genuineness of this account are hardly worth refuting."

Two most sagacious and diligent inquirers, M. D'Anville and Major Rennel, had already traced Nearchus down the Indus, and up the Persian Gulf; but the whole intermediate line, extending through ten degrees of longitude direct, besides the sinuosities of the coast, they had, from whatever cause, abandoned altogether; though, as Dr. V. observes, "the merit of the commander depends upon the difficulties he surmounted, in this part of his voyage more especially; and the clearing up of the geographical obscurity was an object worthy of the talents of two such masters of the science."

If this obscurity could have been completely removed by any sagacity or patience, it would undoubtedly have yielded to the labors of Dr. Vincent. His researches extended to every possible source of information, ancient and modern, not excepting the oral intelligence of individuals who had recently visited those coasts, and whom he was always anxious to see and to consult. Dr. Horsley, then Dean of Westminster, a man who had few if any superiors in learning and sagacity, was often his adviser on difficult points. He admired the zeal and talents of the author, and strongly marked his regard for him and his work, by furnishing two very profound dissertations on astronomical subjects. To Mr. Wales he sometimes resorted for similar information; candidly confessing his own want of skill in that branch of knowledge. But his most abundant source of original information was found in the friendly kindness of Mr. Dalrymple, then Hydrographer to the Admiralty, who opened to Dr. V., without reserve, all the stores of his vast geographical collections, and documents of every kind. Of this indulgence he was most happy to avail himself, and often refers to charts and journals, so communicated, to which there were no other means of access. Nor was he wanting in acknowledgements for assistance so material. "Mr. Dalrymple," he says, (after

* "Itaque refutatione vix digni sunt, qui conatum esse Nearchi paraphraserunt." Pref. p. 8.

thanking several other friends) "demands the utmost tribute of my gratitude. I have had access to his whole collection, published and unpublished, and his advice upon every question of doubt and difficulty. Two charts, composed under his direction, accompany the Voyage of Nearchus, and one of them comprehends a part of the coast, which without his assistance was inexplicable."

Dr. Vincent did not undertake a translation of his author, because translations, of different kinds, already existed; and because a mere translation could have presented little more to an English reader than an unintelligible collection of names. His object was to render Arrian intelligible to every reader; and to illustrate all subjects connected with his account of Nearchus, whether historical, geographical, or commercial; to ascertain, if possible, every station of the fleet, with every cape, bay, promontory, island, and flexure of the coast, by the most exact comparison of the ancient description with the modern authorities. The divisions of the work therefore are chiefly geographical; and, as the fleet proceeds, the commentary travels with it.

This work of consummate labor and ingenuity soon received due praise and honor, both at home and abroad; but of profit it was never productive. A volume full of investigations so difficult, and, to the general taste, so dry, was not calculated to obtain a rapid sale in any country; and perhaps as little here, as among any civilized people. Dr. Vincent was not a man to feel mortified at this circumstance. He published the result of his inquiries, because no man likes to labor in obscurity, if he can avoid it; and he looked to the fame that might attend it, if fame it should be found to deserve, as his best and perhaps only reward. He well knew already, by the sale, or rather no sale, which his former learned tracts had obtained, what kind of patronage a work more learned and more intricate was likely to receive; but he felt so little upon the subject, that he often told, with perfect good humor, the number sold of the tract on the Manlian Legion, which was only four. In the case of that and of his former publications indeed, the persons, who were most likely to purchase, received them as presents from the author; this work was too expensive to be so distributed; but they, to whom the others had been sent, did not always think it necessary to purchase this. Still, the commendations which gradually came in, from every quarter, proved a source of ample gratification; and were felt as quite sufficient encouragement to pursue the same line of inquiry.

Dr. Vincent persevered with such vigor, that the first Part of "the

Periplus of the Erythræan Sea” was published in 1800, only three complete years after the *Nearchus*.¹ It cannot be doubted that the chief researches, necessary for this continuation of the author's great design, were already made, and much of the materials prepared; otherwise, the interval could not have been sufficient, even for a man who had no other occupation, to produce so elaborate a volume. The appendix alone contains more matter of curious information than many bulky works; particularly the copious alphabetical list of Grecian articles of export and import; and the dissertation of the Adulitic inscription: matters collateral to the general inquiry, and illustrative of the whole work.

The Periplus of the Erythræan Sea, though usually called Arrian's, is confessedly not the work of the author of the *Voyage of Nearchus*. This is avowed by Dr. Vincent, in entering upon the subject. “Who the author was,” he says, “is by no means evident, but *certainly not Arrian of Nicomedia*, who wrote the *History of Alexander*, whose writings have been the subject of my meditation for many years, and whose name I should have been happy to prefix to the present work. He was a man of eminence, by birth, rank, talents, and education; while the author before us has none of those qualities to boast; but veracity is a recommendation, which will compensate for deficiency in any other respect: this praise is indisputably his due, and to display this, in all its parts, is the principal merit of the commentary I have undertaken.” *Prelim. Disq.* p. 4 It had probably been imputed to Arrian in later times, from his having written the *Periplus of the Euxine Sea*. Whether even the name properly belonged to this writer is altogether uncertain; and the probability is rather against it: but, from the most accurate examination of the work, Dr. V. thinks that the author, whatever was his true name, was a Greek merchant of Alexandria, between the times of the Emperors Claudius and Adrian, in the first or second century, and probably by near a century prior to Arrian of Nicomedia. (*Disq.* p. 62.) The author was certainly a man who had sailed on board of a Greek fleet from Egypt to the Gulf of Cambay, if not beyond it. Those who had assigned a different age or character to his author, Dr. Vincent has answered in a manner the most satisfactory.

¹ The title is this: “*The Periplus of the Erythræan Sea. Part the first. Containing an Account of the Navigation of the Ancients, from the Sea of Suez to the Coast of Zanguebar. With Dissertations.* By William Vincent, D. D.”

The second Part of the *Périplus*, which completes the whole design, appeared in 1805, making a volume larger than the first. It is furnished with further Dissertations, and an additional appendix of commercial articles; thus completing the knowledge of Oriental Commerce, and Oriental Geography, as they existed among the ancients. Throughout this work, Dr. Vincent followed the same plan which he had formed for his *Neptchus*: not translating his author, but supplying a continual commentary upon his text, the sections of which are formed by the stations of the navigator, or the geographical divisions of the coast. This plan was here even more necessary than it had been in the former work, since in this the account of each place consists frequently of little more than a mere invoice of the usual exports and imports, very curious when explained, but very unsatisfactory, because unintelligible to a common reader in the original form. He has said therefore, very properly, in his first Disquisition, "of this work no adequate idea could be formed by a translation; but a comparison of its contents with the knowledge of India, which we have obtained, since Gama burst the barrier of discovery, cannot but be acceptable to those who value Geography, as a science, or delight in it, as a picture of the world."

All these volumes are furnished with Maps, and other illustrations, from original materials, collected from various sources, by the author's own researches, or with the aid of friendly communication. One or two charts, in defect of direct authorities, were made out by himself, on the basis of his own reasonings and proofs. For these he has condescended to apologize, as not deeming himself regularly a practical geographer; which others will probably consider as the more meritorious exertion. But his care was, in all cases, not to assume too much to himself, and to err, if at all, on the opposite side. One important map he greatly wished to have added, but as the proprietors would neither consent to have it copied, nor accommodate him with a sufficient number for an edition, on such terms as he could prudently accept, he unwillingly gave up the thought.* Into

* It is a Map by De la Rochette, and bears this title, "*Indiæ veteris, quatenus Macedonibus nota fuit, finitimarumque Regionum, Specimen Geographicum: Situm ac nomina locorum recentioris ævi sub oculos subiciens, nec non Alexandritinera, in Euphratem et Hyphasin, et Navigationem Nearchi, ab Indo flumine ostium usque Pasitigris. Auctore L. S. De la Rochette. MDCXCIII.*" Thus it seems almost as if it had been expressly made for the Nearchus.

a very few copies of *Nearchus* he inserted it, for the benefit of particular friends, but the public was deprived of the advantage.

The sale of the *Nearchus* had been very limited; but its well deserved celebrity was such, that, when the first part of the *Periplus* was ready for publication, the author found no difficulty in obtaining permission to dedicate it to the King. It would betray an utter ignorance of Dr. V.'s character, if any one should suspect that this request was made from any motives of vanity or ambition. Dr. Vincent was sincerely and unaffectedly loyal, and let us hope that the time will come at length, when this shall be admitted as a high and noble topic of praise. His loyalty was uniform; it appeared when he wrote in secret, as much as when he was to address the public. He well knew how to value the benefits of our monarchical constitution, limited as it is, and no more: while of that low minded pride, which seeks an imaginary exaltation from the degradation of superiors, he had as little in his nature as of that ever-murmuring discontent, to which that which is most right seems wrong. He knew, and therefore highly valued, the character of the reigning Sovereign, slandered as it had been through the greatest portion of his reign. His wish, therefore, was to express what he sincerely felt, of esteem and admiration; nor could he overlook the propriety of dedicating a work on the progress of navigation, commerce, and discovery, in ancient times, to a monarch who, in his own, had always afforded to them his best protection and encouragement. On this solid ground of commendation, he rested the chief praise bestowed in his first dedication, adding, in justification of his own work, that, while these sciences were thus advancing to perfection, "it must still be an object of interesting curiosity to turn our view from the result to the origin: to trace navigation to its source, and discovery to its commencement."

When the second part of the *Periplus* was published, in 1803, which he also dedicated to the King, the author had been full three years advanced to the Deanery of Westminster; and the opening of the dedication naturally expresses his feelings on the subject. The whole indeed affords so just a picture of his mind, that it cannot properly be omitted in a fair account of his life.

"Sir,—When I was honoured with permission to dedicate the former part of this work to your Majesty, I entertained little hope that the remainder would be brought to a conclusion: but the consequences of your Majesty's condescension in my favour have been leisure, tranquillity, and health. In possession of these blessings, I returned naturally to those pursuits, which have enabled me to fulfil

my engagement to the public. Impressed therefore, as I am, with the most devoted gratitude, nothing remains for me to solicit, but the continuance of the same protection to its completion, as I experienced at the commencement of this work. And if it shall appear that the plan has been formed with judgment, and executed with fidelity, no further qualification will be necessary to recommend it to the consideration and patronage of your Majesty."

The completion of this arduous design, from the publication of the *Nearchus*, to the appearance of the second part of the *Periplus*, occupied about eight years; an instance of literary labor and perseverance, in a man so much occupied in other objects, that has not often been surpassed. But it is necessary to return to the intermediate events of his life, one of which materially and most deservedly contributed to that elevation to which we have just alluded.

Soon after the publication of the first part of the *Periplus*, Dr. Vincent, being then past sixty, began to feel the effects of constant exertion and confinement in the deteriorated state of his health. He had been, at that time, eleven years head master of Westminster, and only one less than forty in his various situations in the school. In the whole of that time his only complete relaxations had been enjoyed at the regular recesses of that seminary, which amount altogether to no more than ten weeks, taken at three distant periods of the year. It was natural, therefore, that, under the circumstances now mentioned, he should begin to wish for retirement; and in fact he only waited for some accession of income, which might enable him to resign, without inconvenience, his arduous office of master. His habits, though in no respect extravagant, had never been parsimonious, and without the strictest parsimony he could not by this time have secured, either a competence for himself, or a provision for his family. In 1801, however, while these thoughts were floating in his mind, Mr. Pitt then unexpectedly retiring from the administration, recommended him to his Majesty for a vacant stall in the church of Westminster, which was accordingly conferred. Thus had he the provision necessary to enable him to resign, which he immediately determined to do at a very early period.

But he was first to render an essential service, not only to Westminster, but to all our public schools. Those schools, whose plans and regulations have been matured by the practice of ages, are the glory of our country, and, in fact, almost essential to its constitution. Admitting, into a perfectly equal competition, boys from all classes

of society, they practically show the vanity of artificial distinctions, in comparison with mental qualities, without destroying that respect for them which the welfare of society demands. They teach the lower orders the vast advantages of exertion, and the highest the necessity of them to preserve their consequence; the former they instruct to feel their proper dignity, and the latter to repress all offensive arrogance. Thus are they mutually prepared for the public service of their country; and commence an exertion of talents which will cease but with their lives. In England, a public school is the regular apprenticeship for public life; and those parents who, from mistaken tenderness, confine their sons at home, or in petty establishments elsewhere, act with little less absurdity, than they would if they endeavoured to prepare them for the sea service, by having them taught navigation on ponds and rivulets. There are dangers, moral and personal, it is true, and some, though much less formidable, at large schools; but the youth, who cannot surmount such dangers, will not do much credit to any education. There is nothing to be opposed to this fact, but a few scattered exceptions such as every general rule admits. The contrary opinion, however, seemed to be gaining ground, at the beginning of the present century, when it was unexpectedly strengthened by the published complaints of two very eminent and able divines, that Religion was neglected in the systems and conduct of our public schools. With the causes of their error we have here no immediate concern; their motives, doubtless, were good.

Dr. Vincent, whose exemplary conduct in that respect has already been justly extolled, was naturally roused at this alarming accusation; unjust as he felt it to be, and unfounded as he immediately undertook to prove it, with respect, at least, to the great school over which he so honourably presided; and for which alone he thought himself responsible. He published almost immediately, "A Defence of Public Education," addressed to a learned prelate, whose attack upon it had been most conspicuous. Confining himself to such facts as he could assert upon his own knowledge, he took little notice of other schools than his own; but his defence was conducted with such manly plainness, and at the same time with such becoming zeal for religion as well as for education, that its effect was irresistible. It passed through three editions, in a period surprisingly short, and taught him, for the first time, what it is to be a popular writer. It was, in fact, the only publication from which he ever derived pecuniary profit; and that profit, as the first fruits of his authorship, he good-humouredly pre-

sented to Mrs. Vincent. Compliments upon his defence were now poured in from various quarters; and he had the gratification afterwards of knowing, that the King, whose judgment rarely erred in matters to which he seriously applied it, was particularly pleased to have his public schools defended, and still more with the spirit and effect of the defence.

But the author was still very far from anticipating the further advantage that he was to derive from it. Among the persons most highly gratified by this tract, was Lord Sidmouth,¹ then Mr. Addington, the friend and ornament of another illustrious school.² It powerfully recalled his attention to the various merits and long public services of the author; and with that promptness and liberality of decision, of which his short administration furnished more instances than many of the longest, he recommended Dr. Vincent to his Majesty, as successor to his friend Bishop Horsley,³ in the Deanery of Westminster. The King did not fail to express his satisfaction in giving the appointment; and, at a subsequent opportunity, was pleased even to express regret, that the see of Rochester had not, as in many former instances, gone with the Deanery. To Dr. Vincent the one appointment was sufficient gratification, and it was no less a surprise. It was altogether unexpected. It gave him his reward in the very place where he had so long labored to deserve reward; and he often frankly declared, that it would decidedly have been his choice, above all equal, and many superior, situations. In the warmth of his gratitude, he even told Mr. Addington, that, if all the preferments in the gift of the Crown could have been laid before him, the Deanery of Westminster was that which he would have chosen.

This appointment vacated of course the inferior situations of Prebendary and Master of the school; the latter of which he left, accompanied by the most gratifying marks of affection from those who had been under his care.

In the interval between the publication of his *Nearchus* and this time, Dr. Vincent had printed two Sermons, both preached on public occasions, which enabled him to express with propriety the sound principles of his mind, and the patriotic feelings of his heart. The first was ~~now~~ delivered before Volunteer Companies, in the City of London, and near his own parish, in the year 1798. As he wrote it

¹ Chancellor of the Exchequer and first Minister.

² Winchester.

³ Then promoted to St. Asaph.

with a view to public benefit, with the same view he caused it to be published. This he declares, in his usual plain and manly way. "The subject," he says, "was not chosen without care, or treated without due consideration." He laments, indeed, the necessity of making it so much of what has been called a political discourse. But he adds, "if the maintenance of Religion, Government, Subordination, and Property, is to authorize that appellation, and the appellation implies censure, the author is content to incur the imputation with the calmest unconcern." The discourse is clear, vigorous, and directly opposed to the anti-social principles, against which the nation had then found it necessary to associate in arms. The other sermon was preached before the House of Commons, soon after Dr. Vincent's promotion to a Prebend of Westminster, on the occasion of the Peace of Amiens in 1802. It contains a rapid and masterly view of the peculiar circumstances of the whole contest, and concludes with prayers for the continuance of peace, and the healing of wounds, which were frustrated by the perfidy of the enemy. It is, indeed, well worthy of its author. Such discourses belong essentially to the personal history of a writer, since they strongly mark his character, and show the part which he took in times of public difficulty.

The first use made by the Dean of his higher advancement was to obtain the presentation of a living for a curate who had been his assistant at All Hallows twenty-four years. His own eldest son was then in orders, and totally unbeneficed; but he paid, what he considered as a debt of gratitude, before he would consent to think of his own more immediate concerns. For this forbearance he was soon rewarded; and in the second year after his promotion, the Rectory of St. John's, Westminster, came to his choice, and when he accepted it for himself, he had the satisfaction of obtaining the living of All-Hallows for his son. He might have continued to hold it, but he preferred resigning it in that manner. He held St. John's only about two years, when he exchanged it for the Rectory of Islip, in Oxfordshire, which is also in the patronage of the Church of Westminster. He was presented to it by the Chapter in 1805.

The acquisition of this living formed another fortunate epoch in his life. He had always been accustomed to pass his summer holidays in the country; a change quite necessary for his health, while confined to the school; and desirable, when he had no longer that tie. But his only resource on these occasions had hitherto been in temporary lodgings. He had now a country residence of his own, to

which, when he had once made it suitable to his convenience, he could at any time retire. This advantage he felt, at least to the utmost of its value. Islip is not a place which an admirer of rural beauty would make his choice, nor has the neighbouring scenery any peculiar charms. The Dean, however, was not only contented, but delighted, with it. He attached himself to the parish, attended to its business, and still more to its wants; enquired into its antiquities, and collected documents respecting its former rectors, particularly the famous Dr. South, who built the house; and since whose time it had never been regularly inhabited. The vicinity of Islip to Oxford was a circumstance peculiarly grateful to him, in giving him access both to the dead and living learning of that university. Oxford, on her part, was happy to enrol so illustrious a neighbour among her adopted sons; in consequence of which he was appointed to preach the annual sermon for the benefit of the Radcliffe Infirmary, in July, 1808.

The Rectory House at Islip, though a well-built stone mansion, was not, when he came to it, exactly suited to modern notions of convenience; and his first task was to make it so. It was not his habit to do any thing in a narrow or illiberal way; and being aided by a handsome sum which was due for dilapidations, he expended more than twice as much, to make the house commodious for himself and future Rectors. When so altered, he enjoyed it with the utmost satisfaction; and never thought of passing the period, in which the country is desirable for its own sake, any where but among his parishioners at Islip.

The advantages, which the Dean had now attained, were fully adequate to his desires, if not to his talents and merit. He had an income equal to all his wants; and sufficient, with such continuance of life as might very reasonably be hoped, to secure a decent provision for his family; and more he did not anxiously desire. Though now in his grand climacteric, as it has been called, he had health and vigor aiming both to pursue his studies, and to enjoy his leisure. For a rational and innocent enjoyment of these blessings, no man could be more prepared, nor any more thankful. At Westminster, the noble fabric of his Church was a principal object of his care; and he happily succeeded in effecting great repairs, removing considerable deformities, and promoting the most important improvements. The most

¹ He obtained the removal of two enormously heavy public monuments, which had been so injudiciously placed, between the columns of the western aisle, as terribly to disfigure the Church.

remarkable instances were the very effectual and substantial repair, which he caused to be made after the alarming fire in 1803; and that beautiful work, now so far advanced, the restoration of Henry VII's Chapel, of which he was the first adviser, and most zealous promoter.

But all these various objects could not estrange him from his great pursuit, the investigation of ancient commerce and navigation. He continued assiduous in extending his inquiries; and was most scrupulous in acknowledging and correcting every error which his unremitting diligence could detect. Attentive more especially to the remarks of those who had visited the places described, he anxiously sought their conversation, as well as their writings, and was highly gratified to learn, that several very intelligent men had carefully compared his books with the situations to which they alluded, and expressed in general extreme surprise, that a recluse scholar, quietly seated in his study, could possibly have arrived at such accuracy of conjecture or discovery. When they thought him mistaken, he readily resumed the inquiry, and, weighing all the reasons, quitted it not till he had brought it to a satisfactory result. Truth was his sole object, and whether it was brought to light by himself or others, he was equally ready to embrace it; abandoning the most favored opinion, without hesitation, if not without regret, when he discovered its foundations to be unsound. As his materials were thus increased, and his work improved, he prepared for a second edition; which, with more view to the propriety of the measure, than any hope of advantage from it, was published in 1807.

In the new edition, the three former publications were formed into two handsome and uniform volumes; with the general title of "The Commerce and Navigation of the Ancients in the Indian Ocean, by William Vincent, D.D. Dean of Westminster." Each volume had also a second title; the first for the *Voyage of Nearchus*, the second for the *Periplus*. Gratitude now demanded the introduction of Lord Sidmouth's name, to whose unsolicited patronage the author owed so much. To him, therefore, the whole work was now dedicated, in a sincere and manly strain of acknowledgment; retaining, however, the two dedications to the King, which had introduced the two parts of the *Periplus*. The *Nearchus* had originally appeared without any dedication, for which the author thus modestly accounts, in addressing Lord Sidmouth: "It is a work, my Lord, addressed to no patron in the first instance, because, however conscious I might be that it had

been prepared by the labour of many years, and conducted with the utmost exertion of my abilities, I was still doubtful of my powers to render it such an offering as should be worthy of acceptance. But it is now revised, and cleared of every error which I have discovered, and completed, under a conjuncture of favourable circumstances, which I could neither calculate nor foresee."

* It was in truth rendered as perfect as his labour and opportunities could make it, and more so than any author could have rendered it, who had not returned to the examination of every point with such perfect impartiality of mind, with such freedom from all bigotry to opinions previously assumed. The form of the work was clearly improved. The alterations and additions were numerous; but neither were introduced without a clear explanation of the reasons, or a full acknowledgment of the sources of information from whatever quarter derived. So attentive also did the Dean continue, to the very end of life, to every thing which could have any bearing upon the topics of this great work, that the margins of his own copy were continually receiving supplemental observations, which soon became considerable in extent and value. Such of these as he deemed of importance, he put into the hands of a friend, with whom it was a satisfaction to his mind to deposit a perfect copy.

These learned works were now well known and appreciated throughout Europe, notwithstanding the long interruption of all regular intercourse. Dr. Schneider of Halle, editor of *Arrian's* works, in his preface to the *Indica*, published in 1798, says, that Vincent's *Voyage of Nearchus*, (published only the year before) was then most famous, and so known to every one in Germany,² that it must be superfluous to write much in commendation of it; and adds, that a German trans-

¹ He says, indeed, in a work subsequently published, "I had concluded my Commentary on Ancient Commerce, I had relinquished my pursuits connected with the subject;" but when an author declares that he has given up his most favourite study, he must ever be understood with some grains of allowance. He had, indeed, (in 1809, when that was said,) given up the thoughts of further publication upon it; but he never could give up the occasional reading of *Oriental Travels*, or suppress the observations which the perusal of them suggested to his mind.

² "*Vincentii liber celeberrimus,—the voyage of Nearchus,—nunc in Germania a nemine ignoratur, et si de ejus laude multa dissererem, supervacanea scripsisse viderer. Jam vidi, in iudiciis publicis, versionem ejus parari.*" p. xi.

lation was then in preparation. Dr. Vincent has modestly attributed this celebrity to the favourable account published by Professor Heyne in the *Göttingen Journal*. But Heyne was not a man to make such a report on a literary work, without good and sufficient reason. Before the second edition had appeared, an excellent French translation had been made by a M. Billecoq, under the express authority of Buonaparte. At that period of inveterate enmity on his part, it would not have been safe, perhaps, to translate an English work, on any subject, without that sanction. Approbation so undeniably impartial gave the author a pleasure, which he avowed as frankly as he did his other sentiments; and that satisfaction was complete, when, in 1814, a degree from Göttingen, conferred upon him by diploma, was transmitted to him, with the most honourable testimony borne to the merit and value of his works. Though far from anxious for fame, he was much above affecting an insensibility to it, which no man ever felt who was capable of deserving it.

While the second edition of his great work, was passing through the press, he suffered a domestic loss, which they only who are equally attached to their home can justly estimate. Mrs. Vincent died early in 1807; and his sense of her merits has been strongly expressed in a Latin Inscription, which he wrote to be placed over her grave at Westminster.¹ But the heaviest evils that would otherwise have followed upon this destitution were happily prevented by the interposition of his nearest relatives. His eldest son, with his truly amiable wife, and a growing family, immediately relinquished house-keeping, and became his constant inmates, both in town and country; omitting no possible attention that duty and affection could suggest, to make his home again delightful to him. They succeeded, as they deserved, to the utmost of their wishes. The Dean recovered his spirits, resumed his usual labours and his usual relaxations, and persevered in both, to almost the latest hour of his life.

But though he continued his remarks and additions to the *Ancient Commerce*, as his further reading enabled him, he had in truth dismissed all thoughts of further publication on that subject. But the opinion of a friend, to which he paid a kind attention, after some time prevailed upon him to add a supplemental volume, for the sake of adding to his work the Greek text of *Arrian's Indica*, (including the

¹ This, as well as some others of the Dean's occasional compositions, will perhaps be sent hereafter to the *Classical Journal*.

Journal of Nearchus, with that of the Pseudo-Atrian,) which was before too scarce for scholars in general to obtain. To the former he added a free English translation, commencing at the 18th chapter, where the account of Nearchus begins; with only an abstract of the preceding chapters, which contain only general notices respecting India. Of the Periplus, he gave also a complete and explanatory translation; distinguishing the narrative into three parts, which former editors had not done. These are, 1. The African Voyage; 2. The Indian Voyage: and 3. The Sequel to the *Periplus*, considered by him as not the work of the same author. The translations are so managed as to convey distinctly to the reader his sense of the meaning of the originals; with a few notes subjoined, for farther illustration, or on the subject of various readings. One only of these notes runs to any extent, and that is in support of a conjectural reading, so clear, natural, and ingenious, that any editor less scrupulous than Dr. V. would have said, "*lege meo periculo*!"

A beautiful head of Alexander, from a coin preserved in the Bodleian Library, and no less beautifully engraved, was offered to the public first in this supplemental volume. It is supposed by the best judges to be a real portrait of the conqueror, which the generality of his coins confessedly are not; and that opinion was with pleasure adopted by the Dean, who was delighted to contemplate a resemblance of that hero, to whose genius he had borne such ample testimony. The engraving is much enlarged from the coin, but is executed in the most delicate style. It is a silver *diobolus*, or third of a *drachma*, and is given in its actual size, both head and reverse, beneath the enlarged representation. The coin has received some injury on one edge, but the whole impression is most happily preserved.

There cannot be a doubt, that this supplemental volume most properly concluded the able work to which it is subjoined. It offers to every reader the opportunity of consulting the originals, on which the editor has commented with so much ability and research; and it is acknowledged by the Dean himself in that volume, that "the continual attention, which a regular translation requires, had led to the discovery of some inaccuracies that occur in the Commentary." He adds, in-

* He proposes to read *ΛΑΡΙΚΗ*, instead of *ΑΡΑΚΙΚΗ*, given by the MSS. or *ΑΡΙΑΚΗ*, conjectured by Stuckius, and adopted by Hudson. The alteration clears the sense, with little violence offered to the text, and is indeed an elegant specimen of conjectural emendation.

deed, that they were not important, and therefore had been silently corrected; but, however trifling they might be, it was clearly better that they should have been removed by the author, than left for others either to adopt through ignorance, or expose with malice.¹ The author well deserved to have the credit of completing his own work, and he has completed it to the satisfaction of all competent judges. This volume concluded also the Dean's separate publications. He printed, indeed, afterwards, a letter in French to a M. *Barbié* (as he chose to write himself, but more probably *Barbier*) *du Bocage*, who had very unhandsomely attacked his voyage of Nearchus; but this he never published. It contained a dignified remonstrance, without asperity, with a man whom the writer treats with a respect, little merited by the mode of the attack.

The principal works of Dean Vincent have now been distinctly enumerated; as forming an important part of his history, as a literary man; but he wrote occasionally in periodical works, in which he had no other interest, but such as arose from the general wish to promote the progress of sound literature, both sacred and profane; or to benefit the editors of works whose design was of that nature.

His communications to the *Classical Journal* were not many, but valuable, and regularly signed with his name. They were these: 1. On Ancient Commerce; No. v. p. 60.—2. On China, as known to Classic Authors: No. xiii. p. 32.—3. On *Theophilus*, an African Bishop; No. xiv. p. 382.—4. On the Geography of Susiana; Suppl. to No. xviii. p. 449.—5. Correction of an Error in the Periplus; No. xx. p. 322.

The contributions of Dr. Vincent to the *British Critic* commenced at a very early period of that publication, and were never entirely discontinued, till the close of the first series. The friendship with which he honoured the original editor of that work, together with his entire approbation of the design and principles, with which it was undertaken and conducted, made him at all times ready to give his aid to it, when his other occupations and studies would permit. As he was always completely a volunteer, so the choice of his subjects, as well as of his opportunities, was left entirely to himself. These communications were not marked with his name, because it was not suitable to

¹ The volume is very affectionately dedicated to the friend who advised the publication. [That friend is the learned and excellent author of this account of Dr. Vincent." Ed.]

the practice of the Review, but he had no particular wish to be concealed. A correct account of them will probably be acceptable to the public.

In the second volume of the *British Critic*, which began with September, 1793, Dr. Vincent wrote three articles, on the *History of the British Colonies in the West Indies* by *Bryan Edwards, Esq.*: See pp. 1. 146, and 301. It was not then the custom to write such very extended critiques as have since been rendered fashionable, by the example of the *Edinburgh Review*; otherwise there cannot be a doubt that he would have dilated much more copiously upon a work, which he so highly approved. In volume iii. he took up his favourite topic of *Alexander the Great*, and furnished two learned and instructive articles, on *Sir Richard Clayton's* translation of the *Baron de St. Croix's Critical Inquiry* into the life of that prince: See pp. 510. and 621. These articles fully confirm what has been above remarked concerning Dr. Vincent's high opinion of Alexander, and the exact attention which he habitually paid to every detail of military transactions. In vol. iv. he chose his ground in India; and gave two articles on *Lieutenant Edward Moor's Narrative of the Operations of Captain Little's Detachment*: See pp. 221. and 381. In the tenth volume, he reviewed *Sir George Staunton's Account of the Embassy to China*; pp. 225 and 362;—his own *Nearchus* being then under review by another author.¹

In 1796, the famous controversy began respecting the very existence of Troy, and of the Trojan War, which had been opened by the very learned and excellent *Jacob Bryant* in two quarto tracts. One of these was entitled, "Observations upon a Treatise entitled, 'A Description of the Plain of Troy, by M. Le Chevalier:'" the other, "A Dissertation concerning the War of Troy, and the Expedition of the Greeks, as described by Homer; showing that no such Expedition was ever undertaken, and that no such City of Phrygia ever existed." This most ingenious man, who had been long employing his very uncommon learning and talents to support an ideal history of his own creation, by the most fanciful and impossible etymologies, now undertook to obliterate all the traces of genuine history which had always been supposed to exist in the writings of an ancient bard, who had been appealed to in all ages, as the most undeniable evidence to those facts, which formed the ground-work of his poems. This attempt occasioned

¹ See pp. 1 and 170 of that volume.

an immediate alarm in the learned world, and several able opponents quickly started up to dispute the positions of the veteran Etonian. Nor was he at all overlooked in the *British Critic*.

It was not possible that Dr. Vincent should be inattentive to this contest, or indifferent to the subject of it, but, at the time when it commenced, he was too much occupied by his own objects to take up the pen. The Review had then another very able and learned contributor, in the celebrated *John Whitaker*, author of the *History of Manchester*, and many other distinguished works. By him two powerful articles were furnished upon Mr. Bryant's first Dissertation,¹ and one upon the second, by a brother Etonian now living.² It was not till Mr. Morritt's able *Vindication of Homer* appeared in 1798, that Dr. Vincent began to take an active part in the controversy. He then took the field with spirit, against the venerable, but paradoxical mythologist, and though assailed by rather unfair weapons, never afterwards receded from his ground. He fought with vigour, but with a strict regard to the laws of literary chivalry. His first critique, upon the subject of Homer and Troy, appeared in the *Brit. Crit.* Vol. XII. p. 632, in a Review of Mr. Morritt's work, which he there describes as "common sense employed against a mass of erudition; and a collection of evidence from the most-approved authors, placed in opposition to the capricious judgment of the few and the most obscure."—"Forty-three authors (and the number might be greatly increased) in opposition to three names quoted at second hand,³ to three writers *in propria persona*, to an epigram, and to Mr. Bryant himself, the only author who ever imagined that the scene of the *Iliad* was in Egypt" p. 634.

A sentence so decided, supported by strong reasons, was too much for the patience of a veteran little used to meet with vigorous opposition; and called forth Mr. Bryant in an angry "*Expostulation addressed to the British Critic*," in which he so far forgot himself as to term his unknown opponent "an assassin." In the mean time Dr. Vincent, who expected no such retort, had been reviewing in a very different line, by taking up the "*Proceedings of the African Society*," ably drawn up by Mr. Bryan Edwards, and rendered interesting by containing the first authentic sketch of poor Park's memorable travel. See Vol. XLI. p. 31. But the "*Expostulation*," when it appeared,

¹ See *Br. Crit.* Vol. IX. pp. 535 and 561.

² Vol. IX. p. 604.

³ Anaxagoras and Metrodorus by Diogenes Laertius, and an anonymous writer by Athenæus.

did not long remain without a reply, which was furnished by Dr. Vincent in Vol. XV. p. 55. This answer, written perfectly in the style of a liberal scholar, and as remote as possible from that of an assassin, probably convinced the worthy veteran that he had been somewhat rash in his charge. But the subject was by no means exhausted; and in 1800 Mr. Morritt published "*Additional Remarks on the Topography of Troy, &c.*" in answer to Mr. Bryant's last publication: and Capt. Francklin, an officer in the service of the East India Company, produced "*Remarks and Observations on the Plain of Troy, made during an Excursion, in 1799.*" Both these writers had diligently examined the local situation, with a view to the descriptions of Homer; and their tracts were reviewed in one article, by Dr. Vincent, (B. C. Vol. XVI. p. 418.) with strong but well-deserved commendation. Then followed Dr. Chandler, (author of *Ionian Antiquities, &c.*) and Mr. Gell, both travellers, who had also visited the plains of Ilium: the latter recently, and even since the opening of the controversy. Both were equally adverse to Mr. Bryant's hypothesis, and both were reviewed in the British Critic by Dr. Vincent; the former in Vol. XXII. p. 545, the latter in Vol. XXV. p. 345. Mr. Gell had spared neither labour nor expense in his publication, which was in folio, and illustrated with plans and engravings, so as to form a costly volume. It was deservedly commended by the learned Reviewer.

Before these latter publications appeared, Mr. Bryant, full of years and honour, had sunk into the grave; and his anonymous, but not insidious Reviewer, now Dean of Westminster, thus finally alluded to him, in his article on Gell. "Of Mr. Bryant, however he was offended at our animadversions, we never spoke disrespectfully; and although he never retracted the charge of assassination, which he brought against us in his *Expostulation*, we are anxious to declare that all animosity was buried in his grave; and that we should scorn to add a word that could give offence to any of his surviving friends. His many virtues, his learning, and the vigour of his mind, supported to the last, we reverence as much as the warmth of his adherents; but his opinions, if he chose to publish them, were open for every one to admit or reject." Vol. XXV. p. 57.

Here ended this famous controversy, but here did not terminate the Dean's friendly aid to the British Critic. In 1809, he sent some valuable additions to a review which had been inserted, on Jackson's

* He died Nov. 14, 1804, at the advanced age of 89,—beyond which it is probable that he might have lived, but for an accident.

Account of Morocco," Vol. XXXIV. p. 476; and in the fortieth Volume, (p. 97.) he furnished an important article on *the second part of Dr. D. Clarke's Travels*. The introduction of the subject of the Troad, in this part of the work, was the cause of his interference, at this period; and he continued his remarks no further. Nor did he supply any other critique. At the close of the 42d volume, the Review past into other hands, and though he still continued friendly to it, yet as he had no connexion with the editors, he wanted the stimulus which had before impelled him. At seventy-three, indeed, an author may, without blame, relax a little of his activity.

In truth, the close of his career was now more nearly approaching than his friends were willing to believe, or any visible decay appeared to indicate. It was not till the Spring of 1813, that the powers of the stomach began to fail, so much as to create alarm. But the apprehensions then excited were soon too fully justified. Imperfect efforts towards recovery were constantly followed by relapses, each more formidable than the former. He remained, however, at Islip, to his usual period of removal in the Autumn, when he returned to Westminster, infirm, but not despaired of by the faculty; sound in mind, which he continued to the last, and not materially impaired in his external organs. But he felt within, that his complaints were beyond the reach of medicine, and calmly rejected all attempts to persuade him to rely upon it. At length, with the prepared mind of a sincere and practical Christian, and with the least possible disturbance from bodily suffering, he placidly obeyed the call, for which he was so maturely prepared; and died on the 21st of December, 1815, having passed his 76th year, by rather more than a month.

Of the character and talents of Dr. Vincent, a tolerably correct notion may be collected from the foregoing narrative. That he was benevolent, charitable, generous, and placable, should undoubtedly be added to that view. That which, perhaps, would be least conceived, by those who had no personal knowledge of him, is the ease with which he could, on fit occasions, and without the smallest impropriety, sink the man of learning and research, in the cheerful friend and unassuming companion. A remarkable instance of this occurred in the summer of 1796, the very year before the publication of the *Nearchus*, when, with his family and a small party of friends, he passed the Westminster holidays in an excursion on the navigable canals, begun at Oxford and continued up to Liverpool. The boat contained a convenient room, in which the party lived entirely, except at night: and throughout the whole excursion there was no individual who contri-

buted more to the cheerfulness and satisfaction of all, than Dr. Vincent himself. Even the petty inconveniences incident to such a ramble were met by him with a good-humoured hilarity, not surpassed by that of the youngest person in the company.

This excursion, which, after the publication of his book, was pleasantly called by a friend the second Voyage of Nearchus, was more completely gratifying than might perhaps be imagined. The weather was favourable, and the variety of the country passed through a perpetual gratification. As the canals of England run, not like those of Holland on a dead flat, but with very various elevation, there is no want of change in the scenery, which is often beautiful and almost always pleasing. They exhibit also, in general, a different tract of country from any that can be seen from the roads. Nor could there be a more agreeable mode of travelling, when time was not of particular importance, were proper conveniences established, and permission to employ them freely allowed. To the party now described it certainly proved a most delightful summer amusement. The first Nearchus had a very different task in hand, when he made his voyage down the Indus; but the second well deserved all the accession of spirits and health, which he gained in his voluntary navigation.

In tracing the steps of Dean Vincent's progress through life, no notice has been taken of those temporary offices, which he held in consequence of his other situations; such as being President of Sion College in 1798, and Prolocutor to the Lower House of Convocation in Nov. 1802, and perhaps some others. When such services were required, there can be no doubt that he undertook them readily, and was studious to perform the part allotted to him with punctuality and propriety.

This account, having run to a much greater extent than was expected by the writer, must now be brought to a close. But several papers either written by the Dean, or relative to him, may hereafter be communicated to the Classical Journal, if required. It is understood that a select volume of his Sermons will soon be published by his eldest son, which will doubtless be honourable to him and acceptable to the public.

Having drawn up this narrative, of one from whose society I have derived both advantage and delight, throughout the greatest part of my life, I am tempted to imitate his practice, in writing for this Journal, by signing my name to it, having no title by which I am more proud to be known, than that of the friend of Dr. Vincent.

R. NARES.

PROFESSOR LENNEP ON A PASSAGE OF PROPERTIUS.

IN our last No. p. 415—7., we published Professor LENNEP'S interesting remarks on a passage in Propertius, and we have now great pleasure in acknowledging that we were in all probability mistaken in supposing that H. Stephens, when writing the article on *ἀδρυάδες*, might have availed himself of Falckenburgius's edition of *Nonni Dionysiaca*. The following is an extract of a letter from Professor Lennep :

“ Lætor tanti habitam esse meam *περὶ Ἀδρυάδων* disputationem, ut locus ei daretur in *Diario Classico* mensis Junii non sine honorifica nostri mentione. Vellem operæ sibi cavissent ab errore satis gravi p. 416.: *Hamadryadas dicit Bacchò*, pro *Hamadryas*. Quod in nota subjecta me eriasse censet Editor, haud censebit, rem si propius inspicere voluerit. *Thesaurus Gr. L.* totus quantus ab H. Stephano publica luce donatus est anno 1572. Id ex operis titulo cuius notum esse potest, nec mihi ignotum erat. Sed quis rei librariæ penitus inde colligat *Thesaurum* istum totum quantum etiam typis excusum fuisse illo anno? Immo jam initio 1570., quando datum memoratur diploma Imp. Maximiliani, quo caveatur, ne quis præter H. Stephanum in orbe Romano *Thesaurum* hunc vulgare audeat, haud exigua, ut videtur, ejus pars typis descripta erat. Quod in Catalogo Auctorum, e quorum scriptis vocabula petita sunt in *Thes. Gr. L.*, meminit H. Stephanus *Nonni Aldinæ* Editionis, adeo meam opinionem confirmat, ut allatum ab Editore mirer. Aldus enim Nonni *Paraphrasin Joanneam* edidit (sive anno); non vero *Dionysiaca*, quæ primum e Bibliotheca Jo. Sambuci Pannonii a G. Falckenburgio Antverpiæ apud Plantinum 1569. in 4to. edita Stephanus ad prima *Thesauri* sui Volumina locupletanda adhibere vix potuit, unde ea quoque in Auctorum Catalogo memorare noluit. Itaque persto in sententia, quo tempore Stephanus illa super voce *Ἀδρυάδες* commentaretur, atque adeo typis excuderet, *Nonnum Falckenburgii* in lucem nondum produsse.

“ Ad correctum a me Propertii locum quod attinet, eum correctione indigere senserant etiam viri elegantissimus J. H. Hoenff, hinc tenians.

Non minor Ausoniis est timor a Dryasin,
et, qui nuper Propertium nona plenaque bonæ frugis Editione
donavit, doctus sanctus vir, Carolus Lachmannus, hoc modo refingens
Non minor Ausoniis est amor Hydriasin.”

We beg leave to correct a mistake in the above extract, which states that Falckenburgius's Nonnus was published in 4to. In our note (No. xxvi. 416,) we said that it came out in 1569, in 8vo., and we find that we were quite right in saying so.

"Les Bibliographes, qui ont annoncé cette édition sous la date de 1565, et comme de format in 4., se sont trompés." Brunet, *Man. du Lib. et de l'Amateur de Livres*.

In No. λxvi. p. 417. Professor Lennepe says: "Qui Phavorini locum citat *De Rhoer* in *Animadv. ad Porphyri. de A. N.* p. 97, 'Αδριάδες legi vult *Δρυάδες*." But the learned Professor in a moment of inadvertency has confounded *De Rhoer*, the Editor of *Porphyrius de Abstīn. ab Esu Animal.* (Traj. ad Rhēn. 1767), with Van Goens, the Editor of *Porphyrius de Nympharum Autro*, (Traj. ad Rhēn. 1765.) in whose work the passage, to which the Professor refers, is found.

It may here be worth while to quote the following notes of this said Van Goens, who was a man of very considerable research:

Porphyr. de A. N. xiii.: 'Ανακείσθω δὲ τὸ περικείμενον ἄντρον ψυχαῖς, καὶ ταῖς μερικωτέραις ἐν δυνάμεσι νύμφαις, αἱ ναμάτων καὶ πηγῶν πρῆστοῦσαι, πηγαῖαι τε καὶ ναῖδες διὰ τοῦτο κέκληνται

"Dubito de sanitate vocabuli μερικωτέραις, necdum ta nen medicina constat." Goens. For our own parts we have no such doubt about the sanity of the word. "Μερικὸς, particularis. Apud medicos μερικὰ φάρμακα, medicamenta particularia, quæ et τοπικὰ i. e. localia." H. Steph. Thes. n. p. 852. c.

"Varia Nymphæ a fontibus speciatim et aquis sortitæ sunt nomina. Sic Ναῖδες dictæ sunt, vel Ναϊάδες, ἀπὸ τῶν ναμάτων, quod frequens. Tum Πηγαῖαι, ἀπὸ τῶν πηγῶν, quod licet rarius occurrat, invenitur tamen in Hymno Nymphi dicto. Porro Κρηναῖδες in Theocr. Id. i., sed hunc dubium etiam nunc esse locum, e Schol. adparet; imo incertum plane esse, docet Heinsius in Lectt. Theocr. [De Heinsii loco silet Gaisfordius in Poet. Miū. Gr. V. ii. p. 5.] Suffici in ejus locum potest Moschus Id. iii. [28. — αἱ τε καθ' ὕλαν Κραναῖδες ὠδύραντο. Voce Κραναῖδες caret Gaisfordianus Moschi Index.] Homero sunt Κρηναῖαι Odyss. ε', quicum confer Schol. MS. ad ll. θ., quod supra dedimus ad c. vii. Dein Αἰμνάδες Theocriti Id. v., ubi v. Schol. Αἰμνακίδες dictæ in Argonauticis Orphicis v. 644. Denique Ποταμηίδες, Apollon. R. iii. 1218. (1219.): quibus ejusdem Apolloni R. 'Ελειονόμους jungere poteris ii. 823. (821.): sed ἐπέχω." Goens. "Varia Nympharum genera, quorum apud veteres mentionem invenimus, recensuit Tollius ad Formulam Receptionis Manichæorum. Phavorinus luculenter, at secundum antiquiores, ut solet: Νύμφαι αἱ ἐπὶ τῆς ἑρᾶς, αἱ Ἀδριάδες, καὶ Ἀμαδρυάδες, καὶ Ὀραστιαῖδες χαλοῦνται, Νηητίδες, αἱ ἐν ταῖς λίμναις, καὶ ἄλλως, τῶν Νυμφῶν αἱ μὲν εἰσὶν Ὠδάναι, αἱ δὲ Ἐπέγραι, αἱ δὲ Ποτάμιοι, αἱ δὲ Αἰμναῖαι, αἱ δὲ Θαλάσσιαι. καὶ καθολοῦ τὸ τῶν νυμφῶν γένος εἰς πολλὰ διήρηται, ὥς φησι Μησίμαχος." Goens p. 97.

The words ποταμηῖς and αἰμνακίς, mentioned in the above extracts, are not to be found in H. Steph.'s Thes. Schneider in his Lexicon has the first, but ἀμαρτύραις, and for the second refers to the Orphics 648. "Viell. λειμακίδιον, von λειμαξ, d. i. λειμῶν;

jenes von λίμνη." Mr. Hermann reads λειμάκιδες, which is also a word not acknowledged by H. Stephens, and, we believe, not found in any other Greek writer.

Μυθολογοῦσιν οὖν ἐν τῇ Μεσσαπίῳ γῇ παρὰ τὰς Ἀλγυμένας ἱερὰς πέτρας φανῆναι Νύμφας Ἐπιμηλίδας χορευούσας. Anton. Lib. Met. c. 31.

"Ut a dr̄ys Nymphæ dictæ sunt Dryades et Hamadryades, ita a μηλῖς, *romius*, Epimelides et Hamamelides dictas voluerit nonnulli. Verum Schol. Homeri a μῆλον, ovīs, cum Servio dictas eas censet, eum ad Il. v. 8.: *Μὴ τὰ ἄλσῃ κατοικοῦσαι Νύμφαι ἀλοχίτιδες καλοῦνται αἱ δὲ ἐπὶ τῶν δένδρων ἀμαδρυάδες, αἱ δὲ τὰ νύματα τῶν ὑδάτων ναΐδες καὶ ὑδριάδες. καὶ τούτων αἱ μὲν κρηνίδες, αἱ δὲ ἐπιποταμίδες, αἱ δὲ τῶν βοσκημάτων ἐπιμηλίδες, αἱ δὲ ἐπὶ τῶν ὀρῶν ὄρεστιάδες, καὶ ὅσαι ταύταις ὅμοιαι ὁμοίως δὲ ἐπὶ τῶν ἐλῶν ἐλιονόμοι.*" Leg. ἐλιονόμοι. Advertit me, quod fluentiorum Nymphas Hydriadis vocat, atque adeo suspicor in loco Isidori Orig. viii. 2., pro *fontium, hamadryades*, reponendum esse, *fontium, hydriades*. Certe aptius, imo verius foret." Munck. "Vel, ut syllabarum numerus staret, apud Isidorum legi posset *Ephydriades*: nam eadem, atque *hydriades*. Vid. Behotii Apophor. ii. 1. Epimelidum vero non ita frequens mentio fit. Earum meminit Pausan. in Arcad. iv. Galeo etiam citatus, sed scribit ἐπιμηλιάδας, ut κρηνίδες et κρηνιάδες,² ἐλικωνίδες et ἐλικωνιάδες. Vid. Tourne Cui. post. in Theocr. p. 2. Has autem ἐπιμηλίδας et δρυάδας ab Arcadibus ita dictas ait, quas alii vocabant Naiadas. Sed si Naiadum et Hydriadum originem ἀπὸ τῶν ναμάτων τῶν ὑδάτων cum Homeri Schol. deducimus, qui hæc ad Dryadas, aut Epimelidas, sive ab arboribus, seu *peculiaribus* nomen sortitus? Forsan Pausanias voluit: *Δρυάδας γὰρ δὴ καὶ Ἐπιμηλιάδας τὰς ἱαντῶν ἐκάλουν Ναπαΐας pro Ναΐδας.* Napaew scilicet et convallium Nymphas, uti Dryades sylvarum, atque adeo non ita diversæ, et Epimelides ab Hesiodo Oreadibus et Hamadryasin junguntur, nisi statuamus, Pausaniam voluisse Arcadas in genere Nymphas vocasse vel Dryadas vel Epimelidas; nam ita Hamadryades nonnunquam de quibusvis Nymphis. Ceterum Suidas cum Nostro facit. *Ἐπιμηλίδας Νύμφαι.* Et has easdem esse, quæ alius Meliades et Melias dicuntur, existimat Gyraldus p. 176. Vid. et p. 174. et Natal. Com. L. v. c. 12. Sed de his plura dabit, et Eruditorum voto satisfaciet magnus Valek ad Theocr., cujus novam Editionem jamjam ednurus est." Verhey l.

Of the names mentioned in the above extract, the *Ἐπιποταμίδες* (a word also omitted by Schueider), and *Ἐσδριάδες*, and *Ἐπιμηλίδες*, are not noticed by H. Stephens in the *Theo. Gr. L.*

¹ The same article occurs in the Scholia Veneta, but there we have *Δρυάδες, ναΐδες* for *ναΐδες*, and *ἐρυάδες*. In Phavorinus, who has the same article, it is *ἑσδριάδες*.

² Mr. Gausford has not availed himself of this remark in commenting on the verse of Theophrastus mentioned above.

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Sir W. GELL's *Itinerary of Greece*, and his work on the Antiquities of Pompeii, with views of the ruins and various monuments discovered there during the late researches.

Homeri *Opéra Omnia*, ad fidem Codicum Bibliothecæ Regiæ Recensita, cum Nova Interpretatione Latina, quibus accedunt variae lectiones, et Lexicon Absolutissimum Verborum Omnium, in quo Voces, Dialecti, Myths, Etymologiæ et Anomalia expouuntur ac dilucidantur. Curante N. L. ACHARNER, recentiore Horatii, A. Petri Placci, et D. Junii Juvenalis Editore. Parisiis.

Lucani Pharsalia, cum supplementis THOMAS MANN, 12o. in usum Scholarum, Paris.

Dr. BADHAM is preparing for publication an *Itinerary from Rome to Athens*, by the route of Brundisium, the Ionian Islands, and Albania. This work will contain an accurate account of the distances, modes of travelling, expenses, preparations, and precautions; with other miscellaneous particulars, which may interest the traveller. It will include classical recollections of the various sites, which occur in the journey as well in Greece as in Italy; and in the latter country, a particular account of Horace's *Iter*.

Mr. E. H. BARKER, of Trin. Col. Cambridge, intends in the course of a few months to publish at Leipsic *Arcadine Grammaticus*, of whose Works two MSS., which will be collated by an experienced hand, are preserved in the King's Library at Paris.

Voss, the celebrated translator of Homer and Hesiod, Virgil, Horace, and Ovid, &c. &c. whose metrical versions, all in the metre of the original writers, form the most remarkable triumph of the German over the other European modern languages, has completed a translation of the Comedies of Aristophanes. These are to be published in the course of the next winter in three octavo volumes, and the translation is to be accompanied with explanatory notes, by the translator's Son, Professor Voss of Heidelberg, who has also honorably pursued the career of his father, and is known as the translator of *Aeschylus*, and of *Othello* and other tragedies of Shakespeare. The complete success, which has attended all the other translations of the elder Voss, justifies expectations which no other man could raise concerning a writer, who presents such peculiar difficulties as Aristophanes, and who is at the same time so interesting to the learned investigator of the history, religion, manners and taste of the Greeks. The younger Voss has made it one of the objects of his notes to render his work useful even to

foreigners by verbal criticisms on disputed passages and difficult expressions.

No. II. of the new Edition of Stephens' Greek Thesaurus will soon appear, after which arrangements have been made to publish five or six Numbers annually. The Editors are happy to inform their Subscribers, that their new Edition will be enriched by the large and important collection of Professor SCHAEFER'S Lexicographical materials. It is well known that he had long projected a new Edition of a compendious Greek Lexicon, and had for many years directed his reading to that pursuit. The negotiation for these papers has been the only cause for delaying the appearance of the Second Number.

BIBLICAL.

A new edition of Mr. HARMER'S Observations on various passages of Scripture, with many important additions and corrections, by ADAM CLARKE, LL. D. F. S. A. in 4 vols. 8vo.

ORIENTAL.

The printing of Sir W. OUSELEY'S "Travels in Persia, Armenia, Turkey, Asia Minor," &c. has been lately interrupted by an excursion to Paris, where, however, during a residence of nearly two months, he gleaned among the manuscript treasures of that noble library, the Bibliothèque du Roi, an ample stock of materials for the illustration of many curious antiquarian and geographical subjects, discussed in the course of his "Travels;" and others of which he will avail himself in a future work on the "History of Alexander," wherein he will compare the Eastern Traditions respecting that conqueror, (whose marches he has traced in person through a considerable part of Asia,) with the accounts given by Greek and Latin writers. Sir W. proposes, meanwhile, to offer (in an octavo volume,) some remarks on the *Cyropaideia* of Xenophon, and on the *Parthica* and *Mithridatica* of Appian. These, and the Essay on Alexander, were nearly prepared for the press in 1810, when Sir GORE OUSELEY'S Embassy to Persia, which Sir W. accompanied, necessarily suspended the publication, but afforded him, at the same time, an opportunity of considerably improving and augmenting his intended works.

We learn from a correspondent in Paris, that a new edition of M. le Baron de SAINTE-CROIX'S admirable work, the "*Recherches sur les Mystères du Paganisme*," may be shortly expected. The learned author, by his last will, charged M. SILVESTRE de SACY with the superintendence of this posthumous edition; and he is now engaged in fulfilling the wishes of his departed friend.

In Quarto, by subscription, price One Guinea, Observations, connected with Astronomy and Ancient History, Sacred and Profane, on the Ruins of Babylon, as recently visited and described by

Claudius James Rich, Esq. Resident for the East India Company at Bagdad, with illustrative Engravings. By the Rev THOMAS MAURICI, A M author of Indian Antiquities, and Assistant Librarian at the British Museum.

Mr. HAMILTON, who has resided many years as a member of the British Embassy at Constantinople, is preparing for the press his Translation of *Antarah*, one of the most ancient and celebrated of the Arabian authors.

JUST PUBLISHED.

CLASSICAL

Poetæ Minores Græci Principum Lectionis Varietate et Indicibus locupletissimis instruxit TH. GAISFORD, A. M. Ad. Ch. Alun necnon Gr. Ling Prof Reg. Vol. II continens Theocriti, Bionis, et Moschi Carmina Bucolica ex Recens. L. C Valckenmeri. Varias Codd. MSS Lectt. adiecit TH. GAISFORD. Oxon. MDCCCXVI.

In 12 volumes 8vo. price 5l. 18s. or on superfine vellum paper 9l. 9s. Herodoti Historiarum Libri IV, Græce et Latine. Græca ad fidem Codd. Mss. denuo recensuit et varietate lectionis, emendata interpretatione latina, notisque doctorum virorum ac suis illustravit editor JO. SCHWEIGHÆUSER. Accedunt, vita Homeri, Herodoto tribui solita, ex Ctesiae Persicis fragmenta.

This new edition of Herodotus printed under the immediate inspection of Mr Schweighæuser for Messrs Treuttel and Wurtz of Paris and Strasburg, impatiently expected by the learned of all nations, will be sufficiently recommended by the name of the celebrated Editor, whose penetration, erudition and peculiar talent for classical criticism have been so eminently demonstrated in his editions of Appian, Polybius Athenæus, &c.

Theognidis Elegi ex fide Mst cum not Sylburg et Brunck. edit Im. BEKKER. Lips. 1815, 8vo.

P. Silentiani Ambo. ex Cod. Palatino, Anthologiæ Descripsit Im. BEKKER. Berol. 1815, 4to.

Letters of Lucas Holstenius will soon appear. The Editor is said to be Prof. BOISSONADE. We are informed that the learned Professor will add to his Edition of Nicetas Eugenianus, long and not inelegant excerpts of another Greek Novel by Constantin Manasses, the title of which is, *The Loves of Aristander and Calthea*.

Ephori Fragmenta Collegit Meier Marx: Præfatus est Frid. CREUZER. Carolol. 1815, 8vo.

Curæ Criticæ in Comicorum Fragmenta ab Athenæo servata. Auct. Aug. MEINEKE. Berol. 1814, 8vo.

Relazione fatta nel giorno 30 Agosto 1815 dall' ab. Angelo

ZANDRINI, Segretario della Sezione di Venezia del C. R. Istituto di Scienze Lettere ed Arti per l'anno 1814 e 1815, intorno alle memorie lette dai membri appartenenti alla medesima Sezione [or presented by other persons] Venez. 1815, 4to pag. 21.

From this relation we will extract only the summaries of the *Memoirs*, viz.

1. Osservazioni filologiche sopra le descrizioni di statue dettate da Callistrato: By the Abb. Morelli. The learned Morelli collated the Vatican text of Callistratus with an excellent Codex in the Marcian Library, which confirms the most part of Peyrue's, Jacobs' and Boissonade's emendations, and will afford very important materials of criticism to a future Editor.

2. Notizia d'una traduzione latina, fatta dal Cardinale P. Bembo, dell' Orazione di Gorgia intorno al rapimento d' Elena. By the same.

3. Memoria intorno ad una Orazione medita del CARDIN. P. BEMBO alla Signoria di Venezia, con la quale la esorta a promuovere e conservare lo studio delle lettere Greche.

4. Traduzione de 5 e 6. canti dell' Odissea. By Ippolito PINDI-MONTE.

5. Delle differenti maniere di descrivere la voluta Ionica, e particolarmente della regola ritrovata da Giuseppe Porta detto Salviati con alcune riflessioni sul Capitolo Ionico. By Professor SELVA.

Philosophic Etymology of Rational Grammar by MR. JAMES GILCHRIST. one Vol. 8vo.

Συλλογή Ἑλληνικῶν Ἀνεκδότων ποιητῶν καὶ λογογράφων διαφέρων ἰσοχῶν Ἑλλάδος, σπουδῇ Ἀνδρέου Μουζοῦδου καὶ Δημητρίου Σχημά. ἐν Βενετίᾳ 1816.

The first number of this periodical paper contains Ἀέτιος, περὶ τῶν κατὰ τὸ στόμα τῆς κοιλίας πρῶτων, κ. τ. λ. ——— Ἀνώνυμος, ὑποθέσεις εἰς ἑπτὰ λόγους Ἰσοκράτους μετὰ σημειώσεων.

Sui quattro cavalli della Basilica di S. Marco in Venezia, lettera di Andrea MUSTOXIDI Corfense. Padova. 1816. 8vo. pagg. vi+53.

This learned Letter is addressed to the celebrated abate Morelli, Keeper of the Library of S. Marco.

Le livre des Récompenses et des peines; traduit du Chinois, avec des Notes et des éclaircissements, par M. Abel REMUSAT, D. M., de l'Académie Roy. des Inscriptions, Lecteur Royal et Professeur de Chinois et de Tartare-Mandchou au Collège Royal de France. Paris. 8vo. pag. 79.

M. MOLINIER, a Frenchman, is preparing an edition of the Chinese text of this book, with a literal translation and notes.

Elements of Latin Prosody, with Exercises and Questions, designed as an Introduction to the scanning and making Latin verses. Second Edition. 4s. bound. By Rev. C. BRADLEY. A Key may be had by private application. Pr. 2s. 6d.

A Translation of the Six Books of Proclus, on the Theology of Plato; to which a Seventh Book is added, in order to supply the deficiency of another Book on this subject, which was written by Proclus, but since lost; also a translation of Proclus' Elements of Theology. By THOMAS TAYLOR. In these volumes is also included, by the Same, a Translation of the Treatise of Proclus, on Providence and Fate; a Translation of extracts from his Treatise entitled, Ten Doubts concerning Providence; and, a Translation of extracts from his Treatise on the Subsistence of Evil; as preserved in the Bibliotheca Gr. of Fabricius. In 2 vols. royal quarto. 250 Copies only Printed. Price 5l. 10s.

A Neat Edition of Virgil, collated from the best Editions. By A. J. Valpy, M. A. Pr. 4s. bound 18mo. Second Ed.

Epistolæ M. T. Ciceronis, In Usum Schol. excerptæ. By the Same. Third Ed. 2s. bound.

Four Dialogues of Plato; Cratylus, Phædo, Parmenides, and Timæus. Translated into English by THOMAS TAYLOR. Pr. 7s. 6d. 8vo.

The parties concerned in printing the works of J. B. GAIL, have just finished engraving the prints for the octavo and quarto editions of Thucydides and Herodotus. They have been engraved from the delineations of Barbier and Boichot of the Institute, and of Moreau. These prints appear even to excel those in the Xenophon of M. Gail. For Thucydides; ten prints, and two plates respecting the siege of Plataea, 12 francs. For Herodotus; nine prints, 12 francs.

ORIENTAL.

The Chevalier LANGLETS, Keeper of the Oriental Manuscripts in the Bibliothèque du Roi at Paris, has already printed some numbers of his splendid work on the "*Ancient Monuments of India*." He is also preparing to publish the original Arabic text of that manuscript, from which Renaudot translated the "*Travels of two Mahomedans*;" and the authenticity of which was once disputed, but is now most satisfactorily ascertained. Few men have done so much, and with such success, in the promotion of Oriental literature, as Mons. Langlets; and on the subject of the various works which he has already given to the world, and of those on which he is now employed, we shall offer some remarks in a future Number of our *Journal*.

In Paris, a new edition, (the third,) of M. OUVAROFF'S "*Essai*

sur les Mystères d'Eleusis," issued from the Royal press about two months ago, printed verbatim from the Petersburg (second) edition, which we have used in the notice of this excellent work, given in the last and present Numbers of our Journal, and to be concluded in our next. A strong proof of the interest which M. Ouvaroff's Essay has excited, appears from a circumstance, of which the information has only just reached us. An English translation is now preparing to be published, with an Appendix, or second part, containing observations on the Eleusinian Mysteries, and a Criticism on M. Ouvaroff's work, by a gentleman already celebrated in this country for his classical and antiquarian erudition, who will further illustrate the learned Russian's work, by an additional engraving.

NOTES TO CORRESPONDENTS.

The length of some articles in this Number obliges us to defer several important communications, particularly J. M. on *Greek and Latin Metres*, the *Adversaria*, and several others. We fear we must apologize for the small type in which some articles appear, to introduce as great a number as possible.

In the Bishop of St. DAVIDS' edition of the PEPLUS we have introduced the accents, which he had omitted. We mention this, that the learned and excellent editor may not be charged with the mistakes that may have escaped us.

The Anacreontics from Dublin shall appear.

Mr. T. F.'s Notes on the *Dioscorida* of Aratus came too late for this No.

We hope to give in our next, Villot's Letters on the *Rosetta Inscription*; together with a fac-simile of the Inscription.

We are much obliged to Lex for his polite and friendly note. We wish to adhere to our original plan; but we cannot always be sure that a good copy of verses sent to us for insertion has been presented as a prize-composition. The subject is not a certain proof. The purpose, in our next Number, to notice the interesting works, published or intended, by the learned M. Valkenaer, M. Gail, Fabre D'Olivet, and other celebrated men of letters at Paris.

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

PARS III.—VID. NO. XXVI. p. 381.

MINIME etiam nescius, in fabulis tribus, quorum cantus digessi, mutationes plurimas a me factas argumenta esse forsitan daturas, quo minus ratio mea comprobari potuerit. Nunc quoque video non minora objectum iri propter rem illam ipsam in *Chamasin*, quæ hodie sum tractaturus. Verum nunc temporis melius quam olim mihi habeo quod excusationis vice prætendam. Etenim maxima fuit inopia Codicum Manuscriptorum, quorum subsidio Editores uti possent. Ideoque in locis mendosis ad ingenium sæpe confugiendum est; ni fortasse Lexica et citantium libelli lucis pauvillum præbeant. Verum talis auxilii spes solet esse levissima, præsertim inter fabulas, quarum spurcitiæ scriptorum modestiorum animos vix allicere queunt. Age igitur videamus, quid auxilio fere omni destitutus et metui solus ope perficere possim; parum enim fui adutus a criticis antiquis, neque, quod difficultatem satis indicat, a recentioribus præreptus, præterquam in Ecclesiastis ubi Bentleius et Dawes viderunt 289 et sqq. esse στρ. et 300 et sqq. ἀντιστρ. quibus mirum in modum adstipulatur MS. Rav. et præclare versum, servat, qui bene respondeat illi a Dawesio temere repudiato.

Lege igitur in strophicis

χωρῶμεν εἰς ἐκκλησίαν
ἄνδρες· ἡπαίλασε γὰρ
ὁ Θεσμοθέτης, ὃς ἂν
μὴ πρῶτ' πάντῳ τοῦ κνέφους
ἤκη κεκονιμένος,
βλέπων ὑπὲρ τῆμα
στέργων σκοροδάμην,
μὴ δάσειν τὸ τρίωβλον
κ. τ. λ.

et in antitheticis

ὅρα δέ· πῶς εὖ θήσομεν
τοῦ ὧδε τοὺς ἐξ ἄστεος
ἡκόντας, ὅσοι προτοῦ
μὲν, ἡνίκ' ἔδει λαβεῖν
ἐλθόντ' ἄβολον μόνον,
καθήμεν λαλοῦντες,
ἐν τοῖς στεφανώμα-
σιν· νυνὶ δ' ἰνοχλοῦσ' ἄγαν
κ. τ. λ.

Inter quæ repositi ὅρα δέ· πῶς vice ὅρα δ' ὅπως: quæ frustra allegavit Porson. ad Hec. 402. lectiones prævas ad tuendum. Neque commentum illud, persuasit Elmsleio ad Ach. 930. cuius tamen conjectura οὕτω est parum felix. Mox ἀθήσασιν præbent MSS. 2. alter ὀνήσομεν; Reposui εὖ θέσομεν bene dispositum scil. ἐν τοῖς στεφανώμασι in τῇ τῇ ἀντικειμένη corōna.—Deinde ad cantus medianæ partem

lege

ὅπως δὲ τὸ σύμβολον
λαβόντες ἴπαιτα πλη-
στοί καθεδούμεθ', ὡς
ἂν χειροτονώμεν

et in antistrophis

ἐν ἀσκιδίῳ φέρων
ἔσθειν ἅμα τ' ἄρτον ἐν
ἂν καὶ δού κρομμύων
καὶ τρεῖς ἂν ἐλάας.

Inter hæc reposui ἔσθειν vice πεινῶ; etenim vidit comicus in pro-
verbio Κρόμμυα ἐσθῆιν: quod saepe facere solent ii, qui lacrymas
extorqueere volunt ex oculis alioqui siccis. Et ne quis hæreat de
ἔσθειν, adeat Suid. Ἐσθόμενος—ἔσθω γὰρ τὸ ῥήμα καὶ ἔσθοντες, ἐσθί-
τες. Denique vice αὐ dedi ἐν' ἂν, et sane ἐν-α voluit Bentl. et ἂν
Hofiius et Elmsl. ad Ach. 163.

478 et sqq.

ἀρ' ἐστὶ τῶν ἀνδρῶν τις, ἡμῖν ὅστις ἐπακολουθεῖ; στρ. α.
ἄμβα, στήφου, χυμῶ, σκοπεῖ,
φύλαττε σαυτὴν ἀσφαλῶς (πολλοὶ γὰρ οἱ πανοῦργοι).

ἀντιστρ. α.
μὴ πού τις ἐκ τοῦπισθεν ἂν τὸ σχῆμα καταφυλάξῃ,
ἡμῖν δ' ἂν αἰσχύνην φέροι, 5
πάσαισι παρὰ τοῖς ἀνδράσιν τ' ἰγῆμα τοῦτ' ἐλγυχθῆν

στρ. β'.

πρὸς ταῦτα συστέλλου στυγίη
τῇδ' εὐ περισκοπούμενῃ
κάκεισε καὶ τὰκδέξια,
μὴ ξυμφορὰ γινήσεται 10
ἀλλ' ἐγκονῶμεν κ. τ. λ. usque ad
κού μή τις οὐχ' ἔμῳ.

16

ἀντιστρ. β'.

χῆμῶν τὸ πρᾶγμ' ἴσως κατείπῃ
ἀλλ' εἶα, δεῦρ' ἐπὶ σκίας
ἐλθοῦτα πρὸς τὸ τεῖχλον
παραβλέπουσα θατέρω
πάλιν μετασκεδάξαι σαυτὴν αὐθις ἥπερ ἦσθα
ἀλλ' ὡς μάλιστα τοῖν ποδοῖν μέτ' οὐ κτύπη βίβριζε 20
καὶ μὴ βράδυε κ. τ. λ. usque ad τὸ σχῆμα τοῦτ' ἔχουσαι.

V. 5. Ita MS. Rav. V. 8. Vulgo καὶ περισκοπούμενῃ κάκεισε καὶ
τὰ γ' ἐκ δεξιᾶς. At Bentl. εὐ περ—mox Bianck. καὶ τὰ τῇδε ἐκ
δεξιᾶν: dem Faber καὶ τὰκδέξια. Unde reposui τῇδ' εὐ περ—
κάκεισε καὶ τὰ δεξία. Et sane τῇδε tuetur Thesim. 666. Καὶ τὰ
τῇδε καὶ τὰ δεῦρο πάντ' ἀνσκοπεῖ καλῶς. Av. 424. Τὸ τῇδε καὶ τὸ
κῆρε καὶ τὸ δεῦρο. Cf. quoque Orest. 1259. ἐκείθεν ἐνθάδ' εἶτα
πάλιν. V. 10. Vocem πρᾶγμα, quæ vulgo sequitur γινήσεται,
conieci ad v. 17. ubi Rav. comprobatur et conjecturam Kusteri.
V. 22. Hic versus vulgo sedem habet post v. 3. sic scriptus;

exceptis μετ' οὐ κτύπος: quæ erui ex ἐπικτύπων. De formula loquendi οὐ κτύπος pro σιγή vid. Valck. et Monk. ad Hipp. 196.

574. et seqq.

στρ.

ἐντιστρ.

Νῦν δέ τοι γε πυκνὰν φρένα
καὶ φιλόσοφον γλῶτταν ἐγείρειν
φροντίδ' ἐπισταμένην ταῖσι φίλαισιν
ἄμύ-
νειν κοινῇ ἐπ' ὠφελίαις
δηλοῦν θ', ὅτι περ δύνασαι,
καιρός· ἐρχεται· πίνοια
δημον ἐπαγλαίουσα πολίτην

δεῖται κάρτα σοφου τιῶς
ἐξευρήματος ἢ πόλις ἥσαν.
ἀλλὰ πέραινε μόνον μήτε δεδραμένα
μήτ'
εἰρημένα πῶς πρότερον
μισοῦσι γὰρ, ἦν δ' αὖ παλαι-
ων γε πολλάκις δεῶνται,
μυριάσιν βίου εὐτυχίαςιν

8

5

14

V. 1. Vulgo δὲ δεῖ σε. MS. δὲ δεῖ γε. Reposui δέ τοι γε. V. 2. Huc ietuli γλάττης, in γλῶτταν mutatum, quod vulgo legitur (nam Brunckius edidit γνώμης) ante πίνοια. Ibid. φιλόσοφον primam producit jure metri Anapaestici. V. 4. Vulgo hic γὰρ ἐπ' εὐτυχίαις et in v. 14. εὐτυχίαςιν βίου. ubi tamen RAV. ὠφελίαισιν. verum illa var. lect. pertinet ad locum priorem—ut liquet ex isto γὰρ—nato scilicet e γρ i. e. γράφεται: vult Schow. ad Hesych. p. 111. V. 5. Vulgo δύνασαι at sententiæ potius postulat δύνασαι. V. 8. MS. γάρ ται: inde erui κάρτα: quod sæpe corrumpitur. Hoc carmen esse Antistrophicum volunt et Uotibius: cujus tamen ratio ordinandi, ni fallor, paucis probabitur.

803. et seqq.

στρ.

ἀντιστρ.

εἴ τις ἀγαθὸν βούλεται παθ-
εῖν τι, παρ' ἐμοὶ χρεὶ καθέσθαι
οὐ γὰρ ἐν νέαις τὸ σοφὸν ἐν-
εστιν, ἀλλ' ἐν ταῖς πεπειροῖς·
οὐχ ἦκαί μοι ταῦρος,
ὃν οὕτως ἀν' στέργειν ἀν' ἐθέλ-
οι, μᾶλλον ἢ γάγυ'
ἀν, φίλον, ὃ ζυνείην.

ἀλλ' ἐφ' ἐτέρων εἰ πέτοιτο—
NE. μὴ φθόνει ταῖσιν νέαισιν
τὸ τρυφερόν γὰρ ἐμπέφυκε
τοῖσιν ἀπαλοῖς μηρίοσιν
καὶ μῆλοισιν θπαιθεῖ
σὲ δ' ἢ γεραίᾳ περιπέφλεξ-
αι κάκτετριψ-
αι, ἐνάταν μέλημα,
ἔδειν μὲν πᾶσι ταῦτά γ'. ἄλλα δὲ
λέγειν.

10

5

15

στρ. β'.

ἀντιστρ. β'.

ΓΡ. κπέσοι τὰ τρέμμα σου,
τὸ τ' ἐπικλυντρον ἀπολάβοι,
βουλομένης σποδεῖσθαι.

NE. κατ' σῆς κλίνης ὄφιν,
καὶ προσελκύσας, ἔχοις,
βουλομένη φιλεῖσαι

21

στρ. γ'.

ἀντιστρ. γ'.

αἰ αἰ τί ποτε πέισομαι
μόνη γὰρ αὐτοῦ λείπομαι
ἢ γὰρ με μητὴρ
αὐτὴ βέβηκε καὶ πάλαι
ἀλλ', ὡ μοῖ, ἱκετεύομεν
κάλεσι τὸν Ὀρθαγόρον, σὺν ᾧ
κἀν σαυτῆς κατὶ καί,
ἀντιβολῶ σε.

ΓΡ. ἦδη τὸν ἀπ' Ἰωνίας
τρόπον, τάλαίνα, κηστῆαν
δοῦναι ἐμοί, καὶ
τὸν λαβὼν κατὰ τὰς ἀποβίδας
ἀλλ' οὐκ ἀν' οὐδ' ὑπαρπύσας
οὐ τὰ μὲν καὶ γνῖα· τὴν δ' ἐμὴν
ᾠραν οὐκ ἀπολαῖς
οὐδ' ἀπολήψει.

23

29

V. 5. Hic versus vulgo ponitur post *πίσσομαι* in v. 24. sic scriptus: *οὐχ ἔκει μοι τοῦρος* at Brūnckius post Berghlerum emendavit: *ταῦρος*. Recte. Cf. Horat. *Lesbia quarenti taurum monstravit inertem*. Aliis fortasse placebit *ταῖρος* ut Rav. V. 6. Vulgo *Οὐδὲ τις στέργειν ἂν ἐθέλοι* et mox *ἐγὼ τόν*. V. 9. Vulgo *ἑτέρον*: dedi *ἑτέραν* subaudito *γυναῖκα*. Etenim tale facimus *scēminae* *egre* ferunt *ζηλοτυπούμεναι*. *Αποσιοπέσις* illa hic suam vim habet. V. 13. Interpolatori inseriunt *ἐπὶ τοῖς*. V. 14. Vulgo *σὺ δ' ὦ γράῳ* contra metrum. ibid. Vulgatum *παράλεξαι* intelligere nequeo. *Reposui περιφλέξαι*. Locus est in duplici sensu verbi *περιφλέγομαι*. Nempe amus, utpote morbi proxima, dicitur esse *ignibus funeris combusta*: et quod ad alteram significationem attinet, id patet e Thesm. 236, et sqq. collatis cum Eccl. 13. V. 15. Pro *ἐντέτριψαι* dedi *ἐκτέτριψαι*. Collato Horatiano "*Dilapsam in cineres fulem*" redde *ἐκτέτριψαι* *conversa es*, respectu habito ad *περιφλέγομαι* in sensu *funeris*; et *attrita*, respectu habito ad alterum sensum verbi: quod exponit Schol. ad Plut. 1083. *ἐν τῇ συνουσίᾳ κατατετριμμένη ἡ ἀχρηστος πρὸς συνουσίαν διὰ τὸ γῆρας*. V. 17. Hic versum inserui confirmatum e vocibus *οὐδὲν μὲν ταῦτα δεῖ λέγειν*: quae sedem habent in 914 ubi tamen Brūnckius omisit *δεῖ λέγειν*. Quod ad sententiam, cf. 924 *Ἄδ' ὅποσα βούλει, καὶ παράκυσον ὡς γαλή—Οὐδεὶς γὰρ ὡς σὲ πρότερον εἶσατο ἂντ' ἐμοῦ*. V. 19. Vulgo *ἀποβάλοις* *βουλομένη*: quod minime capio. *Reposui ἀπολάβοις βουλομένης*: etenim syntaxis est *τὸ τῆμα* (quod sicut *τῷτῆμα* utriusque generis res nolat) *ἐμπέσαι σοῦ* (cf. 1354 410.) *βουλομένης ἐποδίσθαι τὸ τ' ἐπὶ κλιντρὸν ἀπολάβοι* (*recipiat*) *τὸ τῆμα*. V. 22. *Ἰὺδ προσελκύσασα* exponet Ovid Amoi. iii 7. 73. et Petronius, c. 121, 5 ibid. *ἔχouis* dedi pro *εὔροις*: eadem var. lect. in Ran 170. V. 25. Vulgo *δ'*: *μοι μαι* et *ἀλλῃ*: cuius vice *αὐτῇ* *reposui*: etenim *faceta* est *puella*, conquesta *matrem* *abuisse* *sibi* *indulsura* et *reliquisse* *filiam* *sine viro*. V. 28. Pro *ἰκετεύω* Rav. *ἰκετεύομαι*. Ipse *ἰκετεύομαι*: saepe sic *pueri* *permutantur*: vjd. Elmsl. *Quarterly Rev.* Nō. xiv. p. 458. V. 29. Vulgo *ὅπως*. Ipse dedi *οὐκ ᾧ κἂν*: Facete enim *puella* *nutrici* *pro* *mercede* *promittit* *illam* *ipsam* *Orthagorā* *fruturam* *esse*. V. 30. Inserui *τὸν* (scil. *τρόπον*) quod *vix* *abesse* *potest*. Mox *reposui* *τὰς* *Διοβίδας*. Perlege Schol. ad Ran. 1348. et Eustathi. ad Il. I. p. 697. Bas. Hæc carmina esse *Antistrophica* voluit *Hotibius*, cuius rationes *meis* *alii* *fortasse* *sunt* *prælaturi*. Ipse quidem *mea* *soleo* *amare*: et *irascor* quod *ille* *mibi* *ἰκετεύων*, *præripuerit*. 998. et sqq. σύστημα α. σύστημα β. αὐτὸν ἐπὶ τῇ γῇ καθύπευ, ἢ P. σίμ' ὡς ἐπὶ τραγυγνῆδα, σπαλῆ- και μὲν πρότερον διασκοπῆς, ἢ σ. κατὰ τὰν Χαριζίνης τὰν δατίν 6 τὸ γὰρ σίμον ἢ πρὸς βάτερον 3 κατὰ τὸν νόμον ταῦτα ποιεῖν

ποῦ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευ-
θερίῳ;

ἐστὶ δίκαιον, εἰ δημοκρατούμε-
θα.

V. 2. Vulgo διασποδῆσαι ἀνάσιμον ἤ. At in scoliis hujusmodi, ultimis syllabis non conceditur ἡ ἀδιαφορία nisi ad finem systematis. Rem illam comprobabo, cum Lyrica fragmenta attigero. Bene igitur Porsonus ad Hec. 300 et Orest. 792, ed. 2dæ emendat, ποῦ vice οὐ. Verum hæc sunt levia, Mentem Commici, non metra, nunc perscrutor. Exponitur a Suida Ἀνάσιμον per ἀμορ-ρον, hoc loco allegato. Bene quod ad sententiam, at secus quod ad vocis etymologiam. Etenim σίμος est proprie plantæ lata et simul acchivis. hinc usurpatur de nare piessa, de ventie non curato, et de latere collis inclinati et plani: quo sensu proximo habet Commicus in Lyc. 288. ubi apud Schol. citantur Noster in Babylo-nius Μέσσην ἔρειδε πρὸς τὸ σίμον et Πλάτων ἐν Πικαῖς (sic enim conti-nuit Elmsl. ad Ach. 577) Τούτῃ προσαγαθῆναι τὸ οἶμον δαῖρ verum ibi σίμον significat rem muliebrem quæ planus esse solet, teste Ovidio: Quam castigato planus sub pectore ventet: et sane cum illa signifi-catione vocis σίμον bene convenit et ἔρειδε (vid. Lecl. 616. et Thesm. 488.) et προσαγαθῆναι. vid. Pierson. ad Mor. p. 3. ubi Grammatici advocant e Nostri Θεσιόφθοι. Quid Ἰνναβῆναι τὴν γυναῖκα βούλομαι. Bene igitur me hic reposuisse arbitror τὸ σίμον in sensu eodem: nec male propter sententiæ nexum mutasse οἰ-μῶζων ἄρα νῆ δία in σίμ' ὥς εἰ τραγὸν ἔδνα: etenim non gravius aliquid Venerem ierimere solet, quam malus odor; quo maxime eminet hic cotum genus. Cf. Pac. 813, τραγομάσχαλοι: quam vocem plane factam, sicut τραγὸν ἔδνα, exponunt Scholia per ὕσσομοι. Cf. quoque Ach. 852. Ὀζων κακὸν τῶν μασχάλων πατρὸς τραγασαίνου: unde firmatū mea conjectura ὥς εἰ l. ε. εἰ ὥς. quod verbum egregie restituit Porsonus ad Hom. Od. E. 455. Cræti apud Athen. p. 690, D. Quod ad hæc systemata attinet, metra Hermannus, p. 414. vidit, necnom Benileus, quem minime latuit antiquiora esse duo carmina proxima; sic, in fallos, legenda:

952-ει 999.

στρ' α.

ἀντιστρ. α.

δεῦρα δὴ οὐρο δὴ δεῦρό μοι φίλον δεῦρο δὴ δεῦρο δὴ καὶ σύ μοι κατα-
ἐμὸν δραμοῦ

πρόσελθες, καὶ ξύνευρος

τὴν εὐφρόνην

ὅπως εἰσεῖται δορεῖ

πάνυ γὰρ τις ἄρως

βαστρύχαν τῶν σάν

τῶνδ' ἐγκέται δ' ἀποπός

μαι πόθος, καὶ διακινά-

σας ἔλκει με μέλεις, ἰκνού-

μαί σ', Ἐρως, καὶ ποίη-

σον τήνδ' ἐς εὐνὴν τὴν ἐμὴν ἰκίσθαι.

σα τὴν θύραν ἀνοιξον

τήνδ' ἢ δὲ μὴ,

καταπεσὼν κείσομαι

5. φίλον ἄλλ' ἐπὶ σοὶ

βούλομαι κόλπω

πληκτίξασθαι μετὰ τῆς

σῆς σκελῆς. Κύπρι, τί μ' ἐκ- 15

μαίνεις ἔδνα μέλεις, ἰκνού-

μαι σ', Ἐρως, καὶ ποίη-

σον τήνδ' ἐς εὐνὴν τὴν ἐμὴν ἰκίσθαι. 20

στρ. β'.

ἀντιστρ. β'.

καὶ ταῦτα μέντοι μετρίως
πρὸς τὴν ἐμὴν ἀνάγκην
εἰρημέν' ἑστίν· σὺ δ' ἔμοι
φίλτατον ὦ ἱκετεύω
ἀνοιξον· ἀσπάξου με·
διὰ τοι σὲ πόνοὺς ἔχω.

23 ὦ χρυσοδαίδαλον μὲν 24
μῆλημα Κύπριδος ἔρνος,
μέλιττα Μούσης, Χαρίτων
θρέμμα, Τρυφῆς πρόσωπον,
ἀνοιξον, ἀσπάξου με·
28 διὰ τοι σὲ πόνοὺς ἔχω. 34

Inter hæc vocum sedes paululū mutavi, quo metra melius convenirent. V. 3. Πρὸ εὐφροσύνης recte Βη. gler. εὐφρόνην. quocum facit MS. et sic Bentleius: πον νικε ἔσει Faber. recte εἴσει, cf. Hom., Il. A. 243. ἧς οὔτοι χάριν εἶδε. V. 9. Vulgo ἔχειν. Dedi ἄλχειν. Cf. Theocrit. II. 17. Ἴν' ἔλκε τυ τήνον ἑμὸν ποτὶ δῆμα τὸν ἄνδρα. Sic et Ovidius—*natæ solum dulcedine captos Ducit*: et Horatius—*Quo me, Bucche, rapis tui Plenum*. V. 19. πυγῆς ineptum esse vidit et Hotibius: qui bene monet nihil posse *absurdius quam ipsum juvenem velle πληκτίζεσθαι natibus puellæ*. Reposui igitur σπαθῆς. Hesych. Σπαθητὸν γυναικεῖον. lege Σπαθῆ, τὸ γυναικεῖον. Hinc intellegas jocum in Nub. 35. ὦ γύναι λίαν σπαθᾶς. *O mulier valde percussione uteris*. V. 20. Vulgo ἐπὶ ταύτῃ. Αἰ ἐπὶ est interpolata lectio et ταύτῃ corrupta pro τῆδε: vid. Porson. ad Phœn. 1597. V. 29. Ita Suid. in *Δαιδαλόχειρ* et *Θρύψις*. Præcedentes cantus esse Antisthiolicos voluit et Hotibius: qui statuit idem de loco, quem successu haud meliori tractavit. Tu sic lege

1168. et seqq.

ᾧρα δὲ, φίλαι γυναῖκες,

εἰπερ μέλλομεν τὸ χοῦμα

δρᾶν, ἐπὶ τὸ δεῖπνον ὑπανακιν-

εῖν· Κρητικῶς αὖν τοὺς πόδας

καὶ σὺ κίνει· τοῦτο δρᾶ· καὶ τῆδε ἰὼν λαγαρως

ταῖν σκελίσκοιν τὸν ρυθμόν γ'· ἐπεισι γὰρ ταχέως

τὰ λεπαδο—τεμαχο—σελ·

αχο—γαλεο—κρανιο—

λείψανα, δριμύ πρόσ-

τριμμά τε σιλφίδν,

παρὰ μελιτο—

κατα—χυμένο—

κιχλ—επι—κασσ

υφο—πῆριστ

ερ—αλεκτροον—οπτεκεφαλλίς—κιγγλο—πύλε

α—λαγω—σιραια—βαφητραγάνο—πτερύγων

σὺ δὲ τοῦτ' ἀκροασάμενος ταχύ καὶ ταχέως

λάβε τρυβλίαν· εἴτα κῆνε λαβὼν· ἀκίδον γ',

τὸ ἐπιδενπῆς

ἀλάλαλαῖ λαμ-

4

10

15

20

ἄππουσί που·
 κίρσεθ' ἄνω.
 (δεινὴν ὀσμὴν εὐαί,
 ἐπινίκιον εὐαί.

24

Inter hæc nihil fere mutandum fuit. Addidi τὰ in v. 7. et mutavi λειψανο—δριμυ—ποττριμματο—σιλφιο (sic enim Rav. non ut Kuster, ποττριμματο—neque ut Brunck, ποττιοιμματο) in λείψανα δριμύ πρόστριμμά τε σιλφίων. V. 15, 6, 7, 8. Hi quatuor sunt Anapæstici Pindarici. Vid. Gaisford. ad Hephest. p. 291. V. 18. Rav. κόνισαι λαβών. Dedi κόνις λαβών. Etenim κόνις est amphibrachys. Vid. Blomfield. ad Pers. 168 in Glossario. Male igitur vulgo λαβών κόνισας. Quod ad catalogum illum ciborum, nihil est quod legentem moretur præter οπτεκεφαλλο—et βαση τραγανο—quod ad lineam interpositam, meminerit lector eam esse voces, non syllabas, disjuncturam, idcirco non appictam esse ad finem versuum 13, 14, et 15. ne κοσσυφο, περιστερ—et πελ-ια interescantur. V. 24. Reposui ἐπινίκιον. Nascitur ἐπὶ νίκῃ e Lys. 1293.

Ad Thesmophoriazusas accedo. Cujus fabulæ modo non omnia ipse primus suis numeris testatus dicar. Etenim semel tantum mihi mea præripuit Bentleius. Quæ vero in hanc partem conati sunt Hermannus et Potibius, ea debent in censum referri operum, quibus illa fuerit laus, ut inde aliquis cognoscere posset, non quid effecerint homines erudit, verum quid facere voluerint. Tu vero, lector, si sapis, meam rationem comprobaturus sic lege

101 et sqq.

στρ. α.

ἀντιστρ. α.

ΑΓ. ἄγε νῦν μ' ὀπλιζε Μουσᾶν
 ἱερῇ. Ἀονίαι δεξαμένα.

ΧΘ. τίνι δαιμόνων ὁ κῆμος;
 λέγε νῦν. ΑΓ. εὐεπὲς ἔσται
 στόμα σόν.

λαμπίδα κόραι ἔχον ἔλεον
 θέρα τᾷ πλατίδι—

ΧΘ. δαίμονα δ' ἔχει σεβίσαι
 ΑΙ. χορεύσασθ' ἐν βοᾷ. 8

στρ. β.

ἀντιστρ. β.

χρυσέων ῥύτορα τόξων
 φέρων, ὃς ἰδρύσατο χώρας
 γυῖαλα Σιμουντίδι γᾶ.

9 ΧΘ. καλλίσταις ἐν αὐδαῖς, 12
 χαῖρ', εὐμοῖσοισί τε τιμαῖς
 γέρας ἔργον προφέρον.

στρ. γ.

ἀντιστρ. γ.

ΑΓ. τά τ' ἐν οὐρεσι δρυογόνοις 13

ΑΓ. Αἰτώ τ' Ἀσίδος ἀγρυμνα
 κρύουα.

ἀεῖσατε κούραν
 Ἀρτεμίν ἄγροτέραν.

τα ποτὶ Πρυγίῳ διν-, 22
 εὐματὰ τε Χαοίτων.

ΧΘ. ἔπομαι κλέζουσα σερπὸν
 γόνον ἐλβίζουσα Λατοῦς
 Ἀρτεμιν ἀπειρολεχῇ 23.

ΧΘ. σέβομαι Αἰτώ τ' ἀνέκταν
 κλέπριν τε ματέρ' ὕμνων
 ἄγαν βοᾷ δονέων. 26

ΑΓ. τὰ φᾶος ἔσσυτα Δαϊονίους
 ὀμμοχόνην ἡμετέροις τε δι' αἰφν-

27 ἐκφύδον.

ιδίου γ' ἄ-
 πόος ὦν
 χάριν, ἀνακτ' α-
 γάλλε Φοῖβον
 τ.μᾶ. ΧΟ χαῖρ' ολβ-
 ιε παῖ Ιατουῦς.

32

Versuum et vocum sedes paulum mutavi, at nunquam id feci sine causa probabilis. In ipso cunctis initio terposui versum, qui vulgo legitur post σ-βίσαι. Versum cecimus non videt ἀγ- ὦν ὅπλις non posse non carminis esse exordium. V. 2. Vulgo ἱραν χθρ-αις, quæ nequeo intelligere. Ελθ-ραν enim ἱ-ση' quocumque ut sententia nichil procederet, conjungi μῦσα in μουσᾶν mutatum Agatho ipsum se appellat Μουσῶν ἱ-σηα, ut Horatius a se audit Musarum sacerdos: mox e ΧΘΟΝΙΑΙΣ cum ΔΟΝΙΑΙ Vox eadem alibi depravatur. Egregia est emendatio Valckenaueri lectentis ΔΟΝΩΝ pro ΔΟΜΩΝ in Phœn 652. Hic Δονίαι — κραι sunt Musæ. V. 4. Vice πατρίδι terposui πλατίει. Hesych. Πλατὶν γυναικῶν, τὴν ἀθροισιν. Idem Πλατὶς, γυνή — σύνδοι, ἀθροισμα. Et sane πλατίδι exstat in Achæ 132. V. 6. Ex ἐπίστω. ὅς τούμιν erui εὔ-πες ἔσιω στόμα σὸν et δ' ad v. 7. detruxi. Illud εὔ-πες εἶπω στόμα σὸν bene convenit cum formula notissima εὐφημία εἶπω in v. inf. 295. et στόμα εὐφημον αἶας ὁσιούσθω in Bæch 70. Similitudo apud Latinos dicitur *Latete linguis*. V. 8. Voces χρερύσσασθαι βοᾶν exstant vulgo in v. 4. post ἐλευθέρα πατρίδι et sine quoad constructionis ita legi debent: etenim v. 5, 6, 7, sunt quasi ἀρεθθε-τικῶς ducti. ibid. ἐν βοᾷ terposui, ne quis neccum haberet de syntaxi χρερύσσασθαι βοᾶν. nimis elegans est ἐν hic pro σὸν vid. Musæ. ad Soph. Phil. 61. V. 12. Vulgo χαμ- καλ' ἀοι. φοῖβ' ἐν εἰμού-σοισι τ.μᾶις. V. 15. ὄρεσι et μοχ κοχαί ἀ-έσαι leviter mutavi. V. 21. Vulgo τ- χρούματα τ' Ἀσιάδος ποτὶ ταρλερυθμ' εὐρύνα Φρυγίαν διανεύματα Χαρίτων. Inter quæ διανεύματα emendavit Benth et Brunck. qui citare poterit Hom. Il. 2. 494. Κύριε δ' ὄρχηστῆρες εἰόντες μοχ in παραρυθμ' εὐρύμα latent lectio corrupta et corrup-tæ emendatio et emendationis corruptela. Lege Γὰρ εὐρύμα εὐρυθμα. ideoque terposui var. lect. ἀρυθμα. Mox de Ἀσιάδος et Ἀσιάδος permutatis, vide Blomfield ad Pers. 275, et de Φρυγίαι et Φρυγίαν et similibus vid. Pæf ad Tro. p. xxviii. Quæ fuerint Phrygiæ Græcia, exputare nequeo. V. 26. Pro δοκίμῳ terposui θανάκων. Vid. ad Ran. 233. V. 27. δαιμονίς non intelligo. Dedi Μαιονίους. scil. Ὅμηρι cf. Ὅδ' θ 64. Τὸν πρὶν Μοῦσ' ἐφίλησε· εἶδον δ' ἀγαθὸν τε καὶ ὄν τε. Ὁφθαλμῶν μιν ἄμφορ' εἶδον δ' ἡδέϊαν ἀοιδήν. Aliis fortasse placebit δαιμονίως ασμασιν ἡμετέροις γ-ε illud enim δαιμονίως aliquatenus hinc poterit Nub. δαιμονίως ἐφθέγγασθαι dictum de Carmini filio Fragædo: α-ε- videt iterum mibi. 140.

295 et seq. Hæc Præconis oratio est metri lege soluta, sicut illa Sacerdotis in Avibus. Vid. *Classical Journal*, No. XXVI. p. 374.

312 et seq.

XO. εὐχομαι θεοὺς καὶ θεῶν γέ-
νος λιτόμεθα ταισδ' ἐπ' εὐχαῖσ-
ιν φανέντας
ἐπιχαρῆναι
• Ζεὺ μεγαλῶνυμδε, 5
χρυσολύρας τ- Διὶ
• οὐ δὲ ἔχεις,
χθὸν ἱέραν,
• καὶ σὺ, παγκράτῃς κόρα, γλαυκ-
• οὖσι χρυσὸν ὀγχεῖ, πόλιν ἔχ- 10
• οὖσα περιμάχ-
• ητι, ἔλθε
• ο-ῦρο σὺ καὶ πηλυ-
ωνυμᾶ λαίλος 14

θηρόκτονε παῖ
χρυσώπιδης ἔρ-
ος, σὸ τε πόντιε
σεμνὲ Πόσειδον ὀλ-
ιμέδων προλίπων
• μυχὰ ἰχθυόεντ' 20
• οἰτροδόνητον,
• Νηρέος ἱάλι-
οὶ τε κούραι, Νύμφ-
οι τ' ὀρεῖπλάγκτοι,
• χρυσ-ία τε ῥέζμινγε, 25
• ἰχθύσ-ι π' εὐγεί-
• ἡμετέροις τέλ-ως δ' ἐκ-
κλησιάσαμεν ἡ θηναί-
ων αἴετ', γυναῖκ-
• ες εὐγ νέες. 30

V. 8. Excidit syllaba. Reposui χθόν'. et in v. 14 οὐ v. 29. αἴδ' de meo supplevi V. 11. Vulgo θηρόκτονε. Dedi θηρόκτον'. cf. Iph. A. 1570. et Ias. 1262. Ἰσγταμι σθηρόκτονε.

352 et seq.

• ξυνευχόμεσθ-
• α τέλ-α μὲν
• πόλ-ι, τέλ-α δ' ἐδήμα
• ταὸ ὕγματ' ἐπιγενέσθαι,
• τά τ' ὀρίσθ',
• ὀπύσαις
• προσήκει νίκαι
• λογούσαις ὕσαι δ'
• ἑξαπατω-
• σιν παραιβαίν-
• οῦσί τε τοὺς ἰρικούς
• τοὺς κenoμισμένους,

• κερδαν οὔνεκ' ἐπὶ βλάβῃ
• ἢ ψηφίσματα καὶ νόμον
• ζητοῦσ' ἀντιμεθιστάναι, 15
4 τὰ πόρρητα τε τοισιν ἐχθρ-
5 οῖς τοῖς ἡμετέροις λέγουσιν, 17
• ἢ Μήδους ἐπάγουσι χώρα,
• ἀσεβοῦσ' ἀδικοῦσιν τε τὴν
• πόλιν ἄλλ' ὥ Ζεὺ παγκράτῃς
9 ταῦτα κυράσειας ὥστ' ἐν
• τῷ βλάβῃ θ οὐς συμπαρ-
• τειν γυναῖξιν
• καίτε-ρ οὐσας. 24

V. 14. Vulgo εὐγματα γενέσθαι; addidi præpositionem, sæpe omisam. V. 18 Vulgo τῆς χώρας οὔνεκ' ἐπὶ βλάβῃ; ubi bene Brunckius expulit οὔνεκα quod hic adhuc est in v. 18. Ipse quoque ἐπὶ βλάβῃ hæret ad v. 22. et inde prui ἐν τῷ βλάβῃ. alibi τῷ jungi-
tur cum feminino: vid. Brunck. ad v. inf. 430 et Valck. ad Præf. ad Phaulid. Leunep. p. xix. et que citatus sum in Præfat. ad Troj e Sund. V. 22. Vulgo ἡμῖν θεοὺς παρᾶσταται κα. γυ. οὐ. Reposui συμπαρᾶσταταιν, cf. Plaut. 226 Ἐκόντ' ἐκόντι Ζηνὶ συμπαρᾶσταταιν: unde bene emendare voluit Bloumfildus S. C. Th. 666 quocumque et Menandri fragment. 205. Ἀπαντι δαίμων

ἀνδρὶ συμπαρασταεῖ. Duo hæc carmina antistrophica nuncupat Holtebius: idem nomine eodem insignivit duo proxima carmina sic legenda.

433 et sqq.

οὐπώποτε ταύτης
ἦκουσα γυναικὸς
πολυπλοκάτερ' οὐδαμοῦ πλεκούσης·
πάντα γὰρ λέγει δίκαια· πᾶσας δ'
εἰδέας ἐξήτασε,
πᾶν τ' ἐβάστασ' ἐν φρενὶ,
πυκνῶς τε ποι-
κίλους λόγους

ἀνεὺρ' εὖ
διέζητ-
ημένους·
ὥστ' ἂν εἰ
5 λέγει παρ' αὐτὴν Ξενοκλῆς
ὁ Καρκίνου, δοκεῖν ἂν αὐτ-
ῇ, ὡς ἐγγῆμαι, πᾶσιν ὑμ-
15 ἰν ἀντικρυς μηδὲν λέγειν.

V. S. Vulgo πολυπλοκατέρας γυναικὸς οὐδ' δεινότερον λεγούσης. At δεινότερ' e gl. vocis πολυπλοκάτερα esse potest: quod deletum ex οὐδ' ου crui οὐδαμοῦ: mox λεγούσης est putidum propter λέγει in v. 4. dedi πλεκούσης. Cf. Hom. Il. Γ. 212. μυθὸς καὶ μῆδεα πᾶσιν ὕφαινον. et Vesp. 644. πλέκειν παλάμας. In Med. 322. μὴ λόγους πλέκε pro λέγε emendat Valcken. ad Phœn. 417. V. 6. Vulgo πάντα δ'.

439 et sqq.

ἕτερον αὖ τι
λήμα τοῦτο
κομψότερόν ἐστιν ἢ
τὸ πρότερον ἀναπέφην-
εν· οἷα κατεστρωμύλλειτ' οὐκ
ἄκακρον, φρένας δ' ἐχούσα καὶ

πολύπλοκον νήμ', οὐδ'
ἀσύνητ', ἀλλὰ πάντα
πιθανά· βεῖ
4 δὲ ταύτης
τῆς ὕβρεως ἡμῖν τὴν ἀδελ-
α περιφάνως δεύουσι δίκην.

520 et sqq.

τοῦτο μέντοι θαῦμ' ἄρ' ἐστὶν ὅπουθεν εἴ, ὅτε το χρῆμα,
χῆτις ἐξέθρεψε χάριν τίνδε τὴν θρασείαν οὕτω·
τάδε γὰρ εἰπεῖν τὴν πανούργον
κατὰ το φάνερον οὐδ' ἀκαιρῶς,
οὐκ ἐν ἡμῖν γ' οἴομην
οὐδὲ τολμησαί ποτ' ἀν-
ἄλλ' ἅπαν γένοιτ' ἂν ἤδη
τὴν παροιμίαν δ' ἐπαινῶ
τὴν παλαιάν· ὑπὸ λίθῳ
μὴ δάκη βήτηρ, σθρεῖν
ἄλλ' οὐ γὰρ ἐστὶ τῶν ἀναισχύντων φύσει γυναικῶν
οὐδὲν κάκιον εἰς ἅπαντα πλὴν γυναικες ἄλλαι.

V. 1. Vulgo θαυμαστόν. Dedi θαῦμ' ἄρ' ἐστὶν. Sæpe deprava-
tur ἄρ' ἐστὶν. Unde lege in Lys. 256. ἀεπτ' ἄρ' ἐστὶν. Vide nra in
Classical Journal, No. xvi. p. 292. et Schæfer. ad Apollon.
Rhod. T. II. p. 162. V. 9. Vulgo ὑπὸ λίθῳ γὰρ παντί· που χρῆ μὴ—
ubi voces ex interpolatore venerunt; quibus proverbium illud adscrip-
serat e Sophoclis *Αἰχμαλωτίσιν*; quem servavit Schol. ad Nicandr.

'Theiāc. 19. 'Εν παντί γόρ τε σκόρπιος φρουρεῖ λίθω. verum ibi debet legi 'Εν παντί που χρῆ σκόρπιον φρουρεῖν λίθω: unde coni-gas Scholion apud Athen. xi. p. 695. D. 'Τῶν παντὶ λίθω σκόρπιος ὡ'ταῖς ὑπιδύ-ται' Φράζει, μή σε βάλλῃ (τῷ δ' ἀφανῇ πᾶς ἔπεται) ὁλόε. Sic enim et Tiegri et Scholiographi verba in animo habens scripsit Glossator. 'Τὸ παντί που χρῆ: at mentem Comici non satis est assecutus: ille enim ludit in voce λίθος—quae saxum quidlibet significat et specialiter illud quod fuit τὸ βῆμα τῆς Πνυκίς. Vid. Acham. 683. Ραρ. 690. Κρατεῖ νῦν τοῦ λίθου τοῦ 'ν τῇ Πνυκί. et Eccl. 87. In v. 12. Vulgo ἄρ' ἡ γυναῖκες: at Suid. ἄλλαι γυναῖκες in 'Αλλ' αὐτὸ γάρ:

(6) et seqq.

στρ.

ἀντιστρ.

εἷς ὃν ἀνίχνευε τ' ἔχου πάντ'
εἴ τις ἐν τοτοῖς ἔδραιοις
ἀλλ' οὐδ' αὐτὸς ἀνέλεθ' ὡς

πανταχὴ διὰ τὴν ἡμῶν
καὶ τὰ τῆδε καὶ τὰ τῆδε
3 πάντ' ἀνασκότειε καλῶς.

6

ἐπωδός.

ἦν γὰρ μὴ λάθῃ
θεῶν τε ἀνίστα, ὅλ-
σει τε εἰκὴν, καὶ περὶς τούτῳ
τοῖς ἄλλοις ἔσται πᾶσιν
παράδειγμ' υἱοῦ τοῦ ἀνέλεθ' ὡς
ἔργον ὁ θ' ὡν τ' ἐν τῷ
ἐργῷ δ' εἶναι τε δέου-
φανερῶς οὐδεὶς τ' ἦδη
πᾶσιν ἀνθρώποις πεβίβηται
ταῖς ἐστίαις, δίκαιά τ' ἐφ' ἔπον-
τας ἐστίαι
νόμιμά τε,

7 μηδομένους πειρῶν
ὅτι καλῶς ἔχῃ-
καὶ μὴ ποιῶσι ταῦτα τιλὰδ' ἔσται.
αὐτῶν ὅταν ἀληθῆς τις ὅσια μὴ δρῶν
μανίας φλέγῃ, λύσῃ
12 παράκοπος, εἴ τι δρώ-
η, πᾶσιν ἐμφανὲς ὅλ-
ἔσται γυναῖξ καὶ βροτοῖς,
ὅτι τὰ παράνομα
τά τ' ἀνίστα θεός
17 ἀποτίνετ', οὐ
παρὰ χρῆμ', εἴ τι.

25

90

Si quis hæc mea conferat cum scriptis Hermannii de Metr. p. 446. necnon Houbii p. 122. statim confitebitur nostram rationem esse verissimam: cujus facilitas adeo se commendat, ut in loco, quem alii corruptissimum vocant, ipse nihil fere mutandum inveniam, præterquam in v. 1. ubi vulgatur ὃν ἔχοντες καὶ μάτερος πρὸ ἀνίχνευε ἢ μάτερος: de ἡ et καὶ permutatis, vid. Porson. Orest. 821. Burges. in Indice ad Dawes. H. V. 8. Vulgo ἀνίστα. Dedi ἀνίστα. Vox eadem restitui debet Soph. Philoct. 684. 'Ὅς οὐτ' ἔρξας τιν' οὔτε νοσφίσας, 'Αλλ' ἴσος ἐν ἴσοις ἀνίχνευε—ubi redditur quidem νοσφίσας fraudatus. Verum aut istud abundet necesse est, si καλὸν post ἔρξας subaudiatur, aut ἔρξας intelligi nequeat, καλὸν omisso. Lege igitur 'Ὅς οὐτ' ἔρξας οὐτ' ἀνίστα φράσας, 'Αλλ' ἴσος ἐν γ' ἴσοις ἀνίχνευε. De verbis δρῶν et λέγειν oppositis citata sunt omnia. Cf. tamen frag-mentum Perichonidis apud Stob. p. 457. οὔτε λέγειν δεῖ καλὸν γονέας οὔτε ἔρξαι. Neque mendis caret Antisthophicus, Κατευνάσειν εἴ τις ἐμπέροι φορβάδος, ἐκ τε γὰρ καὶ τῶν, ubi Scholia exponunt per οὐκ ἔχων οὐδὲ ὅστις ἐλοι φύλλοι αὐτῷ ἐκ τῆς γῆς ἢ ὄρνιν τοξοκλήντα ὑπὸ Φιλοκλήτου

καὶ ἐμπέσοντα εἰς τὴν γῆν. Unde cui potest καταυνάσει, οὐδ', εἴ τι
ἐμπέσει, Φορβάδ' ὅς ἐστι γὰρ γῆς ἄνθρωπος. Hinc et expediendus est Hesych.
Φορβαντα ἱατρικὰ φάρμακα legi Φορβαδα, τὰ ἱατρικὰ φάρμακα μοχ
ἐκ γὰρ γῆς est Sophocleum. cf. Philoct. 528 et Trach. 801 ἐκ γὰρ
τῆς δὲ γῆς. Hæc obiter: ad Comicum redeo V. 22. Rav. τις
ὅσια δρών. inserui μὴ Kusteri tacite ἀνύστια δρών V. 23 Optime
Rav. ἐμφανής μοχ δεχέσθαι· futurum tempus sententia postulat
enixe. V. 24 Vulgo ὁδὸς ἀποτί. καὶ παρὰ χρεῖμά τι τίσεται. Unde,
expulso τίσεται, cui θ-ὅς ἀποτί τ', ἐπὶ τῇ χρεῖμ', τι Sententia est
Horatianæ similis. Raro antecedentem sequestum Deserunt pede
præna claudo. et illi Solonis—τὰ δὲ χρέω παντὶ ἡλδ' ἀτ τισὶ μὴ
[οἰκῇ].

699 et seqq.

ἐὰν
ᾧ πότνιαι Μῆρ-
αι, τί δὲ ὑπερκομαι
νέοχμον αὐτῶν,

Hæc, si fallor, sunt Iunipidea
Vid. Beck. Ind. V. Λεχυσ
et Icy

707 et seqq.

ΧΟ. τί δ' αὖτις ἵππεδες ταυτ' ἐτίτις,
τοιαῦτα ποιώντες ἀναισχυντεῖ.

ΜΝ. κούρω μὲν' οὔτι πέπαυμαι

ΧΟ. ἀλλ' οὐδ' ἤξεισ' ὅθεν ἤκεις·
φαύλως τ' ἀποδράς οὐ μὴ
λ' ἔξεις οἶον ὑρόσας
διέδους ἔργον,
λήψαι δὲ κακόν·

ΜΝ. τοῦτ' ἐμ' οὔτι μὴ γένηται

μηδ' αὖτις, ἐπευχόμεσθα·

ΧΟ. τίς οὖν σοὶ τις ἀνέμμοχος,

ἐκ θεῶν

σὺν ἀδίκους ἔργοις ἀθανάτων

ἔλθοι,

ΜΝ. μάτην λαλῶν· ἐγὼ

οὐ τήνδ' ἀφίσσω.

ΧΟ. ἀλλ' οὐ μὴ τῶν θῶ, 10

ἐκ' ἐχμῶν ἴσω

ενυροῖσι λογους τῶν λ' ἔστις

ἀναιστος, ἀθροῖς γὰρ ἐργοῖς.

ἀνταμειψοῖ, ὥσπερ

ἴκος, ἐπὶ τῶνδε·

τίχα δὲ σ' αὐτῶν

μεταβαλὼν

ἐπὶ λακόν

ἐπερστρω-

οι περὶ

τίς τῶνδε.

20

25

V. 1. Vulgo ταῦτά τις ὄρε Reposui ταυτ' ἐτί τις. De corruptione vid. Elmsl. ad Aesch. 306 ubi debet legi, Ἦω, δε καὶ
καλῶς λέγοις ἄν; Vid. Monk ad Alcest. 498. V. 3. Vulgo μέντοι
γε; at γε nunquam sequitur μέντοι: vid. Porson. ad Med. 675.
V. 5. Vulgo deest μὴ V. 9. τοῦτο μέντοι μὴ γένοιτο, μηδ' αὖτις ἀπεύχομαι.
At Mnesilochus certe non precabatur, verum minabatur. Id patet
e Chori responso. Illud ἐμ' est ἐμοί. mox de Syntaxi οὐ μὴ γένηται
vid. Dawes. p. 231 deμ ἐπευχόμεσθα est error contrarius ubi, qui
ἀνταμειψομαι, defectit in ἀνταμειψόμεσθα in v. 19.

953 et sqq.

κοῦφα πρὸς αὖν, ἀγ', ἐς κύκλον

βαῖν· καρπαλίμοις, ποδῶν

χ' ἔλ· σὺναπτε

στρ. ἐπισκοπεῖν δέ,

ἀντιστρ.

χ' ἔρσὶ καὶ ῥυθμὸν χορείας

πανταχῇ κυκλοῦσαν ὄμμα,

ὑπαγε τὰς ὅ μ' α χαρᾶ

χορὴ χορῶν κατὰστασιν.

953 et sqq. σύστημα ἄ

Hæc tria bene disposuit Bent-

962 et sqq. ——— β'

leius, cōthunctis in unum 964

966. et sqq. ——— γ'

et 965.

969. et sqq. στρ. ubi lege 'Ελ' ἔρ'

977. et sqq. ἀντιστρ. ubi lego νή·τ·ί·ουεν cum Bentl.

977 et sqq.

ἀλλ' ἴ' ἐπ' ἄλλ' ἡνέ-

οῖσιν Εὐδὸν Εὐδὸν

στο φ' ἱρὸθ' μω ποδῶν

εὐδὸν ὦ ν' α χορῶν.

τὰς ἰ· τῶν αὖν

ἀμφὶ σοὶ δὲ κτλ·τ·ι

15

ἡγῶν· τ·ι γ' αὐτὸ, δ' ἵνα

τοῦ Κιθαριῶντος Ἥχ·

κισσότορ

δ· μελάμφυλλ' ὄρη

βυκχ·

αλσκιέ τε καὶ νάται

εὐστὰς, γ' ὡ δὲ κῶμοις

πετρῶδεις

σὲ φ' ἡλίσσι μὲλ' α

βρ'· μονται,

20

Εὐδὸν, ὦ Βρόμι

κύκλ' δὲ περὶ σε κίττος

καὶ δ' μίλας παῖ χ' ἡ-

10 εὐπέταλος ελίκι βάλλει.

εἰς τερπόμενος κατ' ὅ η

Λυμ· α· κρατοῖσιν ἐν ἡμ·

V. 4. Vulgo ἡρῶν ὁ γ' ὁ κῶμος. At ut intelligere hinc nequeo.

De h. ὦ ν' α· εὐ· ἀναξ. cf. Euripid. Bacch. 579. ὦ Διόνυσ' ἀ· α· (a me

emendatum ad Fro. Append. p. 154. C.) V. 9. Διόνυσ· gl.

exhib. V. 14. Ἐχ' εὐ· χορῶν τοῦ ὦ ν' α· χορῶν. V. 15. Vulgo

εὐστὰς. Κιθαριῶντος Ἥχ·. At quis sit illa Κιθαριῶντος Echo, ignoro.

Scio quidem montem Cithærona prope Thebas, Baccho sacrum,

ideoque προσὺ κτλ· τοῦ Κιθαριῶντος. Quid velu κιθαριῶντος,

sed perperam; etenim montis mentio est aptissima. H. iatius—

H. iatius et plausus tibi Latuam Montis iatago.

1015 et sqq.

φίλοι περὶ β· νου.

φίλοι πῶς ἀπέλθ-

ομαι, καὶ τὴν Σκύθην ἐλθέομε' ἂν κῶμοις;

ὡ προσκαύουσ' αὐτὰς ἐν ἀντιχοῖς ἐα-

σον καταδυσσώμεν

τήν τε γυναίχ' ἐλθῖν.

V. 5. Vulgo deest ἐκ. V. 4. MS. προσκαύουσαι τὰς. Ray. vero propius προσκαύουσαι τὰς: unde erui αὐτὰς: etenim (et) saepe permutantur. Vid. ad Trō. 929. Bouckio debetur προσκαύουσαι pro vulgato προσκαύουσα. V. 6. Vulgo ἐλθέω. Similiter Esfurdus emendavit Phil. 1067.

1022. et sqq.

ἀνοικτος ὅς μ' ἔδραε τὸν
πολυστονωτάτων βροτῶν
μόλις δὲ γραΐαν ἀποσυγῶν
σακπρὰν ἀπυλόμην ὁμῶς
ἐμὲ γὰρ, ὅς Σχύθης
πέλυσ ἐφέστηκεν
φύλαξ, ὅλον αἰφίλον ἐ-
κρέμασε κοραξὶ δειπνον
ὄρας, οὐ
χόρους οὐδ'
ὑφ' ἡλίκων
νεανιῶν
ψήφω κημὸν
ἔστηκ' ἔλκουσ',
ἀλλ' ἐν πύκνωϊς ὁσμῶσι-
ν ἐκπετληγμένη,
ψήττη βορὰ Γλαυκ-
έτη πρόκειμαι.
γαμηλία μὲν οὐ ξὺν
παιῶνι, δετμῶ δέ,
γοῶσθ' ἐμ' ὡ γυναικες, ὅσα
μέλεα πέπονθ' ἐγὼ μέλεος,
ὡ τάλας, τάλας,
τάο' ἀπὸ συγγόνων

ἀλλ' ἀν' ἄνομα πάθ-α 29
φῶτα λιτόμεθα πολυ-
δάκρυτον Αἴδαν
φλέγειν γόοις ἄν
3 ὅς ἐμ' ἀπεξύρ-
ῆσε πρωκτὸν, 30
ὅς ἐμὲ τὸν κροκωτὸν ἐνέδυσ',
ἐπὶ δὲ τοισδε τόδ' ἀνέπεμψ' εἰς
ἔρην, ἰὼ μοιρ',
10 ἄγ-γλκε δαῖμον.
κατόρατος οἱ γ' ὧ· τίς ἐμὺν οὐν κα-
τόψεται 33
πάθης οὐ μέγ' ἔρτον ἐπὶ καλῶν το
ρουσίαι;
15 εἴθ' ἔμε πυρφόρος αἰθέρις ἄστρη
ἢ τὸν βάσβαρον ἐξέλεσιν
ποῦ γὰρ ἐτ' αἰλάντων φλόγα λυσ-
σειν
ἐπὶ τὴν ἡμῶν φίλ', αἷς ἐκρευσθῆν 40
20 λαιμώματ' ἄχ'η δαιμονα μ', μ-λαν-
θεκον ὡς ἐπὶ πόρειαν· οὐδὲ τὸν
βάσβαρον ἐγὼ γυνάσσομαι, 43
οὐδ' ἐτ' ἐπ' ἐκρυτῶ κλαύσομαι.

V. 2. Vulgo πολυπανάτατον· saepe permutantur πόνος et στόνος.
V. 5. Pro δὲ sensus postulat ἐμὲ: in hoc vulgo ο et παλαι. at πόλυσ
est eleganter dictus. Vjd. Blomfield. ad S. C. Th. 5: V. 8. κοραξὶ
δειπνον. Horatius *patet in cruce coctos*. V. 10. Vulgo χόρεισιν:
quod non capio: dedi χόρους: subaudi ἔλκουσα. V. 12. ψήφω κημὸν
νεανίδων: reposui νεανιῶν. Etenim Mnesilochus, quasi puellae esset,
conqueritur se cum juvenibus commercium non habere, verum
cum Glauceta—qui ψήττα dictus est a Platone Comico apud
Schol. ad Nub. 109. ideoque, ὄρνεον, utpote καταπύγων, hui. cf.
Lys. 776. ὄρνεον—καταπυγωνέστερον: mox ψήφω κημὸς est ἡ opie
vasculum quo Græci utebantur ad iudicium lapides tenendos; hic
dicitur de illo vase muliebri, quod tenet lapides virorum. V. 17.
Pro κήτει, quod fuit Euripideum in Andromeda teste Schol. ad
Av. 347, restitui ψήττη. V. 24. Εἰ ἀπὸ δὲ πρὶν τὸ δ' ἀπὸ: V. 26.
Vulgo λιτόμεναν.—Αἴδαν γόον φεύγουσαν. Rav. φλέγουσαν confirmat
Musgraviū conjecturam. Ipse, erui φλέγειν γόοις ἄν. Præcatur
etenim Mnesilochus hominem, a quo passus est injuriam, ejulationi-
bus urere ipsum Orcum. Cum phrygi φλέγειν γόοις apte com-
ari potest Æschyl. Pers. 401. Σάλλειν δ' αὐτῇ πάντ' ἐκείν'
κάφλαγον: ubi velim, ut id obiter moneam, exposuisset Blomfield.

us istud *καίνα*, a Schutzio certe non intellectum; cuius tamen conjectura πάντα θιν' in linguam peccat: tu lege, quod scripsit Aeschylus, πόν τὸ κυμ' ἐπέφλεγεν. ibi opportune citat Brunellius e Marone: *Clamore micundunt calum: et, Illam incendendum luctus;* quibus ipse addo: *Martemque accendere cunctis.* Necnon Hom. Il. L. 328. αὐτὴ τε πτολεμὸς τε ἄστυ τὰδ' ἀρφιδέθη. V. 30. Vulgo πρῶτον. at πρῶκτὸν tmetur v. sup. 236. Ἀνίστασ' ἴν' ἀφύσω σε— et 248. Οἰμῶξετ' ἄρ', εἴ τις τὸν ἑμὸν πρῶκτὸν πλυνεῖ. V. 31. Vulgo κροκόντ': at metum postulat κροκατόν: cf. 253. κροκατόν—ἐνδύου λαβών. V. 33. Post ἱερὸν exstant ἐνθα γυναῖκες e manu glossographi V. 30. Vulgo ἀμεγαρτῖν. Idem ematum sustulit Porsonus in Choeph. 613. legendo εὐ θεμίστως πρὸ ἀθεμίστως. V. 38. Vulgo κατ': dedi ἥ. vide paulo ante hic p. 231. V. 41. Εὐ δαιμονῶν αἰολῶν νέκυσι εἰμι δαιμονα με μ-λανόμακον ὡς. V. 42. Huc retuli verba, quae scripsit Sund. in Γουνάσσημι. λιτανεύσω, παρακαλῶσω οὐκ ἔτι γυνάσσημι τὴν βάρβαριν οὐδ' ἐπ' ἐμυτῶ κλαΐσομαι. Hæc leviter mutata optime cum sermone Menelochi conciliant. Et sane κλαΐσομαι ἐπ' ἐμυτῶ vi. distant locutionem Comica in v. sup. 552. Τοῖα τὰ μείζιν θαμ' ἐαυτῶ: necnon in Eccl. 880 μινυσομένη τι πρὸς ἐμαυτῇ μελεις. Neque hic est unus locus, qui suppleri potest e Lexico illo Aristophanico. Poteram equidem egregiam Bentlen conjecturam inuicem in modum confirmare: sed mea omnia istiusmodi in aliud tempus resevo: in presenti illud unum moneo diu homines doctos e Suida supplensse Nub. 970 et Thesm. 647.

1135. et seqq.

		στρ. α.	ἀντιστρ. α.
β'	{	ἡ πόλιν ἡμετέραν ἔχει	ἑμὸς γὰρ σε καλεῖ γυναῖκα- 7
		καὶ κράτος φαιρὸν μόνῃ,	αν, ἔχουσα δ' ἐμοὶ μόλοις
		κληδονυχός τε καλεῖται,	Εὐχέην φιλόστονον
		Παλλάδα τὴν φιλόχωρον ἐμοὶ	ὡ πότνι' ἄλσος ἐς ὑμέτερον,
	{	δωρον καλεῖν νόμος ἐς χόρον,	οὐδ' ἔστ' ἀνδράσιν εἰσαφῆν
		παρθένον ἄζυγα, κοῦρᾶν. 6	οὐ θέμις ὄργια σεμνά.
		στρ. β'.	ἀπιστο. β'.
	{	ἔστ' εὐφρόνης ἴλασι 13	ὁμοφύρου πότνι πότνια 17
		θεῶν οὖν ληϊστάσι φαίνεται	εἰ γὰρ πρότερόν ποτ' ἐπ-
		ἀμφοσιν οὖν, ἔλθεται	ηκόμ' ἐνθάδ' ἤλθεται,
		μολέον, ἐντόμεσθα, 16	νῦν ἀφ' ἑσθ' ἐμῶν.
		ἐπαυός.	
γ'	{	φαίνεται ὡς τυράννου	
		στουγαῶς, ὥσπερ εἰκός.	

Inter hæc versuum et vocum sedes mutavi, tam sententiæ quam metri causa. Quomodo carminis membra vulgo disponentur, literæ appietæ indicant. Quod ad voces mutatas, in v. 4. dedi φιλόχωρον. Similiter di' appellatur φιλοπόλεις ab Aeschilo S. c. T. 161. V. 6. Vulgo χόρον. At tautologa sunt παρθένον ἄζυγα χόρον.

Hermanus de Metr. p. 232. κούρη: debuit κουρᾶν: i. e. ad χόρειν κουρῶν invocatur Pallas virgo. et Æschyl. Suppl. 156. ἀδμήτας ἀδμής, θεὰ (sic enim lege pro ἀδμήτας ἀδμήτα) βυσίης γενέσθω. et sic in Agam. 1277. μάντις μάντιν. et Eum. 997. φίλας φίλοι. et in Eurip. Iph. A. 1315. ἐμμένει ἐπὶ κούραν κούρα: vide *Classical Journal*, No. XVIII. p. 297. His adde Achill. Tat. v. 17. p. 454. ἐλ-ῆσόν με γυνὴ γυναικία, citatum a I obeckio ad Ajac. 170. V. 7. Πιο ἡμος reposui ἐσμός. Iustum exstat ἐσμός γυναικῶν in Lys. 353. Vid. et Vesp. 1107. Eadem νόν a Stanleio restituitur Æschyl. Suppl. 251. et restitui debet carmini rursus Athen. p. 253. D. vice σ-μὸν ὅθι φαίνεθ' οἱ φίλοι, legendo ὅθι φαίνεθ' ἐσμοχοὶ φίλοι: certe ibi σ-μὸν est plane ineptum V. 11. Vulgo εὖ θεμιτὸν εἰσερᾶν. at alibi θεμιτὸν expulit θέμις. In Phæn. 621. bene reposuit Ciceronius θέμις. V. 12. ἑσῶν vulgo hęc adnotum ad v. 14. detrusi: et εὖ θεῶν ἵνα εὖ θεῶν σόν. V. 20. ἰαπευόμεν delevi gl. scilicet τοῖς ἀντόμεσθα in strophico. V. 21. Vulgo φανήσ' εἰ στυγούσ' accipitur pro στυγούσα: perperam. Hic omnes invocantur deæ, Pallas, Pax, Ceres et Proserpina.

In Pluto non nisi scena, quod aiunt, una exhibet melica: e quibus fiunt

290. et seqq. στρ. α. }
 296. et seqq. ἀντιστρ. α. }
 302. et seqq. στρ. β'. }
 309. et seqq. ἀντιστρ. β'. }
 316. et seqq. ἐπωδός: sic dispone:

ἀλλ' εἴα νῦν τῶν σκαμμάτων ἀπαλλαγέντες ἤδη
 ὑμεῖς ἐπ' ἄλλ' εἰδὸς τρέπεσθ'. ἔγω δ' ἰὼν λάθρα δὴ
 βουλήσομαι τοῦ θεσπότου
 λαβὼν τι' ἀρετῆς καὶ κρέως
 μασώμενος, τοῦ κῶπῳ
 οὐ τῷ κῶπῳ ξυνεῖνα..

V. 2. Vulgo ἰὼν ἤδη λάθρα: μοχ οὕτω τῷ κῶπῳ. at Carion, cujus herus dives erat factus, non, ut ante, inedian erat pariter: verum, ut seivus ædium opulentarum, ἀρετὴν et κρέας erat manducaturus.

G. B.

Ετονα, Dabam Kalend. Jun. A. S. MDCCLXVI. β

BIBLICAL SYNONYMA.

[Continued from No. XXIII, p. 73.]

Exodus, xxviii. 9, 10, 30. *Num.* xxvii. 21. And thou shalt put in the breast-plate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord.— And Joshua shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord, &c.— And thou shalt take two onyx stones, and grave on them the names of the children of Israel. The literal signification of these two words is *light* and *perfection*, or the *shining* and the *perfect*. Josephus and others inform us that they were the twelve precious stones on the breast-plate of the high priest making known the will of God by casting an extraordinary luster, hence the breast plate was also called *Essen*, signifying an oracle. The Greeks also themselves called it the oracle, from a conviction of its oracular powers. The two sardonixes upon the ephod at the shoulders, on which were engraved the names of the sons of Jacob, in Hebrew, as on each side of the stones, were equally gifted with oracular powers. The high priest alone consulted the Urim and Thummim. The above account is chiefly taken from *Calmet* and *Josephus*, and it appears by the following extracts from different authors, that similar oracles were used for similar purposes by nations amongst whom several Jewish customs were prevalent.

Near the town of Cincinnati, on the banks of the Ohio, a few years ago was found a singular relic of antiquity, on the fall of a large portion of the banks of the river. It is a green stone, twelve inches in every diameter, divided into twelve sides, each side into twelve equal parts, and each part distinguished by characteristic engravings. What these engravings represented none of my informers could describe: some told me they were irregular etchings, of which nothing could be made, and others affected to see in them the most curious design, embracing a mystery, the clue of which it was impossible to find. The fate of this beautiful object, so interesting to science and the history of former times, is not to be traced with the precision to be desired. It is said that a stranger, enamoured of its characters, procured and took it down the river, and it has since found its way to the federal city, and to the cabinet of arts in Philadelphia. *Ashe's Travels in North America*, Vol. 2. p. 262.

As the prophets of the Hebrews had oracular answers, so the North American Magi, who are to invoke Yo, He, Wah, and mediate with the supreme holy fire that he may give rains, have a transparent stone of supposed great power, in assisting to bring down the rain when it is put in a basin of water, by a reputed divine virtue impressed on one of the

like sort in time of old which communicates it circularly. This stone would suffer a great decay, they assert, were it ever seen by their own laity, but if by foreigners, it would be utterly despoiled of its divine communicative power. A Cherokee prophet had a carbuncle near as big as an egg, which they said he found where a great rattlesnake lay dead, and that it sparkled with such surprising lustre as to illuminate his dark winter house, like strong flashes of continued lightning, to the great terror of the weak, who durst not upon any account approach the dreadful fire darting place for fear of sudden death. When he died, it was buried with him, according to custom, in the town house of Tymapse under the great beloved cabin which stood in the westernmost part of that old tribe, where they who will run the risk of searching may luckily find it, but if any of that family detected them in disturbing the bones of their deceased relation, they would resent it as the basest piece of hostility. *Adan, p. 86*

Not long ago at a friendly feast, or feast of love, in Florida, during the time of a long continued drought, I earnestly importuned the old rain-maker for a sight of the pretended divine stone which he had assumed me he possessed; but he would by no means grant my request. He told me as I was an infidel, literally, "one who sheds his hands with the accursed spirit," and did not believe in its being endowed with a divine power, the sight of it could no ways benefit me, and as their old unerring tradition assured them it would suffer great damage in case of compliance, he hoped I would kindly acquiesce, especially as he imagined I believed that every nation of people had certain beloved things which might be easily spoiled by being polluted.—*Adan p. 88.*

The people of Manta in South America paid particular worship to a certain precious stone; an emerald it was, and reported to be as large as an ostrich's egg. This jewel was always shown publicly at their solemn feast, and the Indians came from all parts to see and adore it, and make offerings of other emeralds to it, for this, the priests told them, was the most acceptable of all they could make.—*Harris' Coll. Vol. 1. p. 786*

Of these luminous precious stones associated with Deity, we find an instance in Lucian de dea Syria: he mentions as an extraordinary appendage to the statue of Juno, in the great temple of Hierapolis, a jewel in her head, which they called the lamp, from its lustre: by night, he adds, it shone with such a splendor, as to light the whole temple, though in the day time it was less bright and had the appearance of a pale fire.

Exodus, xxxiii. 33.—"And beneath upon the hem of the robe, thou shalt make pomegranates of blue, and of purple, of scarlet, round about the hem thereof, and bells of gold between them round about.— And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out that he die not."

In the celebration of some of the most sacred rites of the Hindoos, one indispensable ceremony is the ringing of a small bell by the offic-

sing Bramin. One of the idols in the cave of Elephanta is represented with a bell in one of its hands: the women of the idol also, or dancing girls of the pagoda, have little golden bells fastened to their feet; the soft harmonious tinkling of which vibrates in unison with the exquisite melody of their voices. The bell, in fact, seems to have been of very ancient use in Asia. Calmet informs us that the ancient kings of Persia who united in their own persons the regal and sacerdotal office were accustomed to have the fringes of their robes adorned with pomgranates and golden bells; and that the Arabian princesses wear golden rings on their fingers, to which little bells are suspended, as well as in the flowing tresses of their hair, that their superior rank may be known, and they themselves in passing receive the homage due to their exalted station. *Maurice's Ind. Antiq. V. 5. p. 529.*

Eiodus, vi. 3. — "But by name Jehovah, was I not known to them."

We do not know distinctly the manner wherein this proper and incommunicable name of God should be pronounced, which is written with Jod, He, Vau, He, and comes from the verb *Haiah*, he has been. It was an appellation of the Deity well known to the ancients, though pronounced differently. Sanconiathon¹ writes Jexo, others Jave, Jahoh, Jaon, Jaod. We may learn from the golden verse of Pythagoras, the respect due to this ineffable name in the solemn oath, "By him who has the four letters." By Josephus the Tetragrammaton is styled, *τὸ ἑὸν τετραγράμματον, τὸ ἁγιότατον ὄνομα θεοῦ*; and Ficinus² remarks that all the several nations of the world had a name for the supreme Deity consisting of four letters only. The Cabalists exceed all bounds in their romantic paucyics upon its awful properties and wonderful perfections. At the pronunciation of this august name, they affirm all nature trembles; the angels feel the motion of the universe, and ask one another with astonishment, whence comes this concussion of the world. With respect to the mystical figure AUM, which three letters coalesce and form the Sanserect word OM, and the Egyptian ON, we are told that the first letter stands for the *Creator*, the second for the *Preserver*, and the third for the *Destroyer*, and that the awful name formed by these letters is like the sacred appellative formed by those Jods, forbidden to be pronounced, but is meditated upon in the celestial silence.

Father Desiderati and Mr. Bayle inform us that the Thibetians pronounce in the most solemn manner, *Om, hn, hum*.³ Father Tachard speaks of a mystic word in use with the Siamese which they never utter but with the most profound respect, and the Chinese⁵ repeat *Om-i-to-Fo* with similar veneration.

The North-American Indians call the supreme God *Ishtohoollo*, which in its true radical meaning imports, *the great beloved holy cause*. They have also another appellative which with them is the mysterious

¹ Sanchi: apud Euseb. *Præp. Evang.* l. x. c. 9.

² Ficinus argument, ad Platon. *Cratyl.*

³ *Lettres Edif. & cur.*

⁴ *Voyage des peres Jésuites.*

⁵ Du Halde, *v. 3. p. 23.*

essential name of God: The Tetragrammaton or great four-lettered name, which they never mention in common speech: of the time and place when and where they mention it they are very particular, and always with a solemn air. This appellative is compounded of four notes, used only in their most sacred ceremonies. The first, *Yah*, is pronounced quite short in a *bass* key: then in like manner retreating backwards and facing each other with their heads bowing forward, their arms across, rather below their breast, and their eyes half shut: thus, in a very grave, solemn manner, they sing on a strong *bass* key the awful monosyllable *O*, for the space of a minute: then they strike up majestic, *He*, on the treble with a very intent voice as long as their breath allows them; and on a *bass* key, with a *bold* voice and short accent, they at last utter the strong mysterious sound, *Wah*, and thus finish the great song, or most solemn invocation of the divine essence. The notes together compose their sacred mysterious name, *Yo-He-Wah*.

As a further illustration of this subject I shall add Mr. Adair's account of one of their great festivals: "While their sanctified new fruits are dressing, a religious attendant is ordered to call six of their old beloved women to come to the temple and dance the beloved dance with joyful hearts, according to the old beloved speech. They cheerfully obey, and enter the supposed holy ground in solemn procession, each carrying in her hand a bundle of small branches of various green trees, and they join the same number of old magi, or priests, who carry a cane in one hand adorned with white feathers, having likewise green boughs in the other hand, which they pulled from their holy arbor and carefully place there, encircling it with several rounds. These beloved men have their heads dressed with white plumes, but the women are decked in the finest attire and anointed with bear's grease, having small tortoise shells and white pebbles fastened to a piece of white dressed deer-skin which is tied to each of their legs.

"The eldest of the priests leads the sacred dance a-head of the innermost row, which of course is next the holy fire. He begins the dance round the supposed holy fire by invoking *Yah* after their usual manner on a *bass* key, and with a short accent; then he sings *Yo Yo*, which is repeated by the rest of the religious procession, and he continues his sacred invocations and praises, repeating the divine words or notes, till they return to the same point of the circular course where they began, then *He-He* in the same manner, and *Wah-Wah*. While dancing they never fail to repeat those notes, and frequently the holy train strike up *Hallelu*, *Hallelu*, then *Halleluiah*, *Hallelu Yah*, and *Allelulah*, and *Abelu Yah*, 'Irradiation to the divine essence,' with great earnestness and fervor; till they encircle the altar, where each strikes the ground with right and left feet alternately, very quick but well timed. Then the awful drums join the sacred choir, which incite the old female singers to shout forth their pious notes and grateful praises before the divine essence, and to redouble their former quick joyful steps, in imitation of the leader of the sacred dance and the religious men a-head of them. What with the manly strong voices of the one and the shrill notes of the other, in concert with

the bead shells and the two sounding drum like earthen vessels, with the voices of the musicians who beat them, the reputed holy ground echoes with the praises of *Yo-He-Wah*. Then religious singing and dancing in these circles round the sacred fire appears to have a reference to a similar religious custom of the Hebrews, and may we not reasonably suppose that they formerly understood the psalms or divine hymns at least those that begin *Hallelu Yah*, otherwise how came all the inhabitants of the extensive regions of North and South America to have, and retain, those very expressive Hebrew words? Or how repeat them so distinctly, or apply them after the manner of the Hebrews in their religious exclamations? The like cannot be found in any other countries.

In another place² Mr. Adair mentions that, I act, in his description of America, and Escharbotus, assure us they often heard the South American Indians repeat the sacred word *Hallelu*, which made them admire how they first attained it. And Malvenda says that the natives of St. Michaels had tomb stones which the Spaniards digged up with several Hebrew ancient characters upon them, as “Why is God gone away?” and “He is dead, God knows.” Had his curiosity induced him to transcribe the epitaph, it would have given more satisfaction, for as they yet repeat the divine essential name *Yo He-Wah*, so as not to profane it when they mourn for their dead, it is probable they would write or engrave it in like manner when they first arrived at this main continent.

Numbers ix. 6. Leviticus xv. 17. “And there were certain men who were defiled by the dead body of a man that they could not keep the passover on that day. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him he also shall be unclean and guilty.”

“Who ever,” says Lucian “has seen a dead body must not visit the temple of Hecropolis till the next day; and after purification, the relations of the deceased are not suffered to enter for thirty days, and they must have their heads shaved.”

“In Japan they abstain from animal food, are very loth to shed blood, and will not touch any dead body. Whenever any one transgresses in any of these points, he is considered as unclean for a longer or a shorter term.”

“When a person of eminence dies, even if a child of the superior class, he is preserved and not buried, unless he died of some contagious or offensive disease. They take out the viscera and dry the body with cloth, anointing it within and without with the perfumed oil, and this is frequently repeated. The person who performs this office is counted unclean, and may not touch provisions or feed himself for a month.”

¹ Adair, p. 96.

² Clark's Indians, p. 211.

³ Lucian de dea Syria, p. 510.

⁴ Innumberg's Travels, V. iv. p. 20.

⁵ Missionary Voyage, p. 363.

“Les Brames Vaidigeurs peuvent se marier, mais ils ne doivent vivre que d'aumônes & s'abstenir ainsi que les pretres Egyptiens de tout ce qui a vie. Il leur est défendu d'assister aux enterremens, et ils ne peuvent entrer dans une maison où se trouve un cadavre que dix jours après qu'on l'en a retiré.” “La maison d'un défunt reste souillée pendant dix jours: lorsque ce temps étant passé, le chef de famille, après s'être purifié, revient par des aspersions d'eau lustrale.”²

Leviticus xvi. 21.—“And he shall bring the live goat, and Aaron shall lay both his hands upon the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man onto the wilderness. And the goat shall bear upon him all the iniquities into a land not inhabited, and he shall let go the goat in the wilderness.”

“There was one Iambutus, from his youth studious and learned. His father being a merchant, he applied himself likewise to that calling, but as he travelled through Arabia to that part of the country where spices most abounded, he and all his company fell into the hands of thieves. At first, he was made a shepherd, together with another of his fellow captives. Afterwards he was again taken by Ethiopian skulkers and carried away into the remote parts of Ethiopia. And they were thus stolen and carried away, that (being strangers, by them they might *purge and expiate the land*. For the Ethiopians there had a custom anciently used among them, and appointed by the oracles of the Gods twenty generations before, i. e. six hundred years (every generation comprehending thirty years) that the land should be purged by two men who were strangers. They prepared therefore a little ship, yet sufficient to endure the storms at sea, and easily to be governed by two men. Upon this ship they put the men with six months' provisions; that (according to the direction of the oracle) they might sail away in a direct course to the South in order to arrive at a fortunate island where they might find people that were gentle and kind, with whom they might live happy lives. And that if they arrived safe at the island, they told them their own nation from whence they came should enjoy peace and prosperity for 40 years to come. But if they were affrighted at the length of the voyage, and should return again, they told them that, like impious wretches and destructive to the nation, they should undergo the most severe punishments. Then they say the Ethiopians kept a festival upon the sea shore, and after splendid sacrifices crowned the purgators with garlands and sent them away, and so perfected the purgation of the nation. These two men (they say) being posted, for four months together, having passed over a vast ocean, after many storms and hardships at sea, at last arrived at the island designed in the 4th month.”³

“Having led the animal destined and marked for the purpose to

¹ Voyage aux Indes Sonnerat, V. i. p. 28.

² Ibid. p. 164.

³ Diod. Sic. B. II. c. IV. p. 81.

the altar, they kindle a fire, a libation of wine is poured upon the altar, the god is solemnly invoked, and the victim is then killed. They afterwards cut off his head and take the skin from the carcase. Upon the head they heap many imprecations. Such as have a market-place at hand carry it there, and sell it to the Grecian traders. If they have not this opportunity, they throw it into the river. They imprecate the head by wishing that whatever evil befalls those who sacrifice, or Egypt in general, it may fall upon that head. This ceremony respecting the head of the animal, and this mode of pouring a libation of wine upon the altar, is indiscriminately observed by all the Egyptians. In consequence of the above, no Egyptian will on any account eat of the head of a beast."

A custom founded probably upon this Jewish practice is common in Africa. Mr. Parke, p. 43. thus describes it: "We had not travelled more than a mile before my attendants insisted on stopping, that they might prepare a saphie or charm, to insure us a safe journey. This was done by muttering a few sentences and spitting upon a stone which was thrown before us in the road. The same ceremony was repeated three times, after which the negroes proceeded with the greatest confidence, every one being firmly persuaded that the stone (like the scape goat) had carried with it every thing that could induce superior powers to visit us with misfortune."

Mr. Bruce relates the following anecdote illustrative of the same custom. In the place in which he then was he found, "that upon some discussion the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition of the town had been expended, but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but that the whole wrong was the work of a camel. A camel was therefore seized and brought without the town, and then a number on both sides having met, they upbraided the camel with every thing that had either been said or done. The camel had killed men, he had threatened to set the town on fire; the camel had threatened to burn the Aga's house and the castle, he had cursed the grand signor and the sheriff of Mecca, the sovereign of the two parties, and the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the camel, whose measure of iniquity, it seems, was near full, each man thrust him through with a lance, devoting him *Dis manus et Ditis*, by a kind of prayer, and with a thousand curses on his head. After which every man retired fully satisfied as to the wrongs he had received from the camel."

The following is extracted from the Cumarica Chanda, and is stated to have occurred A. C. 315. About the time of Alexander's invasion of India, Chanacya, a wicked and revengeful priest, that he might establish the base-born Chandragupta on the imperial throne,

caused his eight royal brothers, the legitimate sons of his father, to be murdered. After this paroxysm of revengeful rage was over, Chianava was exceedingly troubled in his mind, and so much stung with remorse for his crime, and the effusion of human blood which took place in consequence of it, that he withdrew to Sucka Tertha, a famous place of worship on the banks of the sacred river of Kubbudda in Guzerat, to get himself purified. Thus having gone through a most severe course of religious austerities and expiatory sacrifice, he was directed to sail upon the river in a boat with white sails, which, if they turned black, would be to him a sure sign of the remission of his sins, the blackness of which would attach itself to the sails; thus it happened, and he joyfully sent the boat adrift with his sins into the sea. This ceremony, or another very similar to it is performed to this day at Sucka Tertha, but instead of a boat they use a common earthen pot, in which they light a lamp, and send it adrift with the accumulated load of their sins.

JO. GAGNIERII ECLOGA IN LAudem PRINCIPIS WALLIE.

In our XVIIIth No. p. 17 after having produced the following words of J. L. Mosheim

"Hodie, quanquam pauci Anglorum Latine curant eloquentiam, sunt tamen nonnunquam inter eos, qui ipsos ad certamen veteres provocare possint: exemplo esto de antissima *Jo. Gagnieri Carolina seu Ecloga in Laudem Principis Wallie*, cui Theod. Hasaeus merito *Bibl. Brem.* T. IV. p. 376 (Birma 1720) locum dedit." J. L. Mosheim ad Morhofii Librum de Pura Dictione Latina, Hanov. 1725.:

we added that we should not fail to republish this excellent composition in our miscellany if any of our correspondents would favor us with a copy of it. We are now enabled to gratify our juvenile readers, as Professor BOISSONADE has most obligingly transcribed it for our use.

CAROLINA. ECLOGA.² CORYDON, MELIBŒUS, THYLSIS,
MENALCAS, ALGON.

Corydon

Thylsis adest, Melibœe, venit quoque ab Urbe Menalcas.

¹ Forbes' Oriental Memoirs. Vol. II. p. 234.

² Ut misceretur magis magisque utile dulci, quo omne ferri punctum ille judicabat, et tedium, quod magis ac par erat, ex sanctorum ac severiorum

Melibaëus.

Ambo hilares, Corydon, age munitia læta reportant.
Nam faustis nuper Cyprioli Augusta calendis
Annua more suo natalia festa peregit.

Conflon.

Quæ novâ pin teruin facies? cui tempora lauro
Cinxistis, vindemque manu gestatis olivam?
Unde hæc librorum vobis ærata suppellex?

Melibaëus.

Quidquid id est, magnorum agnosco munera divum:
Cinguntur lauro heroes, pariterque poeta
Pacis olivæ decus capitique hoc nobile porrum,
Quod geritis, Cambros decet atque terminique decet.
Davidi est porrum divo sacra tessera voto
Daphnis et hoc gestit. Sed quid pastoribus, o tu
Docti Minciva, libros, operosa volumina mittis?
Arcanum est animus nusquam penetrabile nostris.
Dixite, pastores, neque adhuc venit Hesperus, et jam
Nunc Zephyri adsunt et mitior aura Favoni.
Igo onus in molli hoc deponite cespite vestrum:
Munus quidem ante oculos et sunt spectacula nostros!

Thyris.

Mina, fatebor enim, magis et munus ibere, postquam
Dixero quid domi hæc, quid sacra volumina fictum
Significent. Igo audite hæc animisque favete.

Menalcas.

Incipe, Thyris, sequar, nam tu pars magnæ triumph;

lucubrationum lectione forte subrept, diminuat ac evanescat, constitutum mihi est, ex intervallo carmen aliquod meditatam neque incitis Grævis Musique pectus transque obvium oculis tuis exhalere. Quod si nostrorum in hoc poetica conaminum tentamentum aliquod insertum videbis, cave credis me cedere id teretes delicatasque tuas iures mulsurum. Nam neque adhuc tanto videor nec dicere Cinna Digna, sed angulos inter strepere inseri obores. Ostendere solum animus est hæc studia, quorum a puero mirifico quodam amore captus fui, etiam nunc a me pinguet. Fortassis etiam, quando teosus aliorum exarsitosque versus cum meis minus conditis contuleris, illis ex horum comparatione gratiæ aliquid et venustatis accedit. Quam hic vides eclogam, superiori anno edita est Londini in diem natalem Scribissimæ Principis Walliæ, WILLELMINI CAROLINI, qui inquit in Calendis Martiis, quæ Davidi Cambrorensis, a quibus illæ titulum suum mutuavit, patrono sancti sunt. Occasio illius hæc fuit. Illustris quidam Meccenas, qui tamen non alio maiore nomine voluit quoniam Philomusi, laurus aliquod præmium constituerat ei qui omnium suavissimo carmine pacem, GEORGIO M imperante, Britannis et Europæ restitutam esset celebraturus. Cessit illud ex summo illorum, quibus de pretio versuum iudicandi facultas data erat, viro illis scriptis et illis clarissimo, JOHANNI GAGNIER, A. M. huius, quod haud leges invitæ, poematis auctori literatissimo. T. de H. (Theodorus de Hase.)

Neque sinas tecum partiri Helicosis honores
 Alternos; neque enim ob vilem certavimus hircum.
 Nos majora manent CAROLINÆ pignora magna.

Thyrsis.

Huc, Galatea, veni, tuque o formosa Lycori;
 Flava Thee, subfusca Polyre, pharetrata Lagea;
 Vosque omnes teneræ, sylvestria numina, Nymphæ,
 Huc properate leves: vos imia Naiades undis
 Glaucum efferte caput: vos, omnibus exerta pagis.
 Rustica plebs agri, pueri, innuptæque puellæ:
 Et vos, o socii, turque ipse bipennis Alcon,
 Cum Lycida frondator Hæx, terrorque luporum,
 Alphisibæ; veni, et Damon, et dives Iola,
 Et Coryla puer, atque ingens cum fulce Palamon:
 Auribus arctis omnes consistite circum.

Fas mihi vis loqui, Musis et Apolline dona
 Nuntia perferimus, magno quoque Daphnide digna.

Splendida jam sese bijugis Aurora serenis
 Extulerat, puroque oriens surgebat Olympo
 Lucifer, et summos spargebat lumine montes,
 Corripio de stramineo mea membra cubili,
 Egrediusque casa me matutinus agebam,
 Qua carlo attollit celsas Lonomia turres
 Tityrus interea mihi fidus ovilia pastor
 Servat, et eductas per gramina læta capellas,
 Aut agit ad fontem, aut potat fluvialibus undis.
 Longe arcet Maurita lupos terretque Lycisca
 Latratu, dum grata urbi fero mulera muletræ,
 Et fana, et siccas ardenti sidere ficus,
 Pomaque præteritæ servata a frigore brumæ:
 Perque viam tenui meditatus arundine musam
 Davidi laudes satago, tibi carmina, Daphni,
 Daphnidaque in sylvis revocabilis adsonat Echo,
 Et valles reboant alterno Daphnida cantu.
 Jamque propinquabam portis: simul occupat aures
 Undique latitiæ fremitus, simul undique plausus.
 Quam subito explosa horrendum stridentem fragorem
 E turri ingeminant, Thamesinaque littora longe
 Exultant sonitu. Credas a sedibus mis
 Fundamenta urbis strepitu convulsa moveri.
 Clamore effusi magno per conpita cives
 Discurrunt. Media e turba sese obvius offert
 Egon Cambrorum decus, et tu deinde, Menalca.
 Ille prior verbis sic nos compellat amicis:
 Salvete, o Socii, fausto venistis in urbem
 Omine, dum Carolinæ agitant natalia festa.

Hinc subiti plausus, hinc publica gaudia vulgi.
Sed quid vos tenet attonitis ignobile vulgus?
Qui magis, et viles humeros de ponte merces,
Plectra, tubas, caluicos, citharas apte sonantes
Vobis festa dies agitur; Carolina vocat vos
In putem pompæ: decurunt nec prima landi;
Pastores, mecum ad Thamesina palatia gressum
Ferte citi, atque ipsi propius succedite pompæ.
Arreptaque manu tropidum me, teque, Menalca,
Per foras, perque vias, perque intervalia locorum
Ecce trahens, nos tandem ad limina regia sistit.

Menalcas.

Illic ante fores ingens patet amphitheatrum,
Alcmeionti opus, mira quod struxerat ædæ,
Quid tibi ostentue nectas Sheldonia moles.
In medio assurgat solum sublime sub auras
Ornitu contum vario stellisque coruscum.
Desuper et lato sem margine Conopeum
Expandit gemmis atque inæque et utrinque
Continuas habili revolutat tibi nodo.
Plurimus hinc illinc ramus telæ olive
Pacis in augurium solio capite alta recurvat,
Totaque barbaris instrata suppellex una
Floribus innumeri distinguntur Arca late.
Continuo admissi per curva sedilia cives
Uncuito vasto triumphant atque atria complent.
Scandunt plurima pars fastigia summa domorum,
Templorumque apices celsos et turribus altis
Consistunt, avidi vementem cernere pompam.

Thyrsis.

Hæc dum miramur taciti, et spectamus hiantes
Magnificos arcus, operosaque pegmata molis
Suspiciamus, procul ex adversa parte theatri
En subito ingenti panduntur murmure valvæ,
Atque intus longe regalia tecta patescunt.
Illic primum video magna procedere pompa
Angligenos proceres; et patrum sanctior ordo,
Et matronarum longe pulcherrima turba
Nobilium. Has inter, Charitum supante corona,
Ipsa triumphanti Carolina inveccta curuli,
Auro cincta comas, graditæ Phœbeia dextra
Sceptria manu gestans, ramum pacalis olive;
Non vultu divæ absconditis, cervicibus altis
Et formâ, et virtute exstant heroïdas omnes.
Quantus honos! quali se majestate ferebat!

Illam adventantem fausto clamore salutant,
 Unam omnes avidi longe admiranantur, et unam
 Certatim adspiciunt, iterumque iterumque tuendo,
 Vix credunt oculis; tanta est reverentia vultus!
 Tantis in ore decoris hunc conscendit eburneum,
 Mille vibrans radios, et amica fulgura lucis.

Mentors.

Haud procul a solio dextra laevaue sedebant,
 Proh! quanti heroes! solii tunc decusque,
 Georgius hinc (tibi Daphnis) et illinc Georgius, alter,
 Et pater et conjux, nuper duo, fulmina belli,
 At nunc, o Carolina, tuæ jam pacis amantes.
 Ille prior, positis sceptro, diademate et armis,
 Palladia ipse sedet frontem redimitus oliva,
 Pacifica haud vanus pompæ spectator habendus,
 Non rigido Bellonæ incedit in ære, neque illum
 Hastati circumstant, non horrida castra
 Non litui resonant, non classica Martis; at illi
 Fortior est magna inspirans comæ tunica virtus;
 Et satis ipse sua se majestate tuctur.

Alter is est quo nos gaudemus principe Cambri,
 Augustus princeps Augusto nomine dictus
 Vidimus hunc clavo affixum puppeque cadentem,
 Dum pater Hannoveram et Germanica Regna revisit,
 Explorare auras omnes atque arte magistra
 Albionis placidam librare per aquora navem.
 Ante pedes, Carolina, tuos tua splendida proles,
 Per soli diffusa gradus, tres ordine natæ,
 Quæ Charites referunt numero et candore sorores,
 Te matrem agnoscunt risu et blando ore salutant.
 Tuque, juvenilis princeps, spes altera regni,
 Frederice, o Britonum mundum debiti terris -
 O utinam huc pompæ coram spectandus adesses,
 Tu matri vultu similis, formaque sorores
 Egregia exaquans, et avi patrisque futurus
 Æmulus, haud impar quondam virtutibus heros.

Thyrsis.

Consedere omnes, intentique ora silbant.
 Maxima tum princeps solio sic infit ab alto:
 Angligenæ proceres, vos nobilis ordo Quantum,
 Inclyta plebs Britonum, Feix Arthurique nepotes,
 Vos sacra Davidi celebrantes annua Cambri:
 (Felici augurio me namque in luminis auras
 Gratulor ipsa mihi tam fausto sidere natam)
 Ore favete omnes; dum pax viget et bona Pallas

Ægide deposita, post aspera bella Gigantum,
Cecropium victrix dilectaque regna revisit,
Quamque ipsa invenit pacata resumpsit olivam,
Ingenuæ redeant, me principe, Palladis artes;
Divine priscos Suada instauramus honores;
Debita sint Phoëbo, Musis sua prægia per me.
Stat patris exemplo Phoëbo Musisque favere.
Est mihi consilium, festo hoc redeunte quotannis
Æmula propositis, pulchre pro laudis honore,
Pignioribus, doctorum accendere corda virorum.
Non sancti hinc ludis temeranda theatra profanis.
Sacri oratores, quibus est lacundia lingui,
Romano eloquio digni, deprompte verbis
Hymnum, quem Christo nascenti in hominis auræ
Cæta angelici cecidere deo modulantes.

GLORIÆ IN EXCELSIS.

Tum deinde, o vates, manifeste numine pleni
Istud, ET IN SUPREMA PAX, vos describe versu
Ausonio. Neque tu, o vernacula lingua per orbem
Anglica tam celebris, menta privaberis laude.
Teque DEI ERGA HOMINES BONA CONDOLEBRANDA VOLUN-
TAS.

Quis vestrum nuncio ex omni præfudere tandem
Incipiat? Laudis quem movent animi virtus,
Haud illum officio pigrat certasse priorem.
Præmia quisque feret, me iudice, digna laboris;
Fulgebit parta doctoris quisque corona.

M. Val. as.

Vix ea dicta dedit princeps, hæmæ omnia plausu
Et strepitu ingenti circum tabulata resultant.
Jamque oratores, quibus est diva copia fandi,
Ordine quisque suo, Latio sermone tonabant,
Inque Dei laudes magni pleno ore feruntur.
Succedunt dicti numeroso ordine vates;
(Ante nunciate volitans jan. Iam per ubes
Sparserrat Ausonias celebranda Enca ni pacis
Auspiciens, Carolina, tuus) videasque canoras
Hos inflare tubas, illos resonantibus plectra,
Et citharas pulsare, alios concentibus aures
Mulleæ, ac toto spirantes pectore Phœbum,
Carminibus super æthera tollere Pacem.
Scilicet accensi studii æqualibus omnes
Certant supremos ambire Ichiconis honores.

Thyrsis.

O tunc qualis eram! qualcin tam pectore sensi
Carminis ardorem! o si possem fundere versus

Afflatus meliore deo. Vis enthea mentem
 Intus agit. Demens! animo qui talia versans
 Frustra speravi tantos aquare Marones!
 Quum subito nutu Carolina silentia jussit,
 Sceptrum oleæ quærens et baccas lenè sonantes,
 Cambriadasque vocatis, roseo sic ore locuta est:
 Vos quoque, pastores, quibus alto ex æthere lapsi
 Aligerum cecidere chori bonæ nuntia Pæcis,
 Jam vobis calamos tenues infigere licebit.

Menalcas

Adsumus ergo ilacres, retinet piora nulla vocatis.
 At prior ante illos conferta per agmina vulgi
 Ægon perripuit, necnaque exultat arua.
 Pastorum princeps, qui quanquam a Daphnide nupes
 Fulgeat ille novis titulis et honoribus auctus,
 Pastoris tamén os habitumque referre volebat.
 Quantus amor Patriæ! de collo fistula pendet
 Olli nuda tegit crudus vestigia peto,
 Et capiti impositus Cambrorum more galerus
 Floribus ornatus variis porroque virenti.
 Velabat latus humeros villosaque membra
 Cambria laccina rigens setoso e vellere capra.
 Pastoralis pedum qua dexterrate geribat!
 Tum sic afflatus Carolinam hæc incipit Ægon.

Ægon.

Accipe qua tibi Cæretico de monte Camœnæ
 Dona ferunt, olea sacram de fronde coronam,
 Et cithararum, et Cambro missos ab Apolline versus,
 Ætænum quos ediscant repetantque nepotes;
 Accipe quæ calathis nostræ nanuscula Nymphæ
 Cambriades mittunt, sincerum in pignus amoris,
 Luteolum calthæ florem, casiamque recentem,
 Liliæque et violas et purpureos hyacinthos.
 Hæc tua sunt, ad præcedunt hæc, maxima princeps.
 Si prima dicam repetens ab origine Cambros,
 Nos Laphetidae a magno gens orta Gomero,
 Nos sumus antiquo Cæretum sanguine creti
 Et Vatum Cybeles: Salios dixere Latini;
 Nos Druidum genus, heroum qui grandi facta et
 Gesta ducum canimus, belli pacisque labores.
 Cæretici colles priscum testantur honorem,
 Et Druidum saltus, Sillunæque æva tot annos
 Servata, et sævis bellorum infacta procellis.
 Carmine fœdico decantat Cambria pacem,
 Quæ semper secuta sui, quæcunque paravit
 Vel Saxo, vel Danus atrox, Gallusve superbus,

Ipsa tot intactam fo sit per sæcula pacem.
 Illic non litui, non Martus classica possunt
 Æternam placidæ gentis lumbare quietem;
 Et metus omnis abest, sed adest sancta voluptas,
 Morum prisca fides et fraudis nescia virtus.
 Vivite felices, mea gaudia, vivite, Cambri.
 Promitte, Pastores, divinæ encomia pacis,
 Quæ non excedant his centum carmina: plura
 Nec poscit princeps, et amant compendia Musæ.

Thyrsis.

Tu nimis o Deon, das æcto limite nobis
 Infra hoc centum concludere carmina pacem,
 Quam non tota simul hic mille poemata condant.

Menalcas.

Atqui nos etiam hoc penso Carolina levavit,
 Ipsa creptæ centans decora omnia Pacis, in unum
 Conclomerata locum. Dubitas? quoniam tu aspice, Thyrsi.
 Et quid cupis verbis? loquitur res ipsa; stupenda
 Munus hæc tot magnarum compendia rerum.
 Ecce tibi ante oculos, qua toto pulchrior orbe
 Nulla fuit, divæ Pacis versatur imago.
 Dum solio hoc mediam sese Carolina locavit,
 Ipsa mihi visa est tibi Pax antea cælo.
 Aspice Palladia quos gestat ab arbore ramos,
 Quosque virens jucundo membrat pondere bacca,
 Atque has florentes, ecclesia muneris, anstas.
 Cernis ut elatæ fulgur venerabile frontis
 Eruat, et radios partes diffundit in omnes?
 Quotque modis niti Clementia ludit in ore,
 Divinæque afflat pulchræ virtutis amorem?
 Ut Tyra fulget chlamide auroque intertexta,
 Eorsque nitens scintillat purpura gemmis?
 Talen tingebat Pacem Romana vetustas;
 Paruisse haud aliam formam voluisset Apelles.
 En solio sublimis et alta in luce coruscans,
 Jam sedet Ausonii præces veneranda senatus,
 Et gaudet doctis edicere jura Camænis.
 Equis erit posthac Pindari qui spernat honores?
 Non hic fixa vides sacris in postibus arma
 Perfida, nec debellatorum signa Gigantum.
 Civiles exorsa agit pax alma triumphos,
 Quæque furor tulerat, Clementia suppressit arma.
 Quin etiam proceres vel justis spicula Martis
 Sponte manu abjiciunt, viridemque insignis olivæ
 Accipiunt ramum, pulchræ jam Pacis amantes.
 Pro galea muniti caput ornat scutale porrum,

Et pro lorica præcingunt pectora zonnæ.
 Otia Pacis amat bellum Mars ipse perosus.
 Hæc facies, hæc est formosæ Pacis imago.

Ægon.

Pergite, Cambriades, jam blandæ commoda Pax
 Pandite, dum ridet facies pulcherrima cæli;
 Dum jam vere novo sæti pergramina flores
 Luxuriantur agnis, dumque diffusis germinat arbor,
 Dum fugit in rivis placido levis unda susurro;
 Dum circum modulantur aves et gamula suaves
 Exercent per colla modos cantrique læcessunt.

Menalcas.

Ergo age si quid habes, Ægonis jussa capesse.
 Ocyus alternis iterum volo cernere tecum
 Versibus, in nullo inferior tibi, Thyrsi, futurus.

Thyrsis.

Jungite jam tauros, pueri, atque incumbite aratris:
 Turgida mollitæ jam credito semina gleba,
 Agricolaë, Cereis quibus est data cura colendæ;
 Dat Mars, dat Bellona locum, postoque flagello
 Hinc procul, hinc fugit scissa Discordia palla.
 Jam Pax alma colit terras. Te ergo auspice, Daphni,
 Nunc reparare licet sævi dispendia belli.

Menalcas.

Falleris, o Thyrsi. En tatis melioribus uti
 Daphnis adhuc dedit, referens Saturnia regna,
 Auræque antiquæ renovabit sacula vitæ.
 Terra feret fructus divi sine vomeris usu
 Sponte sua, nulloque hominum cogente labore.
 Omnis perpetua late florescet arista
 Campus, et Hyblæo sudabunt melle genistæ,
 Nectareque et niveo spumabunt flumina lacte.

Thyrsis.

Ludite, oves teneræ; per pascua currite, tauri,
 Gramineum ad fontem; mollique in cespite prona
 Nunc hument ridete, lili os ridete, capellæ.
 Hic nobis dulces saltus, hic pascua nota
 Restituit bonus. O, inquit, modo pascite tauros;
 Jam tuti tacitas collo suspendite avenas,
 Et desueta diu responsent carmina colles.
 Ergo omnes, veluti Phœbo Panique quotannis,
 Octo vices festis statuent tibi sacia diebus,
 Cereticisque divi, Daphni o, cantabere sylvia.

Menalcas.

Ecce mea præto capræ funduntur aperto,
 Per campos ubi adhuc triplici circumdata fossa

Rhesi castra ducis videas, et montibus arces
 Melvinæ impositas, subjectaque rura Silurum,
 Et liquidos fontes, sylvas, et pascua, et amnes.
 Hæc saltu petit abrupti cava scrupula saxi;
 Nititur hæc morsu teretes avellere iuncos,
 Aut salices, humilisve rapit virgulta salicti;
 Illa jugi residens clivoso in tramine pendet;
 Lascivique agni et molles simul artubus hædi
 Cornigeras matres per florida prata sequuntur.
 Hanc Pacem ruri, hæc fecit bonus otia Daphnis.
 Hinc quoque Pastores nostri sollemnia solvant,
 Et Launi, et Nympha ludant, agitentque choreas
 Et que et Hamadryades, et capripedes Satyriæci.

Thyrsis.

Sed magora mihi, mecumque faterer; Me talca,
 Veribus evolvida manent bona munera Pacis.

Menalcas.

Mæna quidem, fatcor, sed grandi hæc digna cothurno.
 Thyrs, cave; agresti vinum ne fide Camenæ.
 Hæc tamen Daphnis, quem rustica Musa vocabat,
 Nomine sit proprio dictus tibi Georgius ingens,
 Cum Juce Cappadocum invicto, quo præside gaudet,
 Tutelarem sibi vindicat Anglia Divum,
 Georgius Angligenum nunc rex et gloria gentis,
 Cappadoce et fama et virtutibus altior Heros.
 Et sublimis equo, si vera est fama, draconem,
 Monstrum horrendum, ingens, hasta confodit; at ille
 Longe aliud monstrum, quo non truculentior ulla
 Per te et na Deum Scotiis scse extulit oris,
 Perniciem Pacis (cui diu REBELLIO nomen)
 Conterit; et postquam victis Pius ipse pepercit,
 Illum jam superis æquat Clementia Divis.

Thyrsis.

Vix bona pax Anglis male tuta ostenderat ora,
 Nec dum compositi belli armorumque tumultus,
 Hæc cavo incerpitans Discordia fœderis expers
 Spargebat causas odiorum irasque anovebat.
 Sæpe renarrabat, veterum memor illa malorum,
 Nescio quem hæredem spretum violataque jura, et
 Quæ memorare nefas, Musis indigna relatu.
 Hinc odia, hinc inimicitia, insanique furores
 Confusæ plebis, cæcique licentia ferri.
 Talis erat Patriæ nimis infelicis imago.
 Georgius accelerans uno ictu demetit Hydram,
 Seditiois opus; nec posthac amplius ausa

Ferre diem lymphata cohors, gelidæque sub Arcto
Se tegit, e Scoticis nusquam emersura cavernis.

Menalcas.

Ac veluti infestum per jugera læta colonus,
Quum sequitur ~~flabutus~~ audax ultricibus angustem.
Hic si forte fuga ~~male~~ cautus intrat acutas
Spinarum latebras ~~aut~~ septa ~~impervia~~ turis,
Agricola accelsat, ~~supponit~~ sentibus ignem;
Continuo spinis crepitantibus ater ad auras
Ergitur fumus; jam horrendum sibilat angustæ,
Atque intus gyros sese contolquet in omnes,
Ac tandem exiens dnum vomit ore venenum,
Indignansque petit loca facta palustribus undis;
Georgius haud aliter premit implacabile moastrum.
Conjurata odia et sævas compescuit iras.
Tum demum miseris vacuatas civibus urbes
Accipiens, viduosque suis cultoribus agros,
Replevit numerum exaequans augensque priorem,
Oppidaque, ingenti multum quasata ruina,
Prostratisque solo late merentia templis,
Restituit, primoque dedit splendescere cultu.

Thyrsis.

O quam te memorem, Georgi! quam fortibus ausis.
Robore ceu firmo ventorum flamma quercus,
Aut rupes fluctus scopulo excurrente marinos,
Sic undas rerum excipiens, et plena periculis
Multæ, diu casus victor superaveris omnes,
Et protugam tandem revocans ad otia pacem.
Ipsi etiam immeriti Pacem sensere benignam,
Quos amens furor et scelus um vesana cupido
Egit precipites patriam subvertere feno.
Omnibus indulges veniam, et dum parcere gaudes,
Parcendo mutas animos flectisque rebelles.
Et quos longa diēs tenuit caligine meisos
Mittis carceribus; quos denique consensus error
Et legum timor extremas exegit in oras,
Et patriam fugiendo, alio sub sole coegit
Vitam infelicem multos agitare sub annos,
Edictis blande revocas. Illi agmine longo
Diversi veniunt de partibus orbis, et ultro
Promissam pro jure tuo das, optime, pacem.
Quin tua prædones pelagi Clementia vicit.
Undique se portus, sese mafia omnia pandunt,
Barbaricisq; onerata opibus tuto Anglica classis,

Post tot vota redus, ~~lostris~~ allabitur oris.
 Dum fecunda Ceres complet de divite fundo
 Horrea, et immensas concedit prodigamesses,
 Effunditque omnes de cornu Copia gazas.
 O fortunati tanto sub rege Britannia!

Minalcas.

Sed quæ compositis accessit gloria rebus!
 Solis ab occasu si spectas solis ad ortum,
 Sub pedibus jam cuncta viles vertique regique
 Arbitro. Nec tantum tu jure vocabere, Georgi,
 DEFENSOR FIDELI, PATRIÆ PATER, optime regum;
 Qui cunctam OCEANI DOMINATOR ET ARBITER ORBIS,
 TENDIT IOP PAGOS, Romani Cæsaris instat.
 Nam nostris postquam votis respondit Olympus,
 Per te jam spirant Pacem Borealia regna.
 Per quoque lessa malis tendit GERMANIA dextram;
 Ipse tuo arbitrio Cæsar sua jura remittit;
 Nec mediatoris pacis detrectet IBERUS,
 Quadruplet tandem sacrorum fœdere victus;
 Quin te Furca ferox, Christi infensissimus hostis,
 Quique tuam olim virtutem est expertus in armis,
 Implorans pacem (bello dum fulminat Istrum
 Eugenius,) tua jam supplex vestigia lambit.
 Sic, duce te, quum reddiderit Deus otia terris,
 Aurea restituent concordēs sæcula PARCÆ;
 Pacatus gemino volvetur cardine mundus,
 Virtutesque tuas omnis venerabitur ætas.

Ægon.

Vivite felices, mea gaudia, vivite, Cambri.
 Hac satis. Agrestes non displicuere Camœnæ.
 Accipite, o socii, grato quæ munera vultu
 Dat Carolina suis culto pia carmine Cambris,
 Bina hæc divinæ sacrata volumina legis.
 Accipite has et Apollineæ de fronde coronas,
 Hasque manu gestate oleas, insignia pacis:
 Addidit ista sui erga vos in pignus amoris.
 Omnia namque prius magni majora tulere
 Præmia quæ posuit virtuti debita princeps,
 Vates et Granta et Rhedycina ab Apolline missi:
 Vatribus emeritis debetur laurea Phœbi.
 Vivite felices, mea gaudia, vivite, Cambri.

ORATIO¹

IN SOLEMNI INAUGURATIONE AULÆ LATINÆ SOCIETATIS LUGDUNENSIS, HABITA IN ADIBUS INGINUARUM ARTIUM, ANNO MDCCCV XIII CAL. ILBR.; A P. RUSCA, *Ejusdem Societati atque Italicæ Fundatore ac Prasidi, Membro Academicarum Scientiarum, Literarum et Artium Augusti Taurinorum, Pistori, Arcti, etc.*

Quod diuturno jam tempore exoptabam ut similes et aliquot vehementis desiderio juvenes in unum congregatos, ad Latinum se colloquium exercentes audire et alloqui, si quid forte contra Latinum eloqui mollem peccaretur, brevi notare, itque ad rectum probum tamque rationem exigere, ac demum Latini exemplaribus interpretandis, si quæ essent difficultatibus explandis, quibusque pessimis nitent, veneribus indiguitatibus, perfectam Romanæ Linguae speciem tum nitidiorum aspectu, tum acquisita facilitatem exhibere, id tandem, supremo regni Universitatis praside nunciente, contigisse, incredibile sine profundior latine voluptate, amplissimæ provinciæ civitatisque Præfati, doctissimæ Academiae Rectori, vosque omnes, quotquot adestis, lectissimi Auditores, Videlicet enim, necumque in animo considerabam, mutui Linguarum, Latine et Gallicæ versionis, illo quidem rem adduci, ut in ambibus haud poenitendi processus existerent, at impem tamen inde Latine utilitatem constare et incrementum. Quæ cum illum numero censeatur quæ mortua dicuntur, ad novam quasi vitam resurgere haudquaquam posse videatur, nisi cum intima scriptorum veterum consuetudine non impensa modo scribendi exercitatio, verum loquendi quoque assiduitas conjungatur. Maxima igitur habenda illi gratia est præclarissimo Viro, supremo studiorum Præsidi, cujus auspiciis hanc ingredi datur Latine Linguae excolendæ optimam viam, nihilque mihi superest aliud expetendum quam ut quæ vobis, ornatissimi Societatis Candidati, meo incessit obsequendi ardentissimo Latine in Literas studio, eadem quam plurimos vestri similes voluntas occupet, qui brevi interdum a negotiis secedentes, nobiscum simul convēniant, augustam earum venustatem dignitateinque quasi regiam contemplaturi. Non majori siquidem ardore, quo numero plures, me potius comite, quam duce, amœnos antiqui temporis campos peragrantes, dum flores immensa copia carpetis, quibus hodiernus vester magis magisque adornetur scribendi loquendique veluti cultus, mirum profecto,

rum uberem sententiarum segetem comparaveritis, quibus nec inelocilem usus disciplinam desideretis, pretioso scilicet auctorem impendio, quæ ad negotia gerenda magis quam verba, auctore Cullio, conducant, et quodcumque vos præcipue teneat vel artis vel scientia genas, non privam inde eidem in dies frugis accessio-
nem fieri sentiat. Quæ licet vobis, ornatissimi Candidati, per-
missa jam esse vestra in dando Societati nomine alacritas luculen-
tissimo mihi sit argumeto, verumtamen magis ut commune in-
terem nobis studium gratulemur, quam ad strenue illi operi indum
vos ut hortor, de laudibus Latine Linguae dum discro, plenam
illam majestatis, plenam voluptatis, plenam denique utilitatis esse,
qui meliori potero ratione, demonstrabo. Quod dum lubens me-
ritoque conor, lecti simi Auditores, vosque in primis, amplissimi
proximi civitatisque Praefecti, doctissime studiorum Academiae
Rector, quando benigne ita erga me vestrae aequae ac ardentis vestro
in Literis studio huc vos conferendo, velificati estis, adeo mihi
rognandi non videmini, ut me dicentem facilitate vestra sustentetis,
ut æternam potius tanti promeriti memoriam in me recipiendam
sustinem.

I. Plurimum quaque ætate, hisce potissimum extremis annis ex-
titer, qui Latinas Literas mihi penderent; magnam etiam partem
qui sin igni, at tunc damnandos omnino codices arbitraentur, qui-
bus ad nostram usque ætatem optima sorte servata pervenire. In-
tuituque generis homines mihi si auditores contigissent, ab iis incipe-
rem confutandis, quæ contra Latinas obijci Literas solent. At
cum vero perexquisita humanitas vestra, amplissimi provinciae
civitatisque Praefecti; quæ tibi privatim semper fuit, nunc vero
publicæ est erga Literas Scholarumque cura, doctissime hujusce
Academiae Rector; qui tandem vos, quotquot hic adestis, Cives
Lugdunenses, afficere præcipue debet Romanas in reliquias
amori, immo etiam pietas satis monet, exemplo ut illius aggrediar
Linguae laudes, cujus ad vos maxime debeat tutio pertinere. In
quibus quidem persequendis, utinam, Auditores ornatissimi, quod
non primum ad nobilitatem confert, discussis antiqui temporis tene-
bris, ejusdem quaerendo possim certam originem consequi! Cum
enim, juxta Poëtam, fortis agentis fortibus et bonis, cujus tam
insignia documenta iudolis præbuit, ex illa si capiatur conjectura,
prochive est intelligere haud mediocrem in hac Lingua splendorem
generis et claritatem extitisse. Quicumque non a limine Romanas
Literas salutarerit, probe notit vel a Plauto ad Terentium, ne ad
Ciceronem dicam, si quis reputet, octoginta nempe annorum spa-
tium, immensum quantum illa protegerit, et quibus ipsa jam præsta-

* Multa ab Etruscis, Volscis, Oscis, Sabinis ac finitimis populis; plura
vero a Græca, præcipue Tiberi Lingua in Latinarum sermonem vocabula flux-
isse constat ex Dionysio Halicarnassico et ex Quintiliano

bat, quot quantaeque accesserint venustates. Verum quæ illi primo obtutu videtur infensa esse remotissima a nobis vetustas temporum, non leve suppeditat argumentum illius dignitatem asserendi. Natura enim sibi inditum quisque sentit, ut antiquitatem quæ redoleant, ejusque tandem generis illa sint, inimici temporis elapsa injuriis, ea quamvis minima, incredibili nos reverentia percellant. Itaque tam multa quoque tempore, nulla laborum, nulla periculorum ratione habita, suscepta sunt, quotidieque terra matique itinera suscipiuntur, reliqua ut monumenta invisantur, quibus merito superbit Italia; quæ adeo triste in nobis veteris Græciæ desiderium foveat; quorum denique testimonio Aegyptiorum vel doctrinam vel potentiam etiam nunc multis post seculis admiramur. Quam magnò autem sumtu conquiruntur undique, nonnullam veteris ætatis quæ memoriam renovent! Quanto asservantur inventa studio! quam se beatum facit, si quis multam reliquiarum vim vel Græcæ vel Romanæ Gentis ostendet! Jam veto quid eorum quæ videantur hic in terris, cum lingua valeat jure meritis conferri? Si enim qualibet Lingua organum illius facultatis est quæ æque ac ratione a brutis animalibus secernimus, quid cum illa committimus, quæ sit operi vel peritissimi artificis, quamvis strenuum ducem, quamvis eloquentem oratorem, quamvis insignem vatem, quamvis denique celebrem vel opibus vel virtute vel sapientia principem exhibeat? Omnium siquidem quæ ab antiquitate profecta ad nos sunt, statuas præcipuo habentur in pretio, cum præsertim quorum imaginem reddant, eorum meritis artificium respondeat. Sed quantuli hoc ipsum revera esset, nisi Linguae existerent, quorum subsidio nomina virorum, sensa, facta, dicta ipsa cognoverimus, animorum uno verbo simulacra nostis propemodum oculis subicerentur! Quanta igitur majestate dicenda Latina est Lingua, ejus tanta antiquitas est, ut certa ejus nos lateat origo!

Quid quod hæc Lingua non ab antiquitate modo commendatur, verum illius fuit præterea populi quo nullus unquam cultior, nullus æqui observantior, nullus veræ laudis appetentior, nullus qui clariora vel prudentia vel fortitudinis documenta ediderit? Cum oratio magis sit animi, rationis interpretes, mentis ut amplianda, sic prædende administriculum, ejusdem, ut ita dicam, sensuum, judiciorum, cogitationum referre colorem debet, fierique ab animi divitiis ditior, ac tandem eisdem, quibus ille, ornametis pari ratione emitescere. Quam altos igitur Latina Lingua in nobis reverentiæ sensus excitet, Auditores ornatissimi, cogitantibus hæc urbis forum, hæc reipublicæ sacrarium, angustissimam scilicet longo annorum tractu pervenisse curiam, ac gravissima ibi agitata negotia; hæc consilii plena senatus consulta longe lateque vel remotissimis gentibus perlata, sapienter conceptas leges, salutaria proposita, edicta; præclaros hanc intonuisse oratores, quo innocentes contra calumnias tegerent

improborum, sceleratos perficerent republicae hostes, concitatam multitudinem ad aequam rationem revocarent, hac tandem fortissimos eosdemque prudentissimos duces vel intempestive audientium animos saepe impetus colubuisse, vel segnitium in bello militum animos ad egregia non raro esse facinora adhortatos!

Quid mirum igitur, si tot virorum exulta ingenis, tot illustribus doctrinae ornatibus exposita, tantum roboris nacta sit, ubertatis et elegantiae, ut quam a Populo Romano gloriam acceperit, amplissimo eidem fœnore retulerit? Quis enim Romanam in bello virtutem, in iudiciis aequitatem, modestum in prosperis, in adversis fortitudinem rebus? quis erga ceteros fidem? humanitatem in victos? quis tandem opes? quis potentiam? quis in Superos pietatem nosset, nisi candido illo suo sublimique stylo graphice depinxisset ea praeteritis Livius, exulisset, immortalitati commendasset? Quis imperium a quasse terra, ut Poetae verbis utar, Ol' impo vero annos, vel cœnque adeo fuisse prole virum, laetanque Deum partu Romam illam compensasset,

Qui septem uni sibi muro circumdedit arces?

Cujus tandem attollerent etiam nunc admiratione animum Catones, Decii, Torquati, Camilli, Cossi, Fabii, Marcelli, Scipiones, innumerabilesque alii, qui tanta virtute, totque tam fortiter feliciterque gestis rebus patriæ vel salutem defensarunt, vel æternam confiderunt ætatem, nisi quam gravitatem Latinae Litteræ a rebus tantita erant memoratu dignissimis, summa ipsæ elegantia, numerosque omnibus absoluta facundia compensarent? Nihil præter Livium, Sallustium, Cæsar, multique alii non infimæ notæ historici non magis in se ipsi, quam in Romanam rem universi terrarum orbis et suo tempore et cunctis demum seculis convertissent oculos? Nihil tandem, ut ceteros omittam, singulare illud humani ingenii prodigium Cicero, cujus Seneca eloquentium solum Romano Imperio parem judicavit, ejusdem imperii prædicationem remotius divipa dicendi arte, quam Romana faceret arma, protulisset?

Itaque cum tantum a vetustate generositatem duxerit Latina Lingua; tantum illi decoris a Romano Populo contigerit; tantum vicissim ex ea sibi honori adjunctum senserit Romanus Populus; cum denique tam multis præclarisque floruerit Romana Lingua scriptoribus, mirabimur, Auditores, præclarissima Athenæ, non divinæ modo sed et humanæ sapientiæ illam tradendæ adhibuisse? Principes omnium summos Societatum pactiones, fœderum leges, conditiones pacis eidem diu credendas duxisse? ac demum Romanam Ecclesiam, non ferendis, tantum legibus, sacrisque ubique iudicandis, sed ceteris quoque publicis privatisque et precibus et supplicationibus, utpote majestatis plenam, perpetuo ac tenacissime retinuisse?

2. Sed ne cuipiam fortasse Videatur Latina Lingua, cui tantum majestatis attribuo, tantum adjudico dignitatis, ita severo super-

cilio, tam aspero esse habitu, ut ne nanimam quidem cultoribus voluptatem polliceatur, testes vos appello, quicumque navam huic operam dedistis, Auditores. Equidem, ut pro vobis respondeam, quando eadem studia pares ingenerare sensus in animis solent, omnino abssimilem censens mulieris pigmentis oblitae, cui quo propius accesseris, eo certius fugas aetatisque detegas damna, illi potius hanc Linguam comparo, quæ ad viam sentibus vapribusque constam Herculem invitabat Xenophontem. Nonnullæ enim propositæ sunt difficultates initio vincendæ; quidam sese prima fronte labores offerunt exantlandi; sed eo ubi pertigeris, ut familiariter uti scriptoribus queas, prohi Superi immortales! quæ non perfunditur suavitate animus! quid habent huic simile gemmæ? quid vasa affabre cœlata? quid Apiciæ cœnæ? quid Sirenum voces ipsæ? quid uno verbo quælibet alia irritamentane dicam, an oblectamenta? Longe alia sunt sane ac diversi prorsus generis, multoque sublimioris naturæ, quæ nobis abunde Latinis ex Latens suppetunt. Norunt experientia homines, quorum ad bruti, delapsa natura non sit, quàm potiores sint animi voluptates, rationi conjunctæ, quæ hominem delectando perficere consuevere. Quas vero Latinae Latere improbo studio largiuntur, illas experti qui sunt, neque in honoribus, neque porro in iis ad quæ divitiæ comparantur, quod illis conferant, invenire se posse fateantur. Sola enim Latina Lingua, a Græca ubi discesseris, ornatus cujusque capax est; sola contrahi, laxarique pro re nata valet; solam ad numerorum et sententiarum flectas varietatem; nullam denique magis verborum luminibus illustres, figuris exornes, ac miris translationibus locupletes. Ex varia præcipue in nominibus terminatione, qua cum vulgares Linguae careant, signis præpositis opus habent, tam facilis in hac verborum tractatio est, tanquæ libera partium collocatio, ut salva semper orationis perspicuitate, oppido quam bellus ordo, quam suavis numerus, quam vehemens dictionis persæpe robur enascatur. Jam quæ vocabulorum ubertas! quæ significationum fecunditas! quam magna particularum, quæ quasi seruronis fibræ sunt, multitudo! quæ inde nexus facilitas et gratia! ubi elegantiora reperies verba? quæque sive simplicia sive composita, magis accominodererum imaginem præ se ferant? Nihil dicam de accentuum varietate, nihil de consonantium et vocalium literarum permistione, quibus tantus orationi conciliatur lepos, ut nihil numerosius incidat in aures, nihil in animum jucundius illabatur. Atque hæc de interna Linguae ad commendationem aptitudine. Quid nunc de auctoribus loquar qui cum perpetuum ac insigne hujusce assertionis argumentum præstiter, tum vere nobili scribendi modo, ac vario, quas tractant, rerum genere ac natura, immodica compleat animos admiratione? Rerum magnitudine capitis hominis ad grandia pati animus? In promptu est illi, quam locutus sum, Patavini historia, qua nulla ingentiores virtutis bellæ

res, nulla civilem quæ prudentiam spectant, majori numero complectitur. Aridet autem in historico verborum lenitas? apta collocatio? æquabilis ac naturæ accommoda concinnitas, quæ cum rerum quas memorat, ordinis ac dignitate consentiens, totum quid efficiat admirandum? Aut id in Cæsare, aut nemine in alio profecto reperias. Thucydideum optas morem, quo creberrimis ac locupletissimis sententiis historia decoretur ac niteat? Nimis elaboratam fortasse in eo orationem offendas, ceterum nemo Sallustio, quam modo dixi laudem, excelso inesse gradu denegaverit. Sed ut ceteros historicos prætermittam, plurimos ambigui nominis scriptores: ut Horatium, brevitatis erga, taceam, Ovidium aliosque poëtas, quos, Latinas quæ literas excoluerit, non sine magna perlegat voluptate, numqua alia Lingua varietate Maroni præstaret aliquid ostendat, cujus poëma Macrobius, minimo sane aspernandus aut tor, æternam naturam mundoque comparavit? quam enim multiplex natura est, quantaque varietate facies universi distinguitur, tam multiplicem Virgili eloquentiam probat exemplisque confirmat ex eodem poemate deductis. Namque ut in orbe terrarum montes hic videas extolli, illic immensos patere campos, hic flores herbis intermixtos varie splendescere, uberibus illic tellurem segetibus vestiri; qua vagari sylvis vastisque solitudinibus ferus, qua cœnobus templisque industriam homines pietatemque testari sitam: alibi liquidos scaturire fontes, alibi flumina ruptis marginibus exundare, lacubus alibi marique discerni aridum ac separari; non dissimili ratione Virgiliano in carmine, modo sublime sese ferentem majestatem, modo late rerum copia diffundi, modo cœgi in angustum admireris; qua vultus Deorum, et miras virtutum species, qua ferarum monstrorumque horribilem cernas aspectum, qua demique vividissimis variisque coloribus pingi res plenamque testari auctoris ubertatem ingenii; alibi Aram dicas æquali fluentem lenitate, Rhodanum alibi cœco delabentem impetu, nullis usquam aggeribus coercendum, ut, quod de Proteo Virgilius ipse dixit:

Omnia transformet sese in miracula rerum.

Quæ si omnia tantæ mirabili tenent legentes suavitate, quæ, ut ad relegendum sapius invitât, ita major semper intensiorque capiatur, quid de altero dicamus Latine Linguae lumen, Ciceronem loquor, qui tam multa orationis genera sectatus cum sit, in omnibus summus, sibi que par, non idem tamen in omnibus esse videatur? Ego quidem cum gratiam habeo Latine Linguae, ejus ductu tanti viri consuetudinem a teneris inivisse me profiteor, tum ejus ubi ingenium, mores, doctrinam, ac flexantiam illam incepti dicendi vim degustare, adeo in me crevit, in dies amor et admiratio, ut ubicunque non ejus imago, sed nomen ipsum occurrat oculis, exiliat mihi cor, recreetur animus, nonne que supra se ipsam videtur extolli. Quid enim vero ejusdem acris eloquentia? quid validius, seu Antonium insectatur, seu Verrem exagitat, seu Clodianos

furores impetit, seu Citharon ex urbe furentem audacia, sce-
lus anhelantem exterminat? Quid pictus aliquando? quid flo-
ridus? quid dulcius? Sive enim enuncii verborum nitui,
sive metatatum, ea inque dicit, sive huc duo genera intermis-
cendi iudicat, in redibili semper satiat tur voluptate fines, et nihil
prius desiderant amplius. Pro Archia enim dicitur, pro lege
Manlia, pro Marcello, ut innumera sibi in loco, non in omnes
rhetorum arcibus cuncti exenisse myrotheca videatur? Quis
eo benevolentiam aptius ancipitur, flugentia iudicis deest, sen-
tentius attentionem conciliat? quis brevius? nam? quis laudius?
quis ornatus? quis magis eo scite dixerit? qui potentius com-
moveret? cui in maiorem repens varietatem tot sile, tacitasque?
tam venustam, tam politum, tam copiosum dictionis genus? Quis
uno verbo hoc oratore dignior ut, iudice (Quintiliano) in *Cicero*
non hominis sed eloquentiae nomen haberetur. Sed quod Graecis in
Literis frustra quaeris, Latine ut proprium sibi viderent, patet in
ipse Cicero, qui philosophiam facultatemque docendi naturae con-
iunctas, hominum deinde sociorumque separatas, non utilitatis copu-
laverit. Neque enim satis habuit eloquentiam fore tantum et sub-
sellis iudicum et Curia parietibus confineri, Libera in toto caelo
evagari iussit, reclusisque naturae terminis, ad ipsum naturae pa-
rentem ascendere et impervia nostris oculis, philosophia ducit, per-
scrutari, quodque pullo in auctore repens vel intricatis in-
facile tamque tractat *elegant*er, ut, illa dum legis, non inter phi-
losophorum verperi, sed in an cernissimum Picandum hortis suaviter
tibi deambulare videaris.

3. Sed nepte me fecisse animi invento, Auditores, qui volupta-
tem hanc maxime naturae hominis concurrentem ab utilitate se-
junxerim, quae Latine ex Literis percipitur. In hanc enim trans-
ferri potest quod de uno Cicero *Labi*us, voluptatem, quam ex
illo quis caperet, magis esse profectus argumentum asserbat.
Cujus quidem praemedia utilitatis et vis est, ut praeter illa Socrates
nihil omnino faceret vitam ipsam. Hec enim haec Delphica or-
aculi testimonio sapientissimus omnium iudicatus, tanto tamen dis-
cendi ardore aestuabat, ut non quael, sed saepe, si fieri posset,
velle se mori affirmaret, quo colloqui sibi cum Orphico, Musaeo,
Hesiodo atque Homero liceret. Tantum tribuebat ille praeter ro-
rum doctrina hominum consuetudini. Nunc quid aliud agunt Lati-
nae Literae, nisi ad beatum nos vitam adducunt, in qua non sa-
pientis modo alicujus dictum excipere, sed cum vitiis in omni doc-
trina genere excellantibus assidue vivere, cum illis philosophant,
illorum praeccepta exaudire, ac sapientia liceat illorum perpetuo
frui? Idque eo facilius quibusque quod quovis tempore nobis
praesentes adsint, nobiscum rusticiari ament, peregrinari non recu-
sent, hostium non dedignantur insectari, divites vel potentes ege-
nis inopibusque non anteferant, sola nobis ad eos diligentia aditum
faciat, assiduitas vero vel reclusissima eorum sensa percipere me-

reatur; quæque nobiscum communicant, tot ejusque retro seculi prudentium judicio comprobata cum sint, securi prorsus erroris ediscamus. Quod quanti sit, illi sane norunt,

Quos tenet jactu certus ad ossa Deus.

Divitæ enim inde nobis proveniunt quæ nec eripi valeant neque surripi, sapientia scilicet et eloquentia, quarum altera rationem, orationem altera cum perficiunt, tanto illis sublimius supra vulgus ac turbam eriguntur, quanto his distamus a brutis animalibus intervallo. Neque hæc dum dissero, scriptores tantum loquor, Romanum qui nomen illustraverunt, sed hos etiam qui Romanos feliciter imitati, tot tantosque scientiæ thesauros tam eleganti ac nobili ornatos forma posteris tradidere. Quare omnibus Latine Literæ disciplinæ sine necessariæ, at perquam utiles habendæ sunt. Hinc magna sibi agendi instrumenta, et laudis ornamenta comparant. Medicina et Jurisprudentia, quarum prior, benefica et mitis facultas, salutis corporum consult, posterior vero societatem humani generis incolorem continet. Ex Literis Latinis sua ad munera instructiores sunt Religionis divinique juris interpretes, iidemque Medici animorum. Ex ipsis Reges conditoresque legum Legem illam edocentur, quam Pindarus omnium mortalium et immortalium reginam non minus eleganter quam verè nominavit. At inquit hic Latinitatis osiores, vel ignavia nexi, perperam tantum illæperæ, tantum insumitur temporis, cum plerosque, ne dicam omnes, præcipuos in illa scriptores veruaculum in sermonem ab eruditis viris translatos esse videamus. Verum, ut omittam eos qui ingenio summopere valeant atque doctrina, aliorum scriptis, tamquam hedera præteritis adhærescentes, raro sese efferre, nisi, ut Tullius ipse, hæc ad discendum exercitatione abutantur; hos autem ipsos hallucinatos sæpe esse, neque auctorum mentem assecutos; quis porro satis habeat tabellis suas ornare aedes, quas vel pingendi peritus descripserit, si queat ipse Raphaëlis, aliorumque primi ordinis pictorum, unde descriptæ illæ sunt, exemplaria sibi comparare? Difficile suus constat præstantium virorum sententiis nitore et vis, quancumque vel artificio vel conatu in vertendum quis incubuerit. Quam multas enim verò venustates sibi proprias vindicat Latina Lingua, quarum alias Hispana, Gallica alias, partim vero Italica, ejus filia, sortita cum sint, cunctas, idcirco suppeditare singula nequeant ad integræ scripturæ quæ transferatur, formam referendam. Tot igitur tamque eximias majorum vestrorum imagines, Cives Lugdunenses, quas Latini vobis scriptores reliquere, non corporum quidem simulacra, sed animorum, sed consiliorum, sed virtutum miræ cum arte expressas effigies et expolitas, larva inductas, hodiernisque quasi vestibus eumentis proponi vobis satis erit, quibus haud magno labore sui illas sæculi cultu adornatas plena cum oblectatione fructuque pronum sit contemplari. Quia potius imitemini vestros illos Gallicarum Literarum cory-

phæos, qui ~~sanæ~~ veterum scriptorum interpretibus haud suum accommodare studium, sed assidua priorum lectione, qua potissimum continetur imitatio, eos pene ipsos, quum scriberent, effluerunt? Num putalis Cornelium, Racinium, Moherrim, Bossuetum, Lancelum, nam alios, plurimos de quibus nulla unquam post ~~rites~~ conticescet, alia potuisse via ad templum immortalitatis pervenire? Amoen Cicetonis exemplum secuti potius sunt, qui non satis habuit magnorum virorum scripta, quæ Latina essent, memoria mandare, sed Græca insuper meditati usque est, eorumque plurima ut Æschinis, Demosthenis, Xenophontis, Arati, Latina ad profectum Linguae Latine etiam verbis explicare non dubitavit?

Quæ cum ita sint, ornatisissimi Societatis Candidati, est mirificum cur magnopere gaudeamus id in animum induxisse parentes nostros, ut nos illa ætate, quum nullum homini iudicium est, hincce tam ~~simple~~ tam suavi, tamque utili Linguae applicuerint; deinde hæc nobis Supremis mentem indidisse, ut cum ali plurimi negligendam putent, a nostris non eam curis usque præcipuis excelsimus. Ejus enim vero tanta pulchritudo est ac tanta præstantia, ut, quod de Sapientia Plato, si oculis cerneretur, mirabiles non modo amores, sed reverentia sensus excitaret sui. Ea vero Latine sermonis ~~copia~~ ^{copia} ut ali ab eo ingenua, crescere, florere, et ad fructus quam uberrimos instrui summa quidam vir auctoritate putarent. Sed præter cetera, quæ dicta a me sunt, duo debent nostros magis magisque nixus exangere. Quæ fuerit hujusce nobilissimæ urbis origo, non inter vos modo, Cives Lugdunenses, sed inter cultas nationes esse qui ignovet, arbitror veniensem. Hanc igitur cum insigniter huc usque probaveritis, fortissimos vos gerendo viros, optimosque cives, quæ duo, veluti propria Romanorum semper Cicero in eximia laude conjungit, quidni hoc etiam ad cetera urbis addendum ornamenta censeatis, ut non solum, rejecto ignorantum errore, scientiam percreatura, utpote illi utilissimam, Platonis, aliorumque philosophorum exemplo, societis, sed etiam tum reliqua Gallia, tum universa Europa ex Romani eloquii cultura haud minus quam ex aliis dotibus vos agnoscat posteror Romanorum. Deinde quod vehementi nobis sit ad hanc Linguam incitamento, hanc prævit viam sapientissimus Rex noster Ludovicus, qui cum et omnia egregia et præclara, sic Latine semper Literas, ut certa constansque fama prædicat, adamaverit, earum studia præcipuo cupiat opere promoveri. Quapropter mihi dubium non est quin Societatem hanc, Regia adeo conformem voluntati, fovere dignemini, amplissimi provinciarum civitatisque Præfecti; vos vero, Cives Lugdunenses, quibus per negotia etiamque liceat, tanta eorundem fides humanitate, et vestrae urbis amplitudini, proprio hoc vobis tuendo decore, consultum, et augustissimi Regis nostri Ludovici vestigiis insistendo, vestro ipsorum honori inservituros esse confido.

Dixi.

CRITIQUE ON OSSIAN'S TEMORA,

*Showing its great resemblance to the Poems of Homer,
Virgil and Milton.*

PART I.

I shall proceed to criticise the poem of Temora without any previous comment: to show whether it was the work of an author of the name of Ossian; or of Mac Pherson, would lead to an endless discussion concerning a matter of little or no moment; it would be saying what has been so frequently said before; and it is likewise entirely foreign to my present purpose. Neither shall I argue that as a poem it is entitled to the appellation of epic; but certainly to maintain that Temora does not hold that high rank, is, as Addison has said of Milton's divine performance, merely to assert that Adam is not Æneas, nor Eve Helen.

Let us then examine the poem before us, according to the laws which have been laid down by Aristotle, and if upon such an enquiry it shall be found to be by no means imperfect either in the fable or characters, the sentiments or language, no one will then surely withhold from it that high degree of praise which it so justly merits.

Homer in his Odyssey has been compared by Longinus to the setting sun, who still retains his greatness, when the ardor of his rays is gone. Ossian in Temora is not unlike Homer in the Odyssey. He here possesses less fire than in Fingal, but he is more varied, more pathetic, and more magnificent; and displays more of that delicacy of sentiment, which to me is in many instances preferable to the fervor of a young poet. In every view we can take of him, he appears to advantage. His coincidence with the rules of the Roman critic is remarkably striking. He does not begin his poem with a cold recital of all the circumstances, which happened previous to the subject, which he particularly wishes to celebrate; but according to Horace's rule, and with a very superior degree of the poetic art, he dives at once into the midst of affairs. From his attention to matters of so trivial a nature, one would be led to suppose that the poem is of moderate date, and that the author had really studied the precepts of Aristotle. But our doubt upon the subject will vanish, and this circumstance will appear less remarkable, when we investigate the source from which the laws were drawn. Aristotle found that admiration of the highest nature was lavished upon Homer; and accordingly began to consider, what in reality it was that called forth this admiration which he perceived was so justly bestowed. These laws, then, were drawn from Homer. Homer wrote after nature, and so did Ossian. And there can now remain no longer any wonder, that such a similarity should reign between two geniuses who copied the same great original.

The fable of an epic poem should be one, great and interesting.

Unity may be observed in all those sublime performances, which have so long continued to attract the attention, and command the approbation, of the learned world. The poems, however, of both Homer and Virgil have been thought deficient in this essential quality. Undoubtedly some of the episodes of their most excellent poems upon strict examination would be found to be excrescences. Milton, the chief of English poets, and at least second in merit, is not entirely free from blemishes of this kind. His episodes, on his loss of sight, on marriage, and at few other topics, can never be shown to have the slightest connexion with his subject; but still it must be allowed that they are errors, into which we would rather wish that he had fallen. Ossian in this respect, if not quite perfect, is nearly so; but should the unity of *Temora* not have been preserved in every small particular, we can show, &c. it is not in our power to defend him, that he is at least equal to those, who in former ages have carried off the palm.

The unity is more complete than that which arises from relating the exploits of a hero. It is a unity which lies in the subject. The event celebrated is the dethroning of a usurper, and the replacing of the proper heir upon the Irish throne. Every circumstance related in it seems to have a stronger connexion with the subject than another. Blair has remarked, in his criticism upon Fingal, that in that poem the unity of time and place is as apparent as the unity of subject. The remark is applicable to both the heroic poems of our author. Ossian's pensive and melancholy mind has in both given the preference to that season of the year "when the trees shake their dusky heads in the breeze." As it is autumn when the poem opens, so it is autumn when the poem ends. This was a season more peculiarly adapted to the circumstances of *Temora*. Fingal was in the last of his days, and all nature seems to fade with him. Morlena of the streams is continued the scene of action throughout. It was here "that Oscar fell forward on his shield" at the feast of Cairbar, and it is where "the hundred streams of Morlena shone" that the last transaction in the poem was performed, the combat of Fingal and Cathmor. Whatever imperfections, in short, may be imputed to him, in whatever other respects he may be excelled, few will be found to surpass him in this greatest of all requisites to an heroic poem.

The episodes which are introduced are natural, interesting, and perhaps may be considered as the most finished pieces of Ossian. The bards, after the labors of the day were at an end, were employed to amuse their chief by the recital of glorious actions. The songs, which are introduced into the poem, are not pieces relative of any event which the poet may think proper, but have a reference either to the actor then spoken of, or to the action, which is related. In the sequel of the poem it is by means of these songs, that we are

admitted into the history of the death of the young king Cormac. Fingal's enemies have as great an attention paid to their history, as his friends. One of the greatest beauties in Virgil is the description which he has given of the rise of the Carthaginian state. Milton too has greatly added to the excellence of his work by describing the fall of the wicked angels and giving an account of the internal councils. Ossian likewise has no less merit in recording the wars between the Fimbulg and the Cael. The most exquisite beauty in the poem perhaps is the circumstance of the episode, in which the origin of the former tribe, the enemies of the Caledonian colony, is described, is the circumstance of its running parallel with the principal action.

Unity naturally implies that the subject should be complete. It must have a beginning, a middle and an end. Virgil settles *Aeneas* in Italy, after he has escaped an unaccountable number of most perilous and serious dangers, both by sea and land. The bad effects of the anger of Achilles are laid before us in every nice particular and by the most minute detail. We are made acquainted with its birth; we are shown to what a length of time it was protracted by his indomitable spirit; and we are enabled to trace in the sequel of the poem the dreadful effects, which anger, in a man of such rank as Achilles was, entailed, by its long continuance, upon the Greeks and their descendants. Addison has pointed out in a concise and elegant manner how complete Milton has made the action of his *Paradise Lost*. "We see it," says he, "contrived in hell, executed on earth, and punished by heaven." The consummations, which have been bestowed on these three great authors, seem at first view to banish all hopes of superior or equal excellence in succeeding poets: and to deprive them of all expectations of a similar reward. Men, however, of excellent talents and genius conquer all difficulties. Ossian deserves commendation, in a degree almost equal to Homer, to Virgil and to Milton. *Temora* is undoubtedly as entire a poem, as either the *Iliad*, the *Aeneid*, or the *Paradise Lost*. Cairbar, the chief of the Fimbulg, had been led by his cruel intentions to perpetrate a crime, which called for the avenging hand of justice; he had murdered a young king, who had not yet strength to lift the spear. This would have been a sufficient cause of war to the noble and generous mind of Fingal. But he was called upon not only by the voice of justice, but by the ties of friendship and of blood. The poem commences with the landing of the Caledonian hero on the Irish coasts. From this time begin the difficulties, under which a man of less magnanimity than Fingal would have sunk; and by which the poem is made so interesting and affecting. At the outset of the poem, our prejudice in favor of Oscar the son of Ossian is formed by the poet more effectual in one sentence, than could have been accomplished by a man of less genius in a whole epic poem. Mor-annal beautifully finishes his catalogue of the Fingalian heroes

in the following manner "Hillan bends his bow, the young hunter
 "of stately Moruth. But, who is that before them like the ter-
 "rible course of a stream? It is the son of Ossian bright between
 "his locks! His long hair flows on his back. His dark brows are
 "halt enclosed in steel. His sword hangs loose on his side. His
 "spear glitters as he moves. I fled from his terrible eyes, king of
 "high Temora." This description is entirely sufficient to make us
 put great faith in the courage and skill of Oscar, but the interest
 excited in the minds of those, acquainted with the other poems of
 our author, is of so exquisite a nature, that, on his death at the feast
 of Cumbr, we would begin to dread, could we not repose entire
 confidence in the great powers of Ossian, that the poem, deprived
 of so able a support, must now lose much of its beauty, and even
 become, in some measure, dull and inanimate. Every circumstance
 augments the alarm. Cumbr indeed fell with Oscar, but then we
 are immediately informed that Callimer had arrived with fresh
 forces, and was already prepared for the attack. Truly we cannot
 sufficiently admire the poet's skill in getting rid of a man so des-
 titute of manly courage, and bringing into the field a man of so
 noble a mind, and such elevated sentiments. Ossian was well
 aware of the great loss his poem would sustain, deprived of
 a character such as Oscar's. We are accordingly immediately
 presented with another young hero, not unlike him, in whom
 we had so much confided. His brother, Fillan, seems to have
 been younger than his son, and it is he who now excites all our
 interest. As the poem draws to a conclusion our apprehensions are
 gradually increased. Throughout all the poem Gaul, the son of
 Morni, is represented as Fingal's greatest general. In a battle de-
 scribed near the close of the poem Gaul is wounded and prevented
 from discharging his duty. Fillan alone prevented him from being de-
 prived of life. At every stroke of the pencil our anxiety has been
 augmented, but on the present occasion it is almost insurmount-
 able. What then are our fears when this young oak, to use the lan-
 guage of Ossian, is withered, when the blast shall come and lay his
 green head low! The poet's only resource was to bring Fingal
 himself into battle. He indeed was a hero of such renown, that he
 had never been vanquished. Our anxiety might here then be sup-
 posed to cease. But when we begin to reflect that Fingal himself was
 in the last of his days, and that he came down from his hill to battle
 with all his grey dewy locks in the wind, our fears are so far from
 being dispelled that the interest which we now take in the conclusion
 is most artfully augmented by the poet. Through such a multitude
 and such a variety of calamities and dangers does Fingal obtain his
 admirable design, he at length places Fered-atho, the young king,
 upon the throne of his ancestors, after having amply avenged the
 death of Cormac.

The second qualification of an epic poem is, that it should be great. Homer, Virgil, and Milton's performances have always been allowed the merit of possessing this quality. From the survey already given of the poem before us, it is sufficiently apparent that Ossian's *Temora*, should it in this respect fall short of the *Æneid* and the *Paradise Lost*, is founded upon an Historical Fable quite great enough for the subject of an epic poem, and equal at least to both the subject of the *Iliad* and that of the *Odyssey*. But it is not to be wondered at, that Homer and Ossian should have been surpassed in this particular by their great rivals. They both wrote their poems, when their respective countries were in that state of society, when the arts and sciences are known very little or not at all; it was in that first stage when hunting is the chief employment of men, and when ideas of property, even of the slightest nature, those which arise from *pasturage*, were scarcely known. In countries so little advanced in civilization the only subject which presents itself to a poet, as worthy of celebration, is the heroic deeds of some chieftain; and accordingly both Homer and Ossian have taken subjects of this nature. Virgil and Milton lived in more refined periods of society. Homer and Ossian were the earliest poets in their native countries, if we except the songs of the bards of each nation. But before the time at which either Virgil or Milton began their works, many other previous attempts had been made in their respective countries. The arts and sciences too, in both Rome and England, had arrived at a very high pitch of perfection. The one, in short, lived in the Augustan age, the most learned and most philosophic, the most polished and most polite æra of the Roman state. The other was born in the time of Charles I. and paid the last debt of nature in that of Charles II. previous to which the world had been enriched by the philosophic productions of the two Bacons, the poetical compositions of Shakespeare, Spenser and Cowley, the researches of John Napier, of Merchiston, the works of the Lord Chief Justice Coke, with the productions of many other great men, whose illustrious names are the greatest ornaments to Great Britain. As Virgil and Milton then lived in such refined times, they had of course a larger field from which to choose the subjects of their poems: and certainly it can be a matter of no great surprise that they have chosen actions of greater importance, and consequently more proper for the subject of an epic poem, than those, which men, whose countries had scarcely emerged from the savage state, had it in their power to select.

Pursuing, however, our intended plan, we shall find that, if the poem before us is not so great in the whole, as these other productions, it still follows the rules of Aristotle; and it must, at least be agreed that it is as great in all its parts. The fable is neither too long, nor too short; but occupies that precise space of time, that it is neither

too short for the mental eye to observe each minute particular, nor too large, so that it cannot comprehend all its parts in one view. It is just of that length that the mind is capable of containing every particular without any great exertion of the memory. Some modern critics have proceeded to calculate the precise time that an epic poem should occupy, but as this is a point not at all agreed on, we shall without giving any decision, leave it entirely to the reader to judge of *Temora* in this particular. The thing itself is really of so little consequence, that was the point quite determined, our labour in the enquiry would be far from being recompensed by the advantage which we would draw from it.

It has been remarked that greatness can only exist in the subject of an epic poem, when the action, which it celebrates, is not of an *modern date*, because when an action is of recent occurrence, there is no room for fiction. Every law, whether it relate to the interests of a nation, or merely to an epic poem, must be regulated and enforced differently as circumstances require. The events, which *Homer* celebrates, had happened much nearer the time in which he lived, than those which formed the subject of the *Iliad* to the time in which *Virgil* lived; and those which afford matter for the *Paradise Lost*, were still further removed from the period in which they were celebrated; while *Ossian* lived in the very same age, and was himself an actor in those very scenes, which he has immortalized in the poems of *Iungil* and *Temora*. It is evident from this, then, that there is no stated period, which must elapse before a poet is authorised to celebrate the events, which have happened. The cause of this great difference may be accounted for, by taking into view, as we have done in a previous case, the different periods of society in which each poet flourished. The countries which gave birth to *Homer* and to *Ossian* had advanced very nearly to the same state of civilization, but the age of *Homer* was more refined than that of *Ossian*. In the Augustan age, and in the age of *Charles II.* civilization had reached that period, when every little circumstance which occurs is committed to writing, so that had either *Virgil* or *Milton* attempted to celebrate deeds which had taken place many ages before the time in which they wrote, these poets would have had no room to exercise their imagination. Even had *Homer* ventured to make choice of a subject which had happened as recently in his time, as the subject which *Ossian* has transmitted to posterity, he would have been encumbered by fetters of the same nature. In *Ossian's* time there were no annals. He had lived to an old age, which had seen all the friends of his youth live with their fathers. There was no one to give evidence against the authenticity of his narrative. In those times, when men's chief employment is hunting, and when bards, devoted solely to gratify the chiefs to whom they are attached, are the only recorders of events, what is done in one age, in the next borders upon romance, so that

we may conclude, that Ossian possessed all the advantages of security and fiction that any of his competitors for the prize of merit had enjoyed.

The third qualification, which we stated as requisite to make the fable complete, was, that it should be interesting. To make the fable interesting it should be diversified by a variety of circumstances, so interwoven, that the mind may never become tired with any particular object. It has been stated as an objection to Homer's poems that his readers become tired with the continuation of battles and scenes of bloodshed. If in Homer this is a fault, it must certainly be reckoned a very trivial one: probably laid to his charge by that illiterate and illiberal class of readers, who judge of every thing, as if it was intended for their own country, and the present generation, and never once think of regarding it as written for a tribe of men, who lived three thousand years ago, and who considered a victory as their greatest glory. This objection cannot be stated against any of the other epic writers whom we have mentioned.

The interest excited by the fable depends greatly upon the choice of subject. When we view Milton's *Paradise Lost* in this respect, no poem which has yet been produced can stand in competition with it. The creation of the world, the fall of the wicked angels, and the promise of redemption given us by our father, must attract the attention of mankind as long as the world continues. I may say with safety that our English poet's works have been translated into a greater number of languages than those of any author of modern times. It is, however, impossible for every poet to fix upon so adequate a subject. We should lay it down as a maxim, well becoming the individuals of a great nation; that we should direct all our exertions to support and advance the interests of our native land. Poets, accordingly, who have chosen an event connected with the history of their country, have fixed upon one of the most laudable subjects they can celebrate. Homer has given posterity an account of a war, which embroiled the whole states of Greece, which changed the balance of power, and long continued to act in its effects through every state of ancient Europe. Virgil, to flatter his patron Augustus, had it particularly in view to make out an ancient race from which he might deduce the line of the Roman Emperors; and he has celebrated the deeds of Æneas the supposed founder of his native country. Ossian, too, has immortalised the actions of Fingal, one of the earliest Scottish Monarchs. His poem, therefore, will always continue to live among the inhabitants of Great Britain.

The conduct of the author in the management of his fable is more likely to excite interest than any adventitious circumstance. If the subject should be in itself the most interesting that could be selected, unless it be properly managed, the poet may never expect that he will raise

Monumentum ere perennius,
 Regalique situ Pyramidum altius,
 Quod non imber edix, non Aquilo impotens
 Possit diruere, ut innumcrabilis
 Annorum series, et fuga temporum

It is not merely great events, it is not the recital of great actions which produce interest, for if they are continued without intermission, there is nothing more apt to become cold and tiresome. The poet must not only appeal to the understanding and amuse the mind, but he must touch the feelings. Nothing gains a poet greater admiration than tender and pathetic scenes. There are some passages of this nature interspersed through Homer and Virgil. Milton has a greater number, but Ossian surpasses all his rivals. His tenderness is his strongest recommendation. But the tenderness of his sentiments is not his only beauty. The chasteness and delicacy, with which he expresses every idea, touch the fibres of the heart, and vibrate through every nerve. We catch the fire of his warriors, we are warmed by the friendship of his heroes, we sigh in the tender strains of his lovers, and we drop a tear of pleasing sorrow over the grave of his departed.

Edinb. 12 Dec. 1810.

LENNOX

ON THE CLOUDS OF ARISTOPHANES.

BY

PROFESSOR VOSS OF HIEDELBERG.

THE comedy of the *Clouds* was produced in an age when the schools of philosophy at Athens, abandoned by teachers of reputation, were under the direction of young and incompetent masters, and quibbling sophists promoted the decline of public morals.

The poet shows how by the spurious philosophy of fashionable preceptors, the strength and simplicity of the noble age of Marathon were degenerating into effeminate voluptuousness, and the presumptuous disputations of mob-orators among a raw populace were confounding right and wrong, and unsettling the foundations of virtue and religion.

In order to combat this dangerous sophistry from the stage, the poet could not dispense with the name of a known character. But why, it may be asked, did he select that of Socrates, the genuine

philosopher, whom ignorance and malignity alone could charge with the offences of those sophists whose declared enemy he was. The tale that Aristophanes was bribed by Anytus, and Menitius, who three and twenty years afterwards accused Socrates of a capital offence, is sufficiently answered by a reference to the great distance of time between those events. As little was Aristophanes stimulated by enmity or even revenge against Socrates, because, as Elian and others assert, he had seduced the audience from the comedies of the day. We ascertain the respect which Socrates bore for Comedy in the symposium of Plato, in which Socrates urges Aristophanes and Agathon to admit that it belongs to the same poet to write Tragedies and Comedies, and that the art of composing both, is one and the same art; a doctrine which Shakespeare has triumphantly demonstrated. In the symposium we learn that a friendly intercourse subsisted between the poet and the philosopher; and how innocent Aristophanes must have appeared to the friends of Socrates is evident from several circumstances. Xenophon repeatedly mentions Aristophanes without any intimation of dislike; and Plato's celebrated epigram imports that the Graces, seeking an imperishable abode, chose the breast of Aristophanes. We know also that Plato sent the *Clouds* to king Dionysius, as conveying the best account of the state of Athens; and that he died in advanced years with his head resting on the works of the great poet. What therefore has been remarked by some Scholiasts concerning the natural antipathy between comic poets and philosophers is at least inapplicable to Aristophanes and Socrates. And the Scholiast judges better who says, that the poet had brought the philosopher on the stage without any bitterness.

It was just such a man, respected in Athens as a most acute thinker and of unblemished reputation, who could afford to abandon his name and person to the poet, that in them might be exposed the useless and pernicious subtleties of the age. His established celebrity protected him from being confounded with the farcical copy. He, who with playful humour ventures to hold up an upright, generous, and intelligent man as a liar, miser, and fool, does not offend. An altogether inapplicable reproach is praise, as undeserved praise is censure. The gay Athenians understood jesting, and that so thoroughly, that they could see the sublime Dionysus himself, the inspirer of the drama, exhibited in a ludicrous caricature without withdrawing their reverence from him. Neither Socrates nor any other philosophical leader is treated in this piece with that serious hostility, with which in the *Knights* he has pursued the mighty and dangerous Cleon.

There was no individual Sophist of importance enough to be the object of attack. It was the whole system of sophistry, in which every one bore a part, that was to be overturned. Now as a num-

ber of these spurious philosophers affected not merely the subtle manner, but also the rigid morals, of Socrates, or as it is called in the Birds v. 128. *socratised*, the poet gave a personality to this *socratising*, and created a sham Socrates, in whom only certain striking features of the inimitable original were farcically represented. We may imagine *Kantranism*, *Pestalozzism*, or any other *ism* of our age and country, personified in an individual, on whose head the imputed folly and wickedness of all the disciples, and at the same time the actual peculiarities of the pretended master, may be exhibited in caricature. It is in this way that Aristophanes has in his *socratising* buffoon caricatured certain remarkable peculiarities of the genuine Socrates, as, step, gesture, dress, manners, (v. 104. 361. 414.) similes taken from ordinary life (v. 235); his images from midwifery, his mode of instruction, (696. and 737.) his insisting on precision, (v. 1180) his love of jesting, (v. 146) his predilection for Euripides, the corrupter of morals, (v. 1373.) who is perhaps oftener aimed at than can now be conjectured; his indulgence towards the fanatical Chærephon (105.).

In other respects, the poet passes over rich materials for satire, in the habits of Socrates, viz. his convulsions, his belief in a warning demon, his fatherly love of beautiful young men, his mode of entangling disputants in contradiction by questions, &c.

And on the other hand he ascribes to him what appertained to others, as v. 115. the art of Protagoras of turning right to wrong; v. 379. the doctrine of Empedocles of the ethereal vortex, the scholastic language of Pythagoras; v. 824 the rashness of the Atheist Diagoras; v. 408. the fancies of certain natural philosophers. Socrates is represented v. 199. as the gloomy enemy of athletic exercises in the open air, though Plato in his symposium praises his skill in wrestling, and Alcibiades in the same dialogue celebrates with glowing enthusiasm his well known fortitude in the endurance of all the fatigues of war. The Socrates of the fable, like the mercenary sophists, actually keeps school for hard cash (v. 99.) while the real Socrates was seldom in his own house, (Xenophon's Memorabilia) and gave his instructions without compensation; and, which exceeds every thing else, he is made (v. 497.) to take shoes and clothes from new comers, and (v. 179.) steal a cloak in order to provide a supper for his pupils. And thus Socrates, who in his 71st year died the wisest and uprightest of the Grecians, was in about his 50th year, to pass for a crazy and impudent swindler! What mind can understand, what heart can endure such an absurdity? Though noble characters but gradually ripen into excellence, no man ever became a Socrates after having been the very contrary character. Certainly in Athens, where the philosopher was familiarly known, and where the dissimilarity between him and his caricature must have been perceived even from many features which

history has not delivered down to us, Aristophanes, who has in the *Wasps*, (v. 64.) celebrated the discernment of his audience, ~~does~~ not suppose that they would be capable of confounding the caricature with the original. This was the opinion of Socrates himself, who, contrary to his practice, was on this occasion present at the representation of the comedy; and, as credible witnesses relate, looked on with such composure, that, when he was asked by some friends whether he was not offended by such abuse, he smiled and said that he felt as he should do at the raillery of friends at a convivial party. And long afterwards in his defence, he was secure from contradiction when he asserted, that he bore no part in the follies of the Socrates of Aristophanes.

The acute and candid Lessing is therefore fully warranted in what he asserted in the 91st. No. of the *Hamburg Dramaturgie*, in answer to his friend Mendelsohn, who, in his preface to the translation of Phrydon, had reproached the satirist, that the object of the poet's attack was the dangerous sophist. And he called him Socrates, merely because Socrates had been considered as such. Hence proceeded the many strokes which altogether missed the real Socrates; so that the philosopher did not scruple to stand up in the theatre and present himself to a comparison. But they greatly mistake the essence of comedy, who declare themselves struck by such strokes which did not hit to be mere wanton calumnies, and do not perceive them to be generalizations of individual character.

The piece did not receive the applause which was expected. It was beaten by the *Wine-flask* of Cratinus and the *Konnos* of Ampias. Aristophanes had on this occasion, as he intimates in the *Wasps* v. 64, expected too much from the discernment of the Athenians. It is true, he had taken sufficient care that the real Socrates should not be confounded with the hero of his comedy, but the greater part of the spectators had little pleasure in the learned gravity of the subject, more particularly as they had already the merry *Wine-flask* of the aged Cratinus.

Many too in Athens were by no means unfavorable to the sophistical Rhetoricians; for there were great numbers who affected eloquence, and these could not but consider the ridicule as too strong, and even flippant. Others, whose vanity had been mortified by Socrates, were not pleased by the exhibition of a sham Socrates, who in fact displayed more prominently the excellences of the original. Many, who agreed with the poet in the object of his satire, were yet weak enough, to take offence at the giving of the name and person of so wise a character to a caricature personification of false philosophy.

These various unfavorable circumstances conspired to enable a swarm of opponents to rise against the comedy. The people of Athens, who were always so easily excitable. That Alcibiades, as the

Scholast assert, was the leader of this party, & not improbable; for this ambitious young man, then of the age of 25, had been two years before attacked by Aristophanes as a seditious orator. And it is likely that he would not let slip such an opportunity of revenge. And so it happened, as Aristophanes complains in the *Wasps*, 1037, that the poet lost the valuable fruits of his inventions, the sense of which the Athenians did not distinctly understand. Whether he ever brought his piece on the stage afterwards, or, if he did, whether in the same or in an altered shape, is not exactly known. That he wished it, is proved by the address to the spectators, (v. 1155.) which, as Hermann shows, could not have been written before the 4th year of the 89th Olympiad, that is, three years after the performance, or perhaps later, and only inserted afterwards in the manuscript.

MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits Grecs et Latins de la Bibliothèque du Roi

No V. [Continued from No XLII p 406]

38. γηράω, γηράσκω, sont ils synonymes oui, répondent H E et autres. Pour moi je croirois que γηράω signifie *être dans la vieillesse*, et γηράσκειν, *entrer dans la vieillesse*. Ainsi, dans Xénophon K. 12, 1, je traduisois, les chasseurs auront la vue meilleure et l'oreille plus sensible et feront des pas moins rapides et en la décrépitude, γηράσκειν ἤτερον.

39. πείνω. Dans mon N. II. (Vues Jouin xxiv p 465.) je fus sur ce verbe une remarque utile, je crois. J'aurois dû ajouter qu'en Grec, les verbes qui disent *venir*, disent aussi *arriver*, *être présent*, et par extension *secourir*.

40. ναιετάσκα, Importante obs. sur les verbes en σκω. De grands critiques et d'illustres lexicographes me semblent souvent ignorer ou beaucoup trop négliger le sens des verbes en σκω. Les uns jugent les verbes en σκω ou εσκασι synonymes de leurs primitifs les autres, comme Portus, y voyent des formes poétiques, ou des homonymes, comme Robertson. Autant d'inexactitudes qu'il importe de relever, mais je ne puis que les signaler.

Apollonius de Rhodes (Argon. l. 68.) dit en parlant d'Eurydamus fils de Chalcidius, Ἀρχιμήδης Εὐρυδάδος Κτιμένην Δολοπήϊα ναιετάσκα.

Le traducteur Latin le rend par *prope paludem—Cumenem Thessalicam inhabitavit*. Ici, je l'avoue, il est difficile d'indiquer un autre sens. Néanmoins, comme il s'agit des tems héroïques où des peuples nomades alloient d'un lieu dans un autre, je proposerois (par forme de conjecture), *le quel* faisoit sa demeure plus habituelle près de marais Xymas. Ainsi dans Théocrite id. 22, 41, le roi des Bebryces habitoit ordinairement près d'une grande pièce d'eau, ἐνδίασσε. Quant au mot *Thessalicam* avertissons-en passant qu'il tend trop peu luit Pady Δολοπέδα et qu'il préjuge une question indécise en fait l'Homéride 5, 51, 1, distingue les Dolopes des Thessaliens. J'appliqueroi le même sens de fréquence et d'avancement progressif au φασκω du même Apollonius 1, 182.

11 φασκω omis par H. Et. se trouve dans Apollonius de Rhodes, 2, 31, en parlant d'un bâton qu'avait coutume de porter Menécus ε - σκω, dit-il. On le rend par *ferret*, version relative qui n'exprime pas l'idée de fréquence et d'habitude indiquée par la désinence.

12 φασκω dans Apoll. de Rhodes, 2, 100, indiquera, je crois, avancement progressif voy. εναιτασχω

13 Βιβασχω, &c. Objection contre la définition des verbes en σκω

A quantité de verbes en σκω, il est facile, nous dirait-on, d'appliquer l'acception d'*inchoation* et d'*ébauche*, puis d'*avancement progressif*, de *tendance vers des mouvemens plus ou moins rapides*, par conséquent de fréquence toutes acceptions qui se retrouvent dans les *florescere, labascere, puerascere, albescere*, et autres Latins, mais comment l'appliquer à tant de verbes en σκω, qui par l'usage occupent la place des primitifs, tels que βιβασχω, βρασχω, διαρασχω, πιπίσκω et autres?

A cette objection nous répondrons que même ces derniers verbes se rangeroient peut-être fort bien dans la classe de βρασχω, εναιτασχω, &c. puisque l'action de *manger, d'enseigner, de fuir*, &c. renferme habituellement l'idée de fréquence; et que d'ailleurs une exception ou plutôt une difficulté ne détruit pas un principe.

- 44. θηρίον. En vertu de la désinence ιον, θηρίον, dans Théocrite, 19, 6, signifiera *bestiola*, version que justifie l'ἔστι μικρὸς d'Anacréon, ode 40; mais en vertu de la logique et du contexte, θηρίον se lue d'une *immanus bellua*, Théocrite id. 25, 79, 168, 181, 205.

45. εἶσκω est-il à ranger parmi les verbes en σκω? Non, je crois, car le κ est dans le radical, et non dans la désinence.

46. ὀλοσχερός. Théocrite l'emploie, Id. 25, 210. Robertson et autres ont beau donner pour racine ὀλος composé ὀλος et χερός. Pour moi d'après quantité d'exemples, où je ne vois pas la moindre mention de χερός, je renonce à cette racine, et je propose pour

racine vraisemblable ὅλος et σχέω qui exprime continue. ¹ Βάκ-
την ὁλοσχέης un bâton (arraché) tout entier. Voy. dans mon N.
1, (Class. Journ. xiii p. 216) mon opinion sur la racine ἀνδράπο-
δον qu'une traduction scholastique erronée dérivait de ἀνδρ, et
πῆς. J'aurois ici une vingtaine de formes prolongées aussi mal
expliquées que ὁλοσχέης, mais à un autre No.

47. ἱερονημονεύειν signifie, dit-on, *faire la fonction d'Hieromonac-*
mon, admirable explication sur laquelle nous reviendrons.

43 ἱερονήμων, qu'est-ce qu'un *Hieromonémos*? C'est, me répon-
dit un savant fameux (d'après Phot. Lex. p. 80.), celui qui *μημο-*
νοῦσι τὸν ἱερόν. D'après cette admirable explication, Monsieur
Sainte Croix traduit, *conservateur des traditions ou coutumes*
sacrées, mais cela ne me satisfait nullement.

49. ἄτη, *nota, damnum, clades*, H. Et Sur ce mot qui signifie
faute, dommage, infortune, préjudice, lésion; et aussi *l'été* de
Jupiter, selon Homère, ou *de la nuit*, selon Hesiode, de ces
autres des pertes, des lésions, des dommages. J'aurois bien de
choses à dire. Je me bornerai à appeler l'attention sur la version
de πῆμα ἄτης de Sophocle. H. Et, Damm, et Eustathe avant eux,
l'expliquent par ἄτη. Pour moi, ne voyant ici ni redondance ni
périphrase, me rappelant que πῆμα signifie souffrance, et ἄτη, *délit*,
je proposerois de traduire le πῆμα ἄτης par *chatiment de délit*, ou
faute. Comment Eustathe voit-il ici redondance ou périphrase,
lui qui a dit (V. O). H. Et. t. 3 p. 280,6) *πῆμα τὸ ἐκ τῆς ἄτης*
κακόν? voy. *πῆματα*.

50. πῆματα—χόδρα. Silence d'Ammonius sur ces mots. Inexacti-
tudes d'H. Et., d'Hesychius, de Damm, et d'Eustathe, avant eux.
Examen logique de ces mots.

H. Et traduit le premier *damnum, eritum*, et le second *maior*,
luctus, molestia, arumna, item damnum. Ammonius se tait. Hesychius
dit trop peu. *Œtymologicum M. obscurum et involvit*. Anthyme
Gazi se borne à répéter la glose de ce dernier. Eustathe ici (Ocl.
3; 100) donne διζὼν pour scholie. là (voy. l'article ἄτη) il définit
πῆμα, τὸ ἐκ τῆς ἄτης κακόν. Ne voyant qu'obscurité, erreur, ou du
moins inexactitude, recourons à l'analogie. Elle avertit que πῆμα
vient de πάθος, πῆθος, d'où *πημαίνω*. Or ce que dit l'analogie, le
contexte de divers auteurs le confirme. Théocrite fait dire à

¹ Ὀλοσχεῖς, ut vir doctus censet, *continuitatem* exprimit, et vel ἀόλος, et
σχέω, vel potius ἀόλος et σχέω, *continuus*, non ἀόλος et χιλε, derivandum est.
Vide σχιμα caret H. Steph. Thes. sed eam in Lexicon suum recepit Schnei-
derus. "Hesych. erklärt es durch Uffr; davon kommen ὁλοσχεῖς und
σχέω, als. Adv. ununterbrochen, fort und fort, zusammenhängend,
welches andre von σχιμα, ὁλοσχεῖς, *continuus*, ableiten. Man kann aber
auch annehmen, daß σχιμα, ὁλοσχεῖς für ξιπός, ξηρός entstanden sey. Hesych.
hat auch σχιμα und ὁλοσχεῖς, ὁλοσχεῖς." "Muum est Schneiderum, qui
de v. σχιμα, ὁλοσχεῖς scribit, vulgarem vocis ὁλοσχεῖς ab ἀόλος sc. et χιλε
motum etymologiam. Ep.

Héraclès (Id. 25, 28) telle fut la fin de ce lion de Nemée, πολλά πῆματα θέντος. Dans ce vers, πῆματα ne signifie-t-il pas souffrances en punition de fautes commises ? oui, les vers 199, 200, en donnent la preuve. Un dieu irrité du mépris de son culte envoie ce monstre contre les Argiens profanateurs, ἀποράει πῆμα. Homère l'emploie à tout moment en ce sens. Qu'Ilélène (Il. 3, 160) ne reste point ici, cause de chatimens sur nous et nos enfans. ἡμῶν—τῶμα. Jupiter nous préparoit des malheurs, πῆμα κακῶτο, (Od. 3, 152) en punition de nos fautes. Tel est en effet le sens que ne rendent ni *Leuitum* à H. Et. (l. 3, p. 280, 2^e col. l. 3 & 4), ni *damnum mali* de Hesych.; ni *misfortunium, magnum* de Damm, ni *affreux malheurs* de Bitaubé. Aucun de ces grands erudits, tant bien commune, n'a interrogé le contexte. Ces mots, les chefs n'avoient été ni prudents, ni justes, me semblent appuyer ma version. C'est parceque les chefs n'ont été ni prudents ni justes, que Jupiter leur a envoyé à eux et à leur armée des malheurs, punition de faute, κακὸν οἶτον (Od. 3, 154) ou πῆμα κακόν que H. Et. juge bien à tort péuphrase de πῆμα ou κακόν, et qu'Eustathe explique bien mal, je crois, par δῖος.

Quant à κῆδεα, je lui vois à tout moment le sens de *soucis*, *chagrins*, acceptions trop communes pour qu'elles exigent des preuves.

D'après ces notions, sera-t-il difficile d'opter entre ces deux leçons de Théocrite. *telle fut la fin du lion de Nemée*, qui attira sur les impies Phoronéens, πολλά πῆμα θέντος, ou πολλά κῆδεα θέντος. Cette dernière leçon a plu à Valckenaei, qui l'a insérée dans son texte. Mais à qui la doit-on ? à un Scholaste, qui se rappelant le κῆδεα d'Homère, (Il. 13, 8, et *passim*) aura voulu donner une glose du πῆματα de Théocrite. Avec le temps, sa glose aura passé des marges dans le texte. Mais je m'étonne que Valckenaei n'ait pas su faire un prudent usage. La logique seule devoit le décider pour πῆματα. Des *chatimens* (πῆματα) qui atteignent les hommes et les troupeaux, me paroît plus intelligible que des *soucis* qui tourmentent les troupeaux et les hommes (κῆδεα). Les Argiens profanateurs avoient, non des inquiétudes, mais bien plus que des inquiétudes ou craintes de chatiment. Ils en subissoient un terrible, (πῆμα, Id. 25, 281) ἀτλήτα παύσις (25, 203) scholie de πῆμα.

Au reste, πῆματα, qui à la lettre signifie *souffrances*, peut s'entendre de *souffrances*, soit méritées, soit non méritées. Mais l'acception littérale, et sur tout logique de πῆματα et κῆδεα, devoit être indiquée, puisque H. Et. les a omises ; et que Valckenaei, bien à tort, je pense, admet la leçon κῆδεα, ainsi que Brunck qui, en note, n'avertit pas même de sa correction. Cependant, le πῆμα du v. 199, et encore plus l'examen du contexte devoient protéger la leçon πῆματα, que conseille la logique, et que commande Callierge et d'anciens MSS.

51. *πάρος, προπάρουθε, πάρουθε.*

1. *πάρος*, selon H. Et *παρος*, adv. poétique a même signification que *πρὸ* et *ἐμπροσθεν* en prose, et signifie *ante*. Cette opinion me paroissant erronée, refusons la, non par des exemples considérés hors de l'elocution, mais par des textes approfondis, et essayons de prouver que *πάρος* adv. soit de lieu, soit de tems, vient tantôt par dilatation en pléonasmie de lettres, de *πρὸ*, et qu'alors il signifie *ante*, *avant*, *devant*, &c. et tantôt de *παρά*, et qu'alors il signifie *voisinage*, *proximité*, et par extension, je crois, *simultanité*.

πάρος vient de *πρὸ*, comme dans Théocrite, Id. 7, 128, 129, ἀὶδὲ γαλάξας ὡς πάρος. Pour s'en convaincre, qu'on s'approche ces vers de l'αὐτὸ γαλάξας de la même idylle, v. 12.

πάρος me paroît avoir le sens de *παρά* dans le même poète, Id. 25, 280. Telle fut, dit Théocrite, la fin du lion de Nemea, περὶὰ πάρος π. θ. On traduit ici *πάρος* par *ante*, mille maux ayant pesé et sur les hommes, et sur les troupeaux. Le sens de *παρος* vient de *παρά* n'est-il pas vraisemblable ici et id. 24, 27. Je n'ai pas de plus vraisemblable. Je n'ose dire plus. Voy. *προπαρού*.

2. *προπάρουθε, ante*, selon H. Et. et autres. Mais c'est rendre *πρὸ* devant, et non *παρά* qui exprime *voisinage*. Cette union de deux prépositions est d'autant plus à noter qu'ordinairement on ne veut tenir compte que d'une des deux prépositions. Chacune d'elles, cependant, a un sens bien prononcé, comme dans *ἐν* et *ἐκ* (Théocrite 23, 25) *ἐν*, *ἐκ* (ib. 2), 9) *παρ'* (Hom. Il. 23, 762). Quelques-uns, comme Robertson, vont jusqu'à dire que *πάρος* *ante* est racine de *προπάρουθε*. Mais cette doctrine a deux torts le premier, de donner une fausse racine le second, de traduire par *ante*, *πάρος*, qui signifiera quelquefois, je pense, *voisinage*, *proximité*, *simultanité*. Voy. *πάρουθε*.

3. *πάρουθε*. Je lis dans Homère, Od. 7, 122—125, εἴθ' αὖ δὲ *πάρουθε* δὲ τ' ἑμ' ἀχέ, εἰσιν, &c. ce qui me semble signifier, la est une vigne féconde : une partie des fruits sèche au soleil dans un grand espace, tandis qu'on en vendange une autre, qu'une autre encore est au pressoir ou on la foule, et que dans ce même tems, il y a sur les mêmes pieds qu'on a vendangés ou qu'on vendange, des grappes en fleur et d'autres qui commencent à tourner.

Voilà, je crois, le vrai sens. Il s'éloigne fort de celui de Mad. Dacier, de Bitanbé et du traducteur Latin. *Ante*, dit ce dernier, *utæ immatura sunt, florem emittentes, alia vero submatura sunt.*

Sans doute il ne prend pas son *ante* dans le sens de *coram*, en présence. Il ferait alors dire à Homère que les grappes fleurissoient et mûrissent en présence de celles qui avoient été cueillies et qui séchoient, ou qu'on fouloit : ce qui seroit du dernier ridicule.

Dans sa pensée, *ante* doit signifier *auparavant*, *précédemment* en sorte, à son avis, qu'Homère, par les deux derniers vers auroit dit simplement que dans la vigne d'Alcinous, les grappes fleurissoient et changeoient de couleur, avant que d'être parfaites.

ment mûres et en état d'être cueillies. Mais est-il possible de prêter à ce grand poète une observation aussi puérile? aurait-il donc crant, s'il n'avertissait du contraire, qu'on n'allât se persuader que dans cette vigne les grappes n'avoient toutes mûres et indépendamment de toute floraison?

Homère venoit de dire que dans les jardins d'Alcinoüs les fruits se succédoient sans interruption, que l'hiver comme l'été, les arbres y étoient en plein rapport, que dans le même tems ou des pommes, des grenades étoient plus ou moins près de la maturité, il en pouvoit d'autres sur les mêmes pieds d'arbres (ib. 118—119).

Parlant immédiatement après, d'une vigne non moins merveilleuse, plantée près de ces jardins, il devoit dire que sur les mêmes souches que l'on vendangeoit, il y avoit des grappes peu avancées, que les unes ne commençoient qu'à tourner, que d'autres n'étoient qu'en fleur, &c. &c. ainsi le dit-il en effet, je crois, par cette phrase, *παραὶ δὲ τ'ἰσχυρὰς ἴσας*, &c. si toutefois *πάροιθε* venant ici de *παρὰ* et non de *πρὸς*, signifie *en même tems, dans le même tems*. On ne peut, je pense, admettre un autre sens; ou l'écrit d'Homère seroit en cette partie aussi ridicule que si, au sujet d'un homme d'une taille avantageuse, on faisoit observer que dans son enfance il étoit petit.

Au reste, ceci à titre de conjecture; mais ce que j'oserois affirmer, c'est que la version approuvée et consacrée par le silence des plus grands crudits et adoptée dans nos écoles est intelligible. Ce que j'oserois encore affirmer, c'est que *πέρους* peut représenter tantôt *πρὸς* et tantôt *παρὰ*, que *πάρο*, quoiqu'en ait dit Robertson, ne peut jamais être racine de *τροπαίρειος*, dont les élémens indiquent *τρος* et *τροχά*.

Sur cet article, je ne prétends pas avoir répandu un jour complet du moins ai-je signalé des erreurs, et reculé les ténèbres. D'autres viendront qui repurifieront la lumière à grands flots: heureux, si nos doutes méthodiques provoquent d'utiles discussions, et conduisent à réformer quantité d'erreurs scholastiques en grammaire, en antiquité, en tactique, en géographie.

E. H. BARKER

EPISTOLÆ CRITICÆ AD TH. GAISFORDIUM DE
FRAGMENTIS POTTARUM MINORUM GR.

PARS QUARTA.

SIMONIDES. Mnum est doctissimi Gaisfordii diligentiam effuisse hunc insignem locum ap. Stobaeum Tit. x. p. 132:

Simonides interrogatus, quamobrem ἑσχατοῦ γήρως (L. C. V. ad Ammon. p. 54. ἑσχατόγηρως repoint) ὦν, φιλάργυρος εἴη; ὅτι, εἶπε, βουλοίμην ἂν ἀποθανῶν τοῖς ἐχθροῖς μᾶλλον ἀπολιπεῖν, ἢ ζῶν δεῖσθαι τῶν φίλων, κατεγνωκώς τῆς τῶν πολλῶν φιλίας τὸ ἀβιββαῖν.

Cum hoc loco conferendus est locus a Gaisfordio laudatus p. 399. num. cxlix.:

Plutarchus An Seni p. 786. b.: Ἐν δὲ τῇ ψυχῇ πασασκευαστέον ἡδονὰς σὺν ἀγενεῖς οὐδὲ ἀνελευθέρους, ὥς Σιμωνίδης ἔλεγε πρὸς τοὺς ἑγκαλοῦντα, αὐτῷ φιλαργυρίαν, ὅτι τῶν ἄλλων ἀπεστερημένος διὰ τὸ γῆραι ἡδονῶν, ὑπὸ μιᾶς εἶναι γηρασσοκίτραι τῆς ἀπὸ τοῦ κερδαίνειν.

“Ἀνεπίφραστος, qui excogitari non potest: Suid.

—κὰν πίφραστοι δύοι.”

Morellus in Lex. G. Prosod. ubi sic adnotavit doctissimus Maltbuis “Vocem hanc ce neque in H. Stephani Thesaurio, nequ’ ap. R. Constantinum repen, sed tantum ap. J. Scapulam, qui simul indicavit locum, unde verba a Morello citata desumerentur sunt nimirum Simonidis [περὶ γυναικῶν, Gaisfordio p. 417. num. ccxix.]: vid. Brunck. Anil. T. I. p. 129.” Suidæ locus Gaisfordium præterit.

“Plato Protag. p. 339. a: Λέγει γάρ που Σιμωνίδης πρὸς Σόκταν τὸν Κρέοντος υἱὸν τοῦ Θετταλοῦ, ὅτι,
“Ἄνδρα ἀγαθὸν μὲν ἀλαθῶς γενέσθαι χαλεπὸν, χερσὶ τε, καὶ ποσὶ, καὶ ὅθ’ οὐ τετράγωνόν ἄνευ ψόγου τετυγμένον.”

Gaisfordius p. 397. num. cxix. Ad hunc Simonidis locum respexit Eustath. ad H. Δ. p. 475: Πολλαγῶν δ’ Ὀμηρος καὶ οὕτω παικίλλεται, ὥς εἶναι εἰπεῖν αὐτὸν ἐν τοῖς τοιούτοις τετράγωνον, ἀνευ ψόγου.

Zonar. et Suid.: Ἀμύνεσθαι Θουκυδίδης μὲν ἀντὶ τοῦ ἀμύβεσθαι, Σιμωνίδης δὲ ἀντὶ τοῦ χάριτας ἀποδοῖναι, Σοφοκλῆς δὲ ἀντὶ τοῦ ἀπαλῆ-ῆσαι. De h. l., ni fallor, silet Gaisfordius.

Etym. M. p. 798, 20: Αὐτὴ δὲ φοξίχειλος Ἀργεῖη κύλιξ.

De corrupta lectione φοξίχειλος, quam recepit Gaisfordius, pro φοξέχειλος, jam monimus in Class. Journ. xiv. 171. xxvi. 388. Nunc nobis liceat addere voc. μανόφυλλον in Zonar. Lexico p. 1334. corrupte εἰρηβὶ μανίφυλλον: Μανίφυλλον ἀρειόφυλλον. [ῥαχὺν γὰρ τὸ ἀρειὸν οὕτως Ὡρος ὁ θηβαῖος.] Tuttmannius: “V. μανόφυλλον in Lexicis.” Μανίφυλλον, ut φοξίχειλος, est nihili vox. Αραιόφυλλος in H. Steph. Thes. desideratur.

Antiatticistes in Bekkeri Anecd. Gr. T. I. p. 105: Κορδύλη τὸ παρμα. Σιμωνίδης δευτέρω. Nusquam alibi citatur Simonides ἐν δευτέρω, nec vox κορδύλη reperitur in ejus Fragmentis a Gaisfordio editis. Pro Σιμωνίδης reponit Σιληνός. Sic scripsimus in Class. Journ. xxvi. 384. Sed, quauquam Simonides ἐν δευτέρω nusquam

Simonidis Carmen de Mulieribus edidit Koeler cum Præfatione Heynii, Odett. 1781. 8vo. sed hunc librum, de quo silet Gaisfordius, nondum vidi.

alibi laudatur, in Athenæo tamen II. 57. d. legitur Σικωνίδης ἐν
 εὐντέρῳ Ἰάμβων. An Grammaticus ille S. Germ. ad secundum
 Simonidis Iamborum respexit? Alii videntur. Mihi hoc unum
 verum videtur.

SOLO. "Solon τὰ δοῖα opposite ad ἱερὰ vocat δημόσια in
 pulchra, quam Demosthem debemus, Elegia:

Οὐδ' ἱερῶν κτεάνων, οὔτε τι δημοσίων

Φθόμενοι, κλέπτουσιν ἐφ' ἀρπαγῇ ἄλλοθεν ἄλλος.

Istam Solonis Elegiam, egregium antiquitatis monumentum,
 tropes maculae deformant," J. C. Valek. ad Ammon. p. 185.
 De turpibus istis maculis nihil dixit Gaisfordius.

Phonius 'Ροὺν τὸ ἥδυσμα. Σόλων. Ad. h. l. quem prætermisit
 Gaisfordius, nihil notavit Schleusnerus. Pro corrupto ΗΛΤΣΜΑ
 nomine ΚΙΤΣΜΑ, quod Hedericus interpretatur abluentionem, lo-
 tationem, ipsam actiōnem abluendi, astuarium. Hesych.: 'Ροὺν
 ἥδυσμα 'Ροῦς, ῥους, ῥύμη, ῥεύμα. Solo fortasse de æstuario quodam
 in maris littoie loquebatur: Lucian. Dipsad. 6, παρὰ τὴν ἥδονα ἐπ'
 σπύῳ τοῦ κλύσματος: Plutar. Cæs. 52, Καὶ βουλόμενος εὐδὲς ἀποκόψαι
 τὸν περὶ αὐτὸν ἡγεμόνων ἀπάσαν ἐλπίδα μελλήσεως καὶ διατριβῆς, ἐπὶ
 τοῦ κλύσματος ἐπῆξε τὴν ἑαυτοῦ σκηρὴν. Reiskius in Indice Græci-
 tatis Plutarchi τὸ κλύσμα exponit maris litus.

Hesychius: Φοιτητής μαθητής ubi Albertius hæc e Lex. Reg.
 Ms. affert: Μαθητὴν καὶ φοιτητὴν λέγει ὁ Σόλων, οὐ γινώσκον: Idem,
 συμφοιτητὴν τὸν συμμαθητήν. Συμφοιτητὴν λέγει ὁ Σόλων συμ-
 φιλόλογον δ' οὐ, ὡς βαρβαρον καὶ Αἰγύπτιον. Hunc Solonis locum
 silentio prætereire non debuerat Gaisfordius. Phavorinus: Συμ-
 φοιτητὴν τὴν συμμαθητὴν λέγει ὁ Σόλων, συμφιλόλογον δ' ἐ δεινῶς
 βάρβαρον καὶ Αἰγύπτιον. Zonaras p. 1327: Μαθητής ὁ τοῦ διδασκά-
 λου τὰ μαθήματα ἐπιποθεῖ, παρὰ τὸ μέλος τὸ μαθήων μαθητὴν καὶ
 φοιτητὴν λέγει Σόλων, οὐ γινώσκον. Zonaras p. 506: Διδάσκαλον
 λέγει ὁ Σόλων, οὐ καθηγητὴν. οὐδ' ὑφηγητὴν. Tittmannus: "Quid
 sibi velit h. l. nescio, nisi sit Grammatici nomen; adde in fine
 λεκτέον: cf. Phavor." Fallitur Tittmannus; sensus enim nostri
 hoc λεκτέον illud minime postulat, quanquam in Phavorino (ubi,
 Διδάσκαλον, οὐ καθηγητὴν λεκτέον) legitur. Tittmanni conjecturam,
 Zonaram h. l. Solonem pro Grammatici nomine usurpasse, non
 probō; quippe qui de Solone Grammatico nihil legimus. Nostra

¹ Voce συμφοιλόλογος cauent H. Steph. et Schneideri Lexica. Voc. συμφοιτῶν
 condiscipulatus, quam Schneiderus affert ἀματῶν, in H. Steph. Thez. non
 legitur. Glossæ Labbeæ: Συμφοιτῶν: condiscipulatus.

Antiatristes in Bekkeri Anecd. Gr. T. I. p. 116: Φοιτητὴν οὐ φασι δὴν λέγειν,
 οὐδ' ἀματῶν. Phrynichus Schol. Περὶ παρ. ibid. p. 71: Φοιτητής δ' μαθητής
 καὶ μετ' ἐλεγονται φοιτῶνται καὶ χερματῶν ἢ χερματῶν ἢ μαθήωντι. "Φοιτητής pro δι-
 σκίπῳ, aut ομιλητῇ, aut αὐτῷ ἡγετῇ, aut πεπλησιακῷ, melius dicitur, quam μαθη-
 τῇ," ut ait Thomas." Nunc ad Phrynichi Schol. p. 178. "Quī μαθητής Lucianus
 et Athenæus, Platonis φοιτητῇ, Plutarcho et Straboni γινώσκας." Hoesche,

quidem sententia intelligendus est Solon ille Legislator, qui ἐν Νόμοις, ut videtur, voces φοιτητής et συμφοιτητής, πρὸ μαθητής, συμμαθητής, et vocem διδάσκαλος, πρὸ καθηγητής, usurpavit. Saepenumero enim Solon ἐν Νόμοις a Lexicographis et Grammaticis veteribus laudatur. Pauca exempla afferemus. Antiatlucistes in Bekkeri Anecd. Gr. T. I. p. 85: Βόθυνον οὐ φασὶ θεῖν λόγῳ, ἀλλὰ Σόλῳ ἐστὶ ἐν τοῖς Νόμοις· Κρατὶνὸς Σεριφίους, ἀλλ' ἀπίωσιν ἐν χορῶ.

Ἔς βόθυνον ἰέναι.

ἐστὶ δὲ παιδιὰ τις ἐς βόθυνον ἰέναι. Cf. Maltbians ad Lex. Gr. Piosod. p. lxxvii Grammaticus S. Germ. ap. Bekkeri Anecd. Gr. T. I. p. 428: Ἀποινὰ λύτρα, ἃ διδασί τις ὑπὲρ φόρου ἢ οὐματος. οὕτω Σόλῳ ἐν Νόμοις. Photius: Ποινὰν καὶ ἀποινὰν, τὴν λύτρον, Σόλῳ. Photius Στὺς καλεῖται καὶ ἡ διδομένη πύργου εἰς τρεῖς ταῖς γυναῖξιν, ἥ τ' ὡς θανόντι, ὡς ἐστὶ μαθ-ῶν καὶ τῶν Σόλῳ πρῶτου αξιόνος. Ad Solonis Νόμους referenda est ejusdem Photii glossa: Ἰδύου, τοῦ ρυτίου, οὕτω Σόλῳ. Cf. Hesych. h. v. et γν. τριταῖα, σειςάχρεια, τῶν τοῖς οὐγγιστίνον, et βίβλιν. Ad Solonis Νόμους referenda videtur glossa Grammatici S. Germ. ap. Bekkeri Anecd. Gr. p. 540: Ἀγρευματα γὰρ ἐπὶ τῆς ἀγρῆς, κτήματα Σόλῳ ἐπέε, σημαίνει δὲ καὶ σκῆμα.

Zonaras p. 159: Ἀμφερόμεθα ἀτατοδύομεν. Tittmannus — “Sedem glossa, quae etiam ap. Hesychium legitur, non invenit sed ἀμείβεσθαι, ἀμειβόμεναι est γιγναισθαι, ferre, ut ap. Xenophont. Mem. III. 1, 12. v. 3, 1. Respicitur, ut puto, ad Solonis versum a Puitarcho servatos, qui extant ap. Gal. sordium p. 3. i. num. xiii.

Πολλοὶ μὲν πλουτοῦσι κακῶς, ἱγαθοὶ δὲ ὀνειρόνται

Ἀλλ' ἔμελλε, αὐτοῖς οὐ δικαίφουεθα

Τῆς ἀρετῆς τὸν πλοῦτον ἐπὶ τὸ μὲν ἔμπεδον αἰεὶ,

Χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει.

Obiter moneo me olim falsum fuisse, scribentem: “ὡς ὑπερμέτρος ομίση II. Steph. Thes. sine ullo exemplo affert Schneidarius in Lex.” II. Stephanus enim, quanquam vocem hanc in Thesaur. suo non posuit, habet tamen in Indice Thesauri, sed ἀναρτήσας. Voce ὑπερμέτρος caret uterque Lexicographus. Zonaras p. 1770: Ὑπερμέτρον εἶπον κατάληψιν. “Ὑπερμέτρος Ignorant Lexica. Sed ei nullo pacto convenit κατάληψις. Talior, an legendum κατάληξις: ab hac certe non proisus aliena ὑπερμετρία” Tittmann.

Hesychia: Μονόκρα τὸ μικρότερον ἔχον τὴν ἀλγὴν, ὡς Ἀρχιλόχος. Gaisfordius p. 32, num. cxxvi. locum laudavit, sed in Indice verborum Archilochi vocem μονόκρα praetermisit.

H. J. monendum est in textu hujus Epistolae parte, Class. Journ. xvi. p. 285, pro τοῖς μὲν τυπογραφικῶς posuisse εἶναι, et ibid. p. 288. τοῖς μὲν τυπογραφικῶς.

Archiloei Fragm. lxxvii. "Plut. de Solert. Anim. p. 976. f. καὶ τὴν παρ' Ἀρχιλόχῳ κηροπλάστην φιλόκοσμον εἶναι περὶ κόμην καὶ καλλωπιστήν." Gaisfordius. Lectionem κηροπλάστην, a Gaisfordio receptam, esse falsam, et reponendam alteram illam κεροπλάστην ex Salmasii et Wyttenbachii conjectura, monuimus in *Class. Journ.* xiv. p. 325 — 8. Κεροπλάστης, quod Schneiderus in Lexicon suum ex hoc Plutarchi loco recepit, e κέρατοπλάστης contractum esse, ibi docuimus, sequentia similis contractionis exempla afferentes, κεροβάτης e κερατοβάτης, μέλισφυλλον s. μελίσφυλλον e μελισσόφυλλον, ἐπικόπον ex ἐπικόπανον, κόλος e κολοβός. Porro aliter visum est. "In compositis a κέρας nunquam ω admittitur, sed aut κέρας scribitur integrum, quod sit ante labiales β et φ, aut nunc ultima syllaba abjicitur a veteri genitivo κέρεος (κεραλκή) nunc ultima litera a veteri nominativo κέρος. Dicunt igitur Attici κεροβάτης, κερύδετος, κερουλικός, κεροφόρος, et propterea κεροτυπεῖν. Κατωτέρα sunt, probae tamen notae, κεράσβολος et κερασφόρος." Pors. in Praef. ad Eum. Hec. p. x. Fallitur criticorum princeps. Κεροβάτης "a veteri nominativo κέρος?" Suntne igitur αἰμοβόρος et κυμοδέγμων a veteribus nominativis αἶμος et κύμος derivanda? uno κεροβάτης contracte pro κερατοβάτης, ut vidit Hesych. (Κεροβάτης ὁ Πάν, ἦτοι ἔτι κέρατα ἔχει, ἢ οἰοῖ κερατοβάτης, τὴν βάσιν αὐτοῦ κεραϊνήν;) αἰμοβόρος contracte pro αἵματεβόρος: κυμοδέγμων et κυμοθαλής contracte pro κυματοδέγμων et κυματοθαλής. Sic βόλον pro πτόβλον, planties: "affertur ex Epigr." inquit H. Steph. Thes. Ind. I. Passowii Symbola ad Schneideri Lex. (vide Beckii Acta Seminarii Regii et Societatis philologicae Lipsiensis vol. I. p. 100): "Αἵμαποσία s. αἵματοποσία, ἢ, utrumque enim habent libri MSS., sanguinem potare, Porphyr. ap. Stob. Ecl. Phys. I. 52, 49. p. 1024." Αἵμαποσία est vox nihili: lege αἰμοποσία. Phrynichus Σοφ. Προπαρ. in Bekkeri Anecd. Gr. T. I. p. 16. Αἰμορρύης χρᾶ. Hoc vocabulum ignorant H. Steph. et Schneideri Lexica.

Thetfordiae, 27 Aug.,
MDCCCXVI.

E. H. B.

J. STACKHOUSII EMENDATIONES IN AELIANUM HIST. ANIM.

No. II. (Continued from No. XXVI. p. 448.)

IV. 2. Μίαν μὲν διαπρεπῆ τὴν ὥραν, ἐκ γε τοῦ πελάγους τοῦ κομίματος ἐκ τῆς Αἰθύας ὁρᾶσθαι εἰσπετυμένῃν, οἷον ὅταν κατὰ τὰς ἀφελείας μελίσθας τὰς λοιπὰς εἶναι, πομφυρὰν δὲ ἴ. οὐχ ὅμοιαν. [Pauw. ad Xp. XXVIII. Cl. II. VOL. XIV. T

Amacreontis Fragm. XXI. p. 272. emendat h. l. οὐ χροιάν—οὐσαν
Cf. Valck. ad Theocr. p. 393. Schneider]

— 20. Ἀνδρώπου μόνον καὶ κυνὸς κορεσθέντων ἡ τροφή ἀπλή. Certe
ἀπλή. Prio κορεσθέντων, forsitan reponendum est τῶν πορισθεν-
των. [“ Gesnerius legendum coniicit οὐχ ἀπλή.” Schneider.]

— 30. Κάτεισί τε οὖν, καὶ περιπτύσσεται τε, καὶ περιβάλλει τὸ
ἔλαιον αὐτῷ ὃν γλίσχρον, καὶ συνδέεται I. l. σπννῆδεται. [Imo recte
συνδ-ιται, olea tenacitate circumfusa, constricta tenetur. Ed.]

— 31. Σπᾶ δὲ τῆς θηλῆς τῷ στόματι. L. ἐκ τῆς θ. [Infra legitur,
κατακλινῆναι “ Hoc e Codice altero Gesneri recepti prio vulgato
κατακλινῆναι Sic iterum Noster III. 36.” Schneider Ia poste-
rioris loco (vide *Class. Journ.* XXVI. p. 448) vii doctus reponit
κατακλινῆναι Ed.]

— 34. Λέγουσιν Αἰγύπτιοι, καὶ βαθύμως αὐτῶν οὐκ ἀκούουσιν ἄνδρες
φιλόσοφοι. L. οὖν ἀκούουσιν. [Recte Latina Versio habet, Quod
Ægyptii de aspide dicunt, id libenter sapientia studiosi audiunt
Ed.]

V. 6 Καὶ τραῦθναι μὲν, οὐ μὴν εἰς θάνατον, ἀλλ’ ἔτι βιώσιμα εἶναι
τῷ ἑάλωκότι Subm. τραυμάτα

— 9. Ἐπεὶ τὸν μὲν Λοκρὸν ἐν Ῥηγίῳ σιγηλότατον ἔειπεν, τὸν δ’
Ῥηγίον ἐν τοῖς Λοκροῖς ἀφωνότατον. L. εὐφωστότατον [Imo recte
ἀφωνότατον· ἀφανος, inoporus, ut ἄξυλος, lignosus, ex α- in tenens
De vocibus, in quibus α dicitur ἐπίτασιν δηλοῦν, vide Valck. ad
Theocr. p. 215 Exemplis ibi allatis adde e Nostro αφωστος
Plin. XI. 26 de cicadis “ In Rhegino agro silent omnes, ultra
flumen in Locrensi canunt.” Cf Pausan VI p. 466 Strab. VI
p. 399. Antigonom c. 1. Ed.]

— 11. Καὶ οἱ μὲν κηφῆνες ἐν τῷ ἑαυτῶν ὀγαπητῶς κυτάρῳ ἡσυ-
χάζουσιν. Transpone κυτάρῳ ὀγαπητῶς

Καὶ πρὸς μὲν τοὺς μὴ ἐνοχλοῦντα, μὴδὲ ἀρχοντας ἀδικῶν L. ἀδικεῖν

— 21. Ὡς ὀπλίτου τὸν ἐκ τῶν ὀπλῶν κεφοβημένοι δοῦπον L. ὀπλί-
ται.

— 47. Δακτύλιον σιδήρου. I. σιδῆρου. [“ Gesnerus καὶ δακτύ-
λιον σιδῆρου emendat, quod probō ” Schneider.]

— 48. Πολέμει δὲ ἄρα εἰσὶν ἰκτίνος τε καὶ κόραξ, καὶ πυραλλὶς προ-
συγόνος, καὶ βρένθος καὶ πάγρος. L. λάρος. [“ Prio πάγρος Gesnerius
auctoritati Aristotelis λάρος describendum censebat, quod probō ”
Schneider]

Ὁ δὲ τιμωρων τοῖς τέκνοις ἐπιπηδᾷ τῶν ὄνων τοῖς ἔλκεσι, καὶ ἐσθί-
αὐτά. L. σκέλεσι

— 50. Τοὺς γὰρ ὄρνις τοὺς ἡθάδας, καὶ τοὺς ἐν ποσὶ τρεφομένους τ-
καὶ ἐξεταζομένους. L. ἐνδοῖσι prio ἐν ποσὶ.

Ἡ δὲ λίμνη, καὶ ὁ ἐρίφος, καὶ πῶλιον πᾶν, ἐπὶ τας μητροφάς θηλὰς
ἔρχονται γενιμένα παραχρήμα. Απὲ γινῆ [“ Cyllus agnus habet
hinc Gesnerus ὁ δ’ ἀμνός, καὶ μάχος emendabat Vulgato priorius

est ἡ δὲ πόλιν, quod conjecit Abresch ad Æschyl. III. p. 2. Schneider.]

— 56. Ἡ τελευταία δὲ γενομένη τῇ πρόσθεν ἐπὶ πάσαις ἐαυτὴν ἐπαναπαύσασα, εἶτα οὐραγῆι. Id est, ἡ τελευταία δὲ γενομένη (sc. ἑλαφοῦ) τῆς πρόσθεν ἐπ' ὅσους ἐαυτὴν ἐπαναπ.

VI. 1. "Οὐπερ οὖν ἡμῶι Πλάτων ὁ Ἀρίστωνος παρὰ τὸν τῆς ἀθλήσεως χρόνον πάντῃ συνουσίᾳ ἀμαθὴ καὶ ἀπειροῦ διαμεῖναι ἀπάσης. L. χρόνον πάντα ["Ita pro vulgato πάντῃ emendavit Gesnerus, approbante L. Bos Animadiv. Cit. p. 140." Schneider.]

— 5. Ἰγόνται δὲ (οἱ ἑλαφοὶ) καὶ φυλάττεσθαι μὴ ποτε ἄρα νεαροῖς οὖσιν αὐτῶν τοῖς ἑλκυσιν, εἶτα προσπίπτουσα ἡ ἀκίς, πρὶν ἢ παγῆναι, καὶ τοὺς καλομενίους χρόνους λαβεῖν, ἥρπεν τὴν σάρκα ὑπὸ σιγῇ. L. κέρσιν — βλαβὴν. ["Pro ἑλκυσιν videtur κέρσιν, aut simile vocabulum re tituendum, quod vox νεαροῖς etiam posuit." Schneider. Imo recte λαβεῖν, culius innotescatur. Ed.]

— 7. Περὶ τὴν λίμνην τὴν καλουμένην Μόριος. An Μοίριδος? ut hodie. ["Herod. II. 146. Λίμνης τῆς Μοιρίδος κατὰ κροκοδείλων καλομένην πόλιν, ubi h. l. adhibuit Valck. p. 176." Schneider.]

— 10. Καὶ ἀτόχρη πίνῃτι δουλὸν κύνα ἔχειν. Ἦσαν δὲ ἄρα καὶ τῶν αἰδουλοῦ ὥστεροῦν Ἀραβῶν μὲν οἱ Τρωγλοδοῦται. L. αἰδουλοῖ. [Id est recte αἰδουλοῖ: sic αἰδῖος pro αἰδῖδος, sempiternus. Voce αἰδουλος augeri potest H. Steph. Thes. In Lexicon suum e Nostro recepit Schneiderus. Ed.]

— 15. Προῖε μὲν γὰρ τὰ παιδικὰ ὁ δελφὶν φέρων ἐπὶ πλεῖστον τῆς θαλάσσης. L. τὸν παῖδα φέρων.

Καὶ τῷ οὐραίῳ τὸν ὀφθαλμὸν κεντεῖ. L. ἄκρω. ["Gesnerus ἄκρω legit, quod intem probo, dum Codices melius aliquid suggerant." Schneider.]

— 32. Τῇ Μαρίᾳ λίμνῃ. An Μοίριδι, ut supra, V § 7. ? ["Strabo Μόρειαν habet XVII. p. 799. Salubritatem regionis circa Mariam lacum describit Philo T. II. p. 474, ubi Codices itidem Μάριεα praeferunt." Schneider.]

— 39. Καὶ ταῦτα μέντοι σαμῆνης. L. ἐρωμένης. ["Mutilum et corruptum esse locum interpretes consentiunt. Gesnerus emendabat, Ταῦτα μὲν τὰ ἄλογα. Tuller, Ταῦτα μὲν τὰ ζώον γένος: Wardus, pro σαμῆνης, legit σιωφρόνης: Abresch ad Æschylum III. p. 174. Ælianum putat laud dubie scripsisse, Ταῦτα μὲν τῆς, aut μέντοι τῆς φύσεως φειδομένης. Equidem quod ex his eligam, non video." Schneider.]

— 42. Ἀθρον δὲ Ἰταλὸν τῇ Συβαριτῶν πόλει συνακμάσαντος ἔργου μνημονεύοντα, καὶ φοιτήσαντα εἰς ἐμὲ, εἰπεῖν οὗ χειρόν ἐστι. Sensus difficilis, nisi reddatur quod exaquat *delicias Sybaritarum*. [Συνακμάσαντος, i. e. connected with the earliest history of the city itself. Ed.]

— 50. Κλεάσθην τὸν Ἀσσιὸν κατηγόρησε καὶ ἀκοντὰ εἶναι καὶ ἀποστῆναι τοῖς ζώοις τοῦ καὶ ἐκεῖνα λογισμοῦ μὴ διαμαρτάνειν, ἀντιλέγοντά

ἰσχυρῶς καὶ κατὰ κράτος ἱστορία τοιαύτη φασίν. Sententia confusa et vix grammatica. Corrige sic. Ἱστορία τοιαύτη, ὡς φασί, κατηνάγκασε Κλ.—ἀποστῆναι τοῦ περὶ τοῖς ζώοις, καὶ ἐκεῖνα.

VII. 1. Οὐκ οὖν ἢ τὸν ἐπινησθέντα αὐτοῖς, ἢ τὸν συντραφέντα ἐκ πολλοῦ μόχθου, προθυμώτατα ἐκτελοῦσι. Senius obscurus. Τοι (sc. πόνον) ἐπινησθέντα, impositum, accumulatum: ἢ συντραφέντα fors συμπαιδευθέντα Sed malletm vocēs ἢ—ἢ ὀμνῆτε.

—10. de cane, ἀμύσσω τοῖς ὄνυξι. L. ὀδοῦσι.

—15. de elephante: Τῶν μὲν οὖν κινδύνων καὶ πόνων οἱ νέοι κατάρχονται ποτοῦ δὲ ἄρα καὶ τροφῆς ἀφίστανται, τοῖς πρσβυτέροις αἰὼν νεμοντες, καὶ τῶν Λυκούργου τιμῶντες τὸ γῆρας νόμων δεονται οἷτε οὐδέν. An τιμῶντος? [Huic conjecturae favet ordo verborum. Vulgo τῶν τοῦ Λυκούργου: "sed alterum articulum," notante Schneidero, "omittit Medicus." Ed.]

—24. (Οἱ καρκίνοι) προσανέρουσιν ἐς τὴν γῆν, καὶ ἀναρρίχωνται ἐπὶ τοὺς κρημνούς. Vox misitata fors. ἀνερπύζονται. [Proba vox ἀναρρίχωνται. Suidæ ἀναρρίχᾶσθαι est το πρὸς ἄντας ἀνοβαίνειν, ἅμα ταῖς χερσὶν ἀντιλαμβανόμενοι καὶ στηριζόμενον. Vide H Steph. Thes. Ind. et Schneiden Lex. Neuter lexicographus Nostri locum adduxit. Ed.]

—28. Ὅτ' ἐπὶ τὴν Ἰκάριον ἀπέκτειναν οἱ προσήκοντες τοῖς πρῶτον πιουσὶν οἶνον. L. σὺν τοῖς πρῶτον π. ὁ. ["Gesnerus emendabat, οἱ πρῶτον πίνοντες οἶνον καὶ ἐμπεσόντες, quam conjecturam non necessariam esse docuit Gronovius, qui conferre jubet Hygini Astronom. c. IV. et Tzetze Chiliad. IV. 128." Schneider]

—34. Καὶ ἐκβάλλουσα τὴν γλῶτταν ἐκμυζᾷ, εἴτα διώδησεν ἑαυτὴν ἢ γλωττα ὑπὸ πλησμονῆς. L. ἑαυτης, vel—ἢ.

—38. Ἔστι δὲ καὶ οὗτοι καὶ ὁ κύων, Νίκωνος γράμμα. Forsan reponendum est αὐτοῖσι pro οὗτοι.

VIII. 9. Ἐπίδεσμα καὶ σπληνία καὶ κράσεις φαρμάκων μακρὰν χάριν ἀπολιπόντες. Σπληνία, vox suspecta. [Imo recte se habet. Est vox Medicorum, pro luteolo, a lencis figura longa magis quam lata. Vide H. Steph. Thes. III. p. 958. Σπληνες Hesychio sunt τὰ παρα τοῖς ἱατροῖς ἐπιμήκη ὀνότια. Ed.]

Κύνα δὲ καὶ ἐκεῖνο γὰρ διαλέληθεν, ὅτι ἄρα τῆς μελίας ὁ καρπὸς τοὺς μὲν δε πιαίνει, αὐτὰ δὲ ἄλγημα ἰσχύου προξενεῖ. Non Gravim. an Μηλέας? ["Ceterum stultum esset canem ad fructum fraxini invitare, cibum generi canum plaue ineptum, ut plerique arborum atque herbarum fructus." Schneider.]

—11. Ὡς ἔδωκε τῇ Ἰδῇ τὸν Ἀγχιστῆρ. L. ὡς ἐτι καὶ ἐν τῇ Ἰδῇ. Gesnerus, ὡς ποτε ἐν τῇ Ἰδῇ. Gronovius, ὡς ἐν πιδήσση τῇ Ἰδῇ, ex Iliade A. 182." Schneider.]

—13. Καὶ ἀσπίδας, καὶ σφονδύλας, καὶ τίφας. An τίλφας? [Τίφη, Lat. Urtica; at τίλφη s. σίλφη, Lat. blatta. Vide Schneiden Lex.]

—15. Χρόνος δὲ τῷ εἰκότι προσθέντα καὶ φύσαντα τὰ ὑκύντερα ἐλεύθερον εἶναι μέλειεν. An ἐπὶ τῷ χρόνῳ κατὰ τὰ ὑκύντερα?

VIII. 28. Στεφάνοις μὲν αὐτοῖς σφᾶς ἑαυτοὺς ὑπὲρ τῆς εὐεργείας ἀγαλλίζουσι. Dele αὐτοῖς.

Στεφανοῦσι δὲ καὶ τὰς ἀλιάδας, καὶ καταΐρουσι κρότῳ τε καὶ αὐλοῖς, τὸ θήραμα μαρτυροῦμενοι. L. κατὰγουσι.

Σπονδὰς δὲ ἰχθύσι καὶ πᾶν ὅτον ὑδροθηρικόν. L. ἰχθύσι τοῖτοις (sc. Ἀνθία καὶ Ἑλλάδι) κατὰ πᾶν ὁ. ὑ. ["Verba sponδὰς δὲ et reliqua duritiem aliquam habere m. hi videntur. Sensus est: Ibi pacem esse cum piscibus, tum armatoribus." Schneider.]

IX. 7. Καὶ ὁ μὲν τοῦ Μενάνδρου θήρων μέγα φρονεῖ, ὅτι ῥινῶν ἀνθρώπους φάτην αὐτοὺς ἐκείνους εἶχε. L. ὡς φάτην, οὕτως ἐκείνος εἶχε, paribus si aheb. it. ["Menandri loeum aliquem ex Grammatico laudat Salmasius ad Jul. Capitolinum p. 168, "Εγὼ γ' ἐπίσταμαι ῥινῶν. Cf. Suidas in Κλείσοφος." Schneider. Vide H. Steph. Thes. III. p. 699. c. Photius εἰς Ῥινῶν ἐξαπατᾶν, οὕτως Μενάνδρος. Cf. Zonari. Lex. p. 1613. cum Tittmanni nota, et Hesych. Ed.]

— 17. Ὡς ἡ χειλιδὼν, καὶ οἰκων δεομένη, καὶ ἀκλῆτος εἰσιούσα ξίνη, καὶ λιπούσα τὰ ἐωθινὰ ἐν τῷ λάλῳ. Ἄν ἐν τῷ λαλεῖν?

— 25. Καράβου δὲ ἡ φύσις νήξει, ὅταν ἀδεῇ ἢ, πορεύεται ὅδε ὁ ἰχθύς πρὸς ὡ πλαγιάσας δεῦρο καὶ ἐκείσε τὰ κ'ράτα, ἵνα μὴ πρὸς ἐναντίαν τῇ νῆξιν τὸ ὕδωρ ἶδν, εἴτα ἀναστέλληται οἱ τὰ κ'ράτα, καὶ ἐμποδίζηται πρὸς αὐτὴν χαρσιν. Iouis, pro νήξει, reponendum est ἐν νήξει, vel κατὰ νῆξιν. ["Gesnerus (pro νήξει) καὶ ἡδε emendat. Aristot. H. A. I. 5. τὰ δὲ σκληρόδεσμα ὡς κάραβος, τοῖς οὐραίοις νεὶ τάχιστα: cf. idem de Partibus IV. 8." Schneider. Sed, nostra quidem sententia, verum conjecit J. Stackhousius. Ed.]

E. H. BARKERI EPISTOLA
SECUNDA AD G. H. SCHAEFERUM

De quibusdam LEXICOGRAPHORUM VETERUM Glossis.

Zonaras, p. 1275. κωνίσαι πῖθον πισσῶσαι κωνᾶν γὰρ τὸ στρέφειν καὶ τοὺς βέμβικας ἴτοι τοὺς στρόμβους κώνους λέγουσι. Κώνησαι τὸ ἀγαγεῖν τὸν ἵππον κύκλῳ, ἤ. Κώνησαι δὲ ἀντὶ τοῦ ἀγωνίσαι μικρὸν καὶ Schneideus ad Nacandri Alexipharm. (Hala, 1792. 8.) p. 136. e Lexico MS. Kallianō affert hanc: Κωνῆσαι δὲ τὸν ἵππον κύκλῳ ἀγαγεῖν, ἥτα κωνίσαι δὲ ἀντὶ τοῦ ἀγωνίσαι μικρὸν καὶ ἴωτα. Auctori Lexici hujusce Kalliani ea compilaverat, ut videtur, e Zonarae Lexico, calami errore scribens ἀγωνίσαι, pro ἀγωνίσαι. Ceterum Tittmannus ad Zonarae locum hanc adiecit: “Κωνίσαι] Hesych. et Etym. M. κωνῆσαι. Sed recte distinguit noster κωνίσαι τὸ πισσῶσαι, et κωνῆσαι τὸ κύκλῳ ἀγαγεῖν. Quanquam confunditur saepius a Lexicographis, et Photius κωνῆσαι dicit τὸ πισσῶσαι, ἐπεὶ περιδιδούσιν ἐν κύκλῳ τὰ πισσοῦμενα Cf. H. Steph. Thes. Ind. Sed rectius tamen distinguitur. Et Hesych.: Κεκώνησται πεπίσσωται. Idem, Διακωνίσαι τὸ διακλῖσαι, ἀπὸ τοῦ κωνίσαι, ὅπερ ἐστὶ πίσην χρίσαι. Vide ibi Kuster. Et dicitur etiam κωνίτης οἶνος, et περσοκωνία. Κωνᾶν τὸ στρέφειν, refer ad κωνῆσαι. Iudicare voluit Noster, scribendum κωνίσαι, quoniam κωνᾶν sit τὸ στρέφειν, unde κωνῆσαι τὸ κύκλῳ ἀγαγεῖν.” Recte distinguit Zonaras, et post eum Tittmannus, inter κωνῆσαι τὸ κύκλῳ ἀγαγεῖν, et κωνίσαι τὸ πῖθον πισσῶσαι, quanquam; ut in Epistola ad G. H. Schaeferum (Class. Journ. xxiv.) ostendi, confunduntur saepius a Lexicographis. Sed fallitur Tittmannus, credens κωνῆσαι, pro πῖθον πισσῶσαι, nusquam legi; nam, ut dixi ibidem, Graeci usurpabant non modo κωνίσαι πῖθον, verum etiam κωνῆσαι πῖθον. Sed κωνῆσαι illud accipiendum est pro aoristo, non a v. κωνᾶν τὸ στρέφειν, sed a v. κωνεῖν, prae inungere, unde Aristoph. in Vesp. 598. dixit περικωνεῖ, ubi Schol. περικωνῆσαι τὸ πισσῶσαι τὰ κεράμια Voc. Πισσοκωνία, a Tittmanno l. c. memoratum, quod Schneiderus in Lexicon suum ex Hesychio recepit, e tertia ejus editione expellendum est: nam in utroque Hesychii loco Codex Marcianus, teste N. Schow, habet πισσοκωνία.¹ Fallitur Tittmannus, sic scribens: “Dicitur κωνίτης οἶνος.”

¹ Huius omnino defenditur vox ἡμμοκωνία, ab H. Steph. praetermissa, a Schneidero autem in Lexicon suum recepta. Vir doctus (Blomfieldius, ni fallor) in *Mus. Crit. Cant.* II. p. 257.: Τῇ χάλικι ἀναμίτταντες τὴν ἡμμοκωνίαν, Strabo v. p. 376. “For this last word, which occurs in no other place, we would substitute τὴν ἡμμοκωνίαν.” Estne ἡμμοκωνίαν ἡμμόνιτρον, fructus, quod Plinii solius testimonio confirmatur (xxxi. 66. de Vulturis nari, “Ibi fit massa, quae vocatur Am-

Κωνίας οἶνος scribere debuerat: Galenus Gloss. Hippocr., Κωνίαν οἶνον· τὸν πισσίτην. Voc. κωνίτης, quo caret H. Stephani Thes., agnoscit tamen Schneiderus, sed ab eo affertur ἁμαρτύως Voc. κωνίτης, quo augeri potest H. Steph. Thes., occurrit in Rhiani Epigr. ap. Athen. xi. p. 499.,

"Ἡμισυ μὲν πίσεως κωνίτιδος, ἥμισυ δ' οἶνου.

Vulgo κωνίτιδος, sed bene Tournius, Einesodd. in Suid. iii. p. 126., reposuit κωνίτιδος, piceis e cono s? fructu pimi expressæ. Vide Jacobsonii Comment. ad Anthol. Gr. vii. p. 327. (Voc. κωνίτης Jacobsonius in Indice Græcitatibus non posuit.) Photius Lex.:—Κωνῆσαι περινεγκᾶν, διακαῦσαι ἀπὸ τῶν πισσοῦντων· ἐπεὶ περιδίνουσιν (περιδινύουσιν) ἐν κύκλῳ τὰ πισσοῦμενα· κώνους γὰρ καλοῦσι τοὺς στρόβιλους εἰκότως καὶ οἱ πηττοῦντες (πιττοῦντες) τὰ ἀγγεῖα ἀπὸ τῆς παραγωγῆς κωνᾶν καὶ τοῦ ἐλαίου δη. περικωνῆσαι· εἰληπταὶ ἀπὸ τῆς τῶν κώνου παραγωγῆς, οὐκ ἀπὸ τῆς πιττώσεως. Fallitur Schleusnerus Ammadv. in Phot. "Κωνῆσαι περινεγκεῖν κ. τ. λ. ob sequentia legendum est necessario κωνίσαι." Photius, ut in Epist. ad Schæf. (Class. Jour. xci.) diximus, h. l. confundit κωνᾶν, τὸ στρέφειν, κύκλῳ περιφέρειν, cum κωνεῖν, pice mungere. Photii locus medica manu eget: aliis tamen emendandum et explicandum relinquimus; nihil enim notius nunc in mentem venit. Photius: Πισσοκωνή, τῷ πυρὶ τῷ εὐκαύτῳ ἐπεὶ τὰ καύμενα πίσση χρεῖται Αἰσχύλος Κρήσσαις. "Vitiosam hanc scripturam sine dubio typotheta ignorantia aut oscitantia debemus; in apographo enim Alberti ad Hesych. T. ii. col. 965. n. 5. iectius legitur: Πισσοκωνήτω· πυρὶ τῷ εὐκαύστῳ. Πισσοκωνήτω etiam Hesych. habet." Schleusnerus Animadv. in Phot. Fallitur Schleusnerus. Albertius quidem Hesychii glossam sic edidit: Πισσοκωνήτω· περὶ πίσση χρεῖουσιν, ἵνα τάχιον κατακαίηται κωνῆσαι δέ ἐστι, τὸ περινεγκεῖν. Sed πισσοκωνήτω est Musuri emendatio. Co-

monitrum, atque hæc recoquitur, et sit vitrum purum, ac massa vitri (andidi?) in ἄμμον νίτρον mutandum? Falsus est idem vir doctus, dicens voc. ἄμμοκονία nusquam alibi legi; occurrit enim ap. Tarentinum in Geopon. ii. 27. 4.: Μετὰ δὲ ταῦτα σικάνᾳ ἀγγλῶν τὰς ρίζας, καὶ τὰ φύλλα ἀποβρέκας εἰς ὕδωρ ἡμέρας δύο, καὶ φηράσας τῷ ὕδατι τὴν καλουμένην ἄμμοκονίαν, ἐπιμαλῶς τὰ ἔνδον χρεῖ· τινες δὲ καὶ εἰς τὴν κονίασιν καὶ κτηνῶν οὐρον μινύουσιν, ὡς ἰατροποῖον ὑπάρχον τῶν ζώων· καὶ τὴν ὀστρακοκονίαν δὲ τὴν ἐπὶ τοῦ ὀστράκου χρημένην τῷ οὐρῷ βρέχουσι——· καλλίεν δὲ τὴν ἄμμοκονίαν ἀμόρῳ βρέχειν· αὕτη γὰρ καὶ πάντα τὰ θηρία διαφθείρει, καὶ τὸν σίτον στερεώτερον καὶ πυκνότερον ποιεῖ. Vox ὀστρακοκονία in H. Steph. Thes. non legitur, in Schneideri autem Lexico affertur ἁμαρτύως. Idem H. Stephanus prætermisit voc. ἐλαικοκονία, quod in Schneideri Lexico affertur ἁμαρτύως. Eustathius ad H. Δ. p. 501.: Κονία δὲ, καὶ κονίς, παρὰ μὲν τῷ Ποιητῇ, ταῦτα δύναται, ὡς καὶ ὁ κωνίασαλος· παρὰ δὲ αὐτῷ ἑτέρῳ ἢ μὲν κονία, ἢ ἄλλο τι σημαίνει, ὡς ἢ ἀπ' αὐτῆς σύνθετος ἐλαικοκονία δηλοῖ.

dex Hesychii Marcianus, teste Schow, habet: Πισσοκωνήτω ὑπὲρ πίσση χρίουσιν. “Typhotheta,” ut ait Schowinus, “perperam distinxit. E. Phot. Lex. patet, quod glossa ex Æschyli Cressis petita sit, et ita interpungenda: Πισσοκωνήτω πυρί· πίσση χρίουσιν. Inter glossam ejusque interpretationem nonnulla excidisse videntur, ex Photio facile supplenda. Musui mutatio temeraria est et inconsulta,” Schow. Iterum Photius: Περικωνῆσαι περισπογγῆσαι. “Codex D. vitiosius adhuc habet περικομῆσαι, quod etiam damnavit Alberti ad Hesych. T. II, col. 927, n. 13.” Quod si vel περικωνῆσαι legeretur, tamen non posset locum habere hæc interpretatio, quia περί in compositis vim auferendi non habet. “Nullus itaque dubito quin reponendum sit: Περικορῆσαι· περισπογγῆσαι. Commendat hanc lectionem sequens articulus, Περικόρημα τὸ περισάρωμα.” Schleusnerus Anmadvv. in Phot. Rectissime legit Addeitius, Περικωνῆσαι περισπογγῆσαι: Photius enim plane respexit ad Anstoph. Vesp. 598., Τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τ’ ἀμβάδι ἡμῶν περικωνεῖ, 1. e. notante Schol., διὰ κολακίαν τὰ ὑποδήματα ἡμῶν τῶν δικαστῶν ἀποβαίνει καὶ ἀλείφει. Ad eundem Anstophanum locum spectat Hesychii glossa: Περικωνῆσαι· περιβρομβῆσαι, περιαναγαγεῖν, σπογγῆσαι, ἡ περιπίσσωσαν Λακωνες.¹ Certe præpon. “περί vim auferendi,” ut ait Schleusnerus, “in compositis non habet.” Sed, utrum legas in Photii loco περικωνῆσαι, περικωνῆσαι, περικωνῆσαι, an, cum Schleusnero, περικορῆσαι, idem sensus est præpositionis περί, quæ in his vocibus denotat ex omnibus circumstantiis partibus undique. Ceterum Casaubonus ad Athen. I. p. 6 sic scribit:—“Fictilia antiqui κώνω 1. e. pice liquida illuebant. Picationis causam declarat Alexander in Problematis: ne liquorem infusus æstate exudet: qui aliam causam comminiscuntur, errant. Vasorum πισσάων (et ἀπισσώτων, et κωνιστῶν καὶ ἀκωνιστῶν) frequenter Medici meminere. In Geoponicis XI. ἀκούνιστα scriptum.” Voc. ἀπίσσωτος in Lexicis H. Steph. et Schneideri affertur ὁμαρτύρωσι: voc. κώνιστος utique lexicographus prætermisit.

Vocæ κώνησις caret H. Steph. Thes. Schneiderus in Lex. “Κώνησις, bey Aristot. H. A. IX. 40. s. v. a. κόμμωσις, χήρωσις: addere Iesen κώνησις, von κωνύω und κῶνος no. 5.” Aristotelis Edd. pr. cum Ambr. κώνησις, Vat. κώνησις, quod post Sylburgium receperunt Editores, notante eodem Schneidero ad Aristot. H. A. Locus

¹ Notanda est vox περισάρωμα, qua carent H. Steph. et Schneideri Lexica. Idem articulus existat in Lex. Rhetor. (Bekkeri Anecd. Gr. p. 296.): Περικόρημα· περισάρωμα· κορήματα γὰρ ἐστὶ τὸ σαρὸν· ἀπ’ οὗ καὶ Νεωκόρος ὁ τῶν νεῶν κορῶν καὶ σαρκῶς.

² Notandæ sunt vocæ περισπογγῆσαι et περιπισσῶσαι, quas ignorant H. Steph. et Schneideri Lexica. Περιπισσῶσαι occurrit et ap. Schol. Aristoph. Vesp. 598.

est hic. "Si purum alvearium apibus exhibeatur, quibus favos ædificant," inquit Aristoteles, "afferunt lacrymas, tum ab aliis floribus, tum ab arboribus, salice atque ulmo ceterisque glutinosus. Hoc etiam solum oblinunt aliam gratia bestiolarum. Hoc vocant apiarii commosin, s. gummitionem." "Apiarius s. mellarius, aut meliturgus, ut Varro loquitur, s. μελισσοουργός, Κόμμως; dicitur ἢ τοῦ σμήνους διάχρισις, ut Hesych. dicit, quæ signif. alius originis est; videlicet ἀ κόμμη, gummi, unde Colum. xii. 30 gummitionem appellat. Plinii xi. 7. locus desumptus est ex Aristot. H. A. ix. 40., sed ibi scribitur non κόμμως, sed κώνσος. Virg. (G. iv. 160.) gluten vocasse videtur." H. Steph. Thes. ii. 367. d. Κώνσος est vox nihili; vera lectio est vel κόμμως, ut Plinius in suo Aristotelis exemplari legisse videtur, vel κώνσος, quod in Cod. Vat. legitur, vel κώνσις, quod alii præferunt. Κώνσος ἢ κώνσις, pice liquida, unde κωνεῖν, pice inungere: Κώνσις, a v. κωνίζεῖν, i. q. κωνεῖν. Vox κώνσις ex hoc Aristot. loco, pro arum gummitione, quam Schneiderus non agnoscit, in Hederici lexico legitur. Lectio κώνσος Salmasio placuit. "Aristot. H. A. v. 22. de apibus: Κήρσιν δὲ φέρουσιν ἀπὸ τοῦ δακρύου τῶν δειδμένων, μέλι δὲ τὸ τίπτον ἐκ τοῦ αἵρος, καὶ μάλιστα τῶν ἀστρων ἐπιτολαί, καὶ ὅταν κατασκήψῃ ἡ ἥλις. Ait ceras fieri ex floribus: τὸ κήρion μὲν ἐξ ἀνθῶν: ex arborum lacryma, κήρσιν L. ix. (l. c.) vocat κώνσιν. Atque ita hic reponendum, aut certe utrobique κόμμως e Plin. (xi. 7. s. 5. et 6.) Idem tamen κώνσις, nempe ἡ διάχρισις. Alii κόμμως vocarunt, quod fieret ex τοῦ κόμμεως, et ex arborum lacryma." Salmasius in Solia. p. 717. d.

Dioscor. i. 94.: Πίσσα ἡ μὲν ὕγρὰ, ἣν ἔνιοι κώνον καλοῦσι, συνάγεται μὲν ἐκ τῶν λιπαρωτάτων ξύλων πύκνης καὶ πίτυος. "Ab h. v. κώνος," inquit Saracenus, "quæ quidem in hoc significato, nempe pro pice liquida, vix usquam alibi usurpatur, deduci videtur τὸ κωνᾶν, unde illud κωνῆσαι, quod Hesych. interpretatur τὰ πισσοκοπῆσαι, pice oblinere. Hunc quoque deductum facile crediderim τὸ πισσοκώνητον, huicque oppositum τὸ ἀκώνητον, quod ἀντὶ τοῦ ἀπίσσωτον superioꝛe capite usurpavit Dioscor. [Εἰς κεραμεῶν ἀγγεῖον ἀκόνιτον (τούτ' ἐστιν ἀπίσσωτον) ἀποτίθεσθαι.], atque adeo non ἀκόνιτον, sed, analogia servata, ἀκώνητον, potius scribi oportere."

Confundit h. l. Saracenus, cum pterisque omnibus, τὸ κωνᾶν, in turbinis convertit (unde κώνος, quæ est. teste Hesychio, βεμβίξ) cum τῷ κωνεῖν, pice oblinere, a κώνος, pice liquida, unde κωνῆσαι: τὸ πισσοκοπῆσαι, teste eodem, πισσοκώνητον, et ἀκώνητον.

Supra vidimus κώνον, pini fructum, quem mulieres in sacris Bæchi gestabant in pertica summa fixum, improprie sumi pro pertica ipsa s. θύσος. Hunc Hesychius, cui κώνοι sunt οἱ θύσοι, exponit κώνητες per θύσος. Hoc vocabulum, quod H. Steph. Thes. Ind. agnoscit, a Schneidero in Lexicon suum nondum receptum est. Sed, nostra quidem sententia, κώνητες est proba vox,

modo subintelligatur κλάδοι, adeo ut κώνητες sub. κλάδοι sint κώνοι s. θύρσοι.

“(Pro cono et nucis pinea) Græci Medici, recentiores præsertim, diminutive κωνάριον, inter quos Nicolaus Myrepsus.” H. Steph. Thes. Ind. Jejunè nimis Schneiderus: “κωνάριον, τὸ, Dimin. von κανος.” Vox occurrit in Dioscor. III. 174; de Hyperico ex emend. Saraceni: κλωνάρια¹ ὑποδάσέα, (καρπὸν) προμήκη ἐν τῷ περιφερῇ. “Unica duntaxat immutata voce,” inquit vii doctus, “ἀντὶ τοῦ, κλωνάρια, κεράτια s. θυλάκια, vel potius unica expuncta litera, κωνάρια, legere placuit; maxime cum Hyperici ramuli minime subhisuti videantur, sed ipsa tantum siliqua s. ipsum pericarpium. Itaque porro Diosc. Hyperici calyculos merito κωνάρια nuncupare potuit, quod sint quodammodo κωνοειδῆς, h. e. *triangulari*, conī s. nucis pineæ specie, quam etiam κωνάριον Myrepsus vocavit. Ab eadem quoque figura κωνάριον vocatur glandula in cerebro, a basi lata in mucronem fastigata, γλουτίοις velut mixta.” Vide Gorraeum Defin. Med. h. v. Ceterum Saracenus in margine, pro κλωνάρια ὑποδάσέα, variam lectionem κλώνιον ὑπόδασιν ponit. Κλωνάριον et κλωνίον H. Steph. Thes. II. 224. h. et Schneiderus in Lex. afferunt ἀμαρτύρως, ideoque pauca quædam exempla producam. Hippocr. De internis Affect. p. 192, l. 28. ed. 1538.

Ὀριγάνου κλωνίοισι τῆς κεφαλοειδῆς τάρασσειν.² Eadem verba repetuntur in eodem Libro. p. 202, l. 12. De Mul. Morb. L. I. p. 242. l. 12., Μυρτυδάνου κλωνία δύο ἢ τρία. Tarentinus in Geopon. II. 27. 6.: Ἀβροτόνου ξηρά κλωνία ἐντιθέασιν. Cf. XIV. II. 3. II. 6., 29. Quintili in Geopon. XII. 19. 9.: Οἱ βλαβήσεται ταῦτα, ἐὰν κλωνάρια ὀριγάνου μικροῖς ἔτι οὖσι τοῖτοις παραπήξῃς.³

Jam notavimus, Græcos recentiores dicere κονίζω pro κωνίζω, κονία pro κωνία, ἀκόνιστος pro ἀκωνίστος, et κόνειν γ. κόνιον, pro κώνειν γ. κώνιον. Diog. Laert. II. 46. de Socrate:

¹ In H. St. Thes. et Schneideri Lexico vox ὑπόδασιν affertur ἀμαρτύρως.

² Notanda est, vox κεφαλοειδῆς, cujus nullum exemplum ab H. Steph. et Schneidero affertur. Dixit tamen H. Steph. Thes. II. 151. d.: “Capite præditus, κεφαλὴν ἔχων, ut Gorraeus ap. Hippocr. interpret.” Gorraei verba sunt hæc: “Κεφαλοειδῆς, κεφαλὴν ἔχων, h. e. capite præditum ap. Hippocr.”

³ “Πολυκλῶρος, Multus habens ramos, Ramosus, vel Surculosus.” H. Steph. Thes. Ind. In Schneideri Lexico quoque affertur ἀμαρτύρως. Exemplum hujus vocis mihi nondum vidi. Voce μονόκλωνος, quæ in Schneideri Lex. affertur ἀμαρτύρως, caret H. Steph. Thes. Occurrit ap. veterem Poetam de Viribus Herbarum, v. 26.—39., in J. A. Fabric. Biblioth. Gr. V. II. p. 636. ed. pr. Monoclonos Artemisia, ut ex Dioscor. III. 127. et Plinio constat, appellatur herbula gracili surculo, simplici caule donata valde pusilla, attamen referta floribus, notant Rectorfio.

Πρὸς γὰρ Ἀθηναίων κώνειον ἀπλῶς μὲν ἐδέξω,

Αὐτοὶ δ' ἐξέπιον τοῦτο τεῷ στόματι.

“Ita omnes editi: ita omnes MSS. quos vidi. Alios viderat Salmasius, qui ad Inscriptionem Herodis Attici p. 65. in omnibus exemplaribus hunc versum sic legi ait,

Πρὸς γὰρ Ἀθηναίων κόνιον μὲν ἀπλῶς σὺν ἐδέξω.

Sane ita legendum, docent haec Suidæ verba in κόνειον: Κόνειον βοτάνη δηλητήριος, διὰ τοῦ ὁ μικροῦ, διὰ τὸ μέτρον τοῦ στίχου,

Πρὸς γὰρ Ἀθηναίων κώνειον (κόνιον) μὲν ἀπλῶς σὺν ἐδέξω,

Αὐτοὶ δ' ἐξέπιον τοῦτο γε τῷ (τεῷ) στόματι.

Κόνιον pro κώνειον, ut σίω pro σέω, δανίσας pro δανείσας, et alia infinita.” Læz. Menagius. Non modo ad Inscriptionem Herodis Attici, A. 1619. editam Salmasius testatur sic legi “in omnibus vetustis exemplaribus,” sed etiam ad Sohm. p. 868, qui prodiit A. 1629., dicit ita “scriptum esse in antiquissimo codice.” Ut jam diximus, Diogenes κόνιον non usurpasset metri tantum gratia, ut Suidas existimabat, si, in isto ceterioris Græcitatæ sæculo, κόνιον potius quam κώνειον non frequentassent scriptores. Theophrastus Nonnus in Epitome de Cur. Morb. c. 44. p. 192. Λειώσας πάντα σὺν χύλῳ κόνιου. Cod. D. κωνείου: Cod. E. σὺν χυλοῦ καὶ νήτρον. “Κόνιον vero in vetustis exemplaribus legi pro κώνειον, observat Salm. ad Inscr. Herod. p. 65. Geoponici L. 111. 10., Καὶ θέμους ἀνθούοντας κονίῳ τρίψας, quam lectionem codicum non sollicitaverim, nec L. XIII. 5. (κόνιου σπέρμα) cum Needhamo mutaverim. Glossæ Iatr. MSS. [a Tittinanno in Prolegom. ad Zonaræ Lex. p. CXXVIII.—X XII. sub titulo, Λέξεις Ἱατρικοῦ Βιβλίου καὶ Ἑρμηνείαι Βοτανῶν, editæ,] Κόνιον κηκούτα.” Io. Steph. Bernardus ad Theoph. Nonnum. In utroque Geoponicorum loco J. N. Niclas κώνειον, pro κόνιον, quæ est codicum lectio, post Needhamum reposuit, sic scribens ad L. 111. 10. “Veram lectionem, κωνείῳ, servarunt optimi Palatini, quam exhibui, et quam ex parte retinuerunt omnes libri, in κωνείῳ consentientes, quæ scriptura etiam ap. Pollucem v. 27. 132. not. et ap. Suid., ubi vero κόνιον legi debet. Κώνειον (κόνιον) βοτάνη δηλητήριος, διὰ τοῦ ὁ μικροῦ, διὰ τὸ μέτρον τοῦ στίχου, κ. τ. λ. Sed hic, ubi non opus est licentia poetica, scribi debet ut dixi.” Hactenus Niclas, quem Suidas, modo a nobis castigatus, traxit in errorem. Ceterum ad Nonni Cap. 154. Bernardus edidit, Κώνιον λεάνας, ubi Cod. A. κώνειον, Cod. E. κώνειον: et ad Cap. 190. κωνίου, ubi Cod. A. et C. κωνίου, Cod. E. κωνίου.

Seberus ad I. Polluc. v. 27. 132. κώνειον παρὰ τὸ κωνῆν, quod est circumagere, derivandum censet. “Κώνειον dicitur, inquit Gale- nus c. 2. Lib. Quod Animi Mores corporis Temperamenta sequuntur, desumpto ab eo affectu nomine, quo ab ea afficitur corpus; etehim vertiginem excitat, caliginemque oculis offundit, quod au-

tiqui Græci κωνῆσαι dicebant ἀντὶ τοῦ σπρέφαι." Gorraeus Defin. Medic.

Zonaras p. 1241., Κόνειον βοτάνη, ὀλεθρία: p. 1279, Κωνεῖον φαρμακεῖον, ἀπὸ τοῦ κωνεῖου. Voce κωνεῖον augeri possunt H. Steph. et Schneideri Lexx. Fragmentum Lexici Græci ap. Hermann. Gr. Gram. p. 324.: Ἰστέον ὅτι κώνειον καὶ ἀκόνιστον τὸ αὐτὸ φασιν. Sic edidit Hermannus, quauquam Codex κόνειον habet.

Ne quis putet me vehementer errasse, scribentem (cum Salmonio,) posterioribus Græcis dicere placuisse κωνίζω, κωνία, ἀκόνιστος, κόνειον s. κόνιον, ῥίον κωνίζω, κωνία, ἀκόνιστος, κώνειον u. κώνιον, eximio pla similis mutationis in aliis quoque vocabulis a recentioribus facta: afferam.

Eustath. ad Il. B. p. 344. ed. Rom.: Λωτὸς δὲ νῦν, οὐχ αἶσα· ἐν Ὀδυσσεΐᾳ ὁ γλυκύς, καὶ ἀνθρώπων ἐπαγωγὸς· βοτάνη δὲ λειμωνεῖας, ἵπποις εὐπρόσιτος. Καὶ οὗτος μὲν ὁ λωτὸς, καθὰ καὶ ὁ ἐν Ὀδυσσεΐᾳ, διὰ τοῦ ὧ μεγάλου ἔχει τὴν ἄρχουσαν· ὁ δὲ γε διὰ τοῦ ὁ μικροῦ, ὅποιος ὁ δηλούμενος ἐν τῷ, Λωτοῦ¹ κατὰ πνεύματα μέλπει, συστέλλει τὴν ἄρχουσαν παρὰ τισι, καὶ δηλοῖ καλαμίσκον² τινά· ἐξ οὗ καὶ λόταξ, λόταγος, ὁ περὶ τὸν τιούτον λωτὸν πονούμενος.

"Bene τὸ παρὰ τισι: nam aliis scribitur λωτὸς cum magno ω,

¹ Hic locus depromptus est ex Euripidis Phœn. 799.

Βόστρυχον ἀμπεράσας, λωτοῦ κατὰ πνεύματα μέλπει
Μοῦσαν.

"Λωτοῦ quosdam hic mendose legere, notat Eustath. ad Il. B. p. 344. 36. (260. 50.) bene vero Atticam formam μέλπει servavit." Porsonus. Fallitur vir doctissimus; Eustathius enim h. l. nihil loquitur de mendo lectionis λωτοῦ. Tantum dicit ap. quosdam λωτὸν per ὁ parvum scribi, ipse de suo afferens hoc exemplum,

Λωτοῦ κατὰ πνεύματα μέλπει.

Phavorinus: Ὅτι δὲ λωτὸς καὶ αὐλὸς τις λέγεται, δηλοῦται μὲν καὶ ἐν Ῥητορικῇ Λεξικῇ· δηλοῖ δὲ αὐτὸ καὶ ὁ γράψας,

Λωτοῦ κατὰ πνεύματα μέλπει.

τοῦτο δὲ τινες διὰ τοῦ ὁ μικροῦ ἔγραψαν, ἔχοντες οἶμαι ἀφορμὴν τῆς τοιαύτης γραφῆς· καὶ τὸ λόταξ λόταγος, ὅπερ αὐλητὴν δηλοῖ.

² In Schneideri Lexico vox affertur ἀμαρτῦρος. "Καλαμίσκος, Dimin. Calamulus, Parvus calamus, parva arundo," inquit H. Steph. Thes. II. 14. h. Hippocrates περὶ Αἰμορροΐδων p. 521. 7. ed. 1538.: Καυστήρα χρὴ ποιήσασθαι, ὡς καλαμίσκον φαρμακίτην. (Pro φαρμακίτην Lindeni editio habet φραγμίτην: de calamo phragmite vide Dioscor. I. 114. et H. Steph. Thes. IV. 190. b., quem Dioscoridis locus præterit. Voce φαρμακίτης augeri potest H. Steph. Thes. Hesych. et Suid.: Φαρμάκιτης· ἀδδηφάγος. Cf. Schol. Aristoph. Plut. 889. et Not. Kusteri. J. Pollux VI. 42. Καὶ Φαγέσωρον δέ, τὸν ἡλκιστον οἱ Κωμικοὶ ἐνόμαζον, καὶ τὴν γαστέρα τοῦ τοιούτου φαρμακίτην. "Φαρμακίτης εἶδος ὡς dictum fuit vinum Pramnium, auctore Eustathio," Gorraeus Defin. Medic.) "Καλαμίσκος ap. Aristoph. in Acharn. (1033.) accipitur pro specillo, vel simili medicorum instrumento, quo pharmaca

sine differentia, etiam in significatione tibiae. Græce Ovidium de tibia legisse, inde patet, quod dixerit,

Et horrendo lotos adunca sono.

Silius item,

Ut strepit assidue ad Phrygiam Nilotica loton

Memphis Amyclæo passim lasciva Canopo."

Alex. Politus. Male credidit idem, ut et Meursius in Glossario et Suicerus in Thes. Eccles., λώταξ, λώταγος—λωτόν, cum loci sensus plane postulet scripturam περὶ ὀρνυμ. Eadem verba leguntur in Phavorinō, ubi recte legitur λώταξ λώταγος—λωτόν. Λώταξ tamen legitur in Zonara p. 1324. : Λώταξ ὁ λωστής, ἢ ὁ πόρνος, ἢ ὁ μυρεῖ ἀλειψόμενος, ἢ ὁ κατακλιπόμενος ἐν τοῖς αἰσχροῖς τὸν βίον αὐτοῦ, ὡς ὁ πόρνος καὶ ὁ ἑνδοσχυνός, ἢ ὁ αὐλητής. Idem articulus extat in Phavorino Chrysostomus Homil. xxi. in Epist. ad Ephesios, a Meursio et Suicero laudatus? Οὐχ ὅτι αὐτοὺς τοῦ προσηγορεύοντος, οὐδὲ λώταγος τὴν τὴν καλεῖν, πῶς περιῆσαι, πῶς καὶ αὐτοὺς ἐλεῶμεν; Scriptura per ὀρνυμ invenitur in Basilio Magno. "Γλυκοκάλανον, lotus, quia nimium fructum prædulcem habet. Basilus Magnus de Isacrit. Grammat. 181ος το γλυκοκάλανον. Occurrit etiam ap. Myrepsum de Antid. c. 33. Fuchsius interpretatur medullam fistulae assae." Meursius in Glossario. Cf. Zonaras p. 1324. : Λώταξ τὸν γλυκοκάλανον. Ad Basilii M. locum respicit Zonaras: silet Titimanus, ejus Editor. De γ. γλυκοκάλανον s. γλυκοκάλανον, quæ erant H. Steph. et Schneid. Lexx., nuper quædam notata in Epi t. MS. ad diligentissimum et eruditissimum Schæferum.

Ceterum, ut apud recentiores λωτός pro λωτός scribitur, sic θώρηξ, s. θώρηξ, locutus pro θώρηξ, s. θώρηξ, teste Eustathio ad Il. B. p. 212 30.

Ἐξ οὗ συντελεῖται τι καὶ εἰς τὸ τὴν μέσσην καλεῖσθαι θώρηξιν, διὰ τοῦ ὅτι ὀρχήν ὡ μεγάλου, καὶ ἡ παραλήγουστος, ὡς τῶν μεθύοντων ἐτοιμῶς ἵκναι καὶ θώρηκας φορεῖν, καὶ ὅπλα αἶρειν ἐπὶ πληγαῖς ὧν αἰνίγμα καὶ τὸ χρασφόρον τῶσον ἐπονομάζεσθαι τὸν Διόνυσον. Καὶ μὴ τινες τὴν ἐνθῆσαν θώρηξιν, περὶ ἧς καὶ ἀλλαχοῦ δηλοῦται, διὰ τοῦ ὁ μικροῦ, ὁ τὸ ἰγράφουσιν, ἢ ὡς ἀπὸ τοῦ θύρω τὸ πρῶν, οὐ παράγωγον θορίσσω,

in ulcera destillant." Gorraeus, et H. Steph. l. c. e Budæo. Locus est:

Σὺ δ' ἄλλα μοι ἀταλαγμῶν εἰρήνης ἔνα

Εἰς τὸν καλαμίσκον ἐνπάλαιοι κτονονί.

Scholi. Καλαμίσκον τὸν χαλκὸν ἢ τὸν ἀργυρὸν, οἷους ἔχουσιν αἱ ἱατροί. Cf. J. Pollux x. 168., qui locum hunc recte accepit. Eodem sensu sumitur καλαμίσκος ap. Theophrastum Nonnum de Cur. Morbi. c. 88. 94. et 36 : Καὶ διαπύλλας τὴν καρδίαν ἀντιπερὶ-ως πάραχορμα καλὰ μὲν εἰσσεύεται ὡς σάρκιον πεπηγὸς ὀστέκιον. Ubi Jo. Steph. Bernartius hæc notavit. "Seculo quarto vulnera ac ulcera non specillis explorabant, sed digitis. Jo. Chrysostomus in Ep. I. Pauli ad Thessalonicenses Sermon. V. p. 188, Καὶ γὰρ ἱατροὶ βουλομένοι σητεῖν αὐτὰ ἐκβάλλειν, πρότερον

ὡς φοινίσσω, δεδίσσω, (θούρῃ γὰρ, καὶ ὀρθηταί¹ οἱ τῇ μέθῃ κάτοχον, καὶ ποιητικῶς εἶπεν, Θούριν ἐπειμένον ἀλκὴν) ἢ ἀπο τοῦ θορὸς τὸ ζυγικὸν σπέρμα φίλοιφον² γὰρ το μεθύον.

“Hoc ideo videtur notare Eustath,” inquit Politus, “quod qui-

τοὺς δακτύλους εἰς τὸ τραῦμα καθίησι. Idem observavi in lampade se pulcrati, lateritia, in cuius fundo inferno elegans ceinitur αἰαλγυφοί Haruspex vituli exta manu fissicula, nam nullum tenet vel cultrum, vel aliud ferramentum, nisi rerunt edax tempus illud oblitteraverit, neque adparet eos cultro usos esse, et illis, quæ hac de re narrant Nicander Ther. 560 et Schol. Rufus Ephes. l. 39. et Polyenus iv. 19 p. 409. Unde pondus accedit observationi L. Bos Obs. crit. c. 6. p. 24.’

¹ Hac voce carent H. Steph. et Schneiden Lexica.

² “Φιλοφης, ου, ο, em Hurei, geiler Mensch. S. οἶφω Hesyeh hat die form φιλοφως” Schneiden Lex. “Φιλοφως, Amans cotus, libidinosus α ν οἶφω ap Theocr (iv. 62.) legitur vocativus φιλοφω H. Steph. Thes. Ind. Proba est forma φιλοφως, ut nos docet hic Eustathius locus, et compositum κεραιφως, de quo Theocr Schol. iv. 62.: Παρὰ Ἀλκιᾶ δρεῖσι κεραιφῶς λεγεται ο κορη οἶφωμενος Hesyeh Φιλοφως πασχητης. (Proba est vox πασχητης, qua carent H. Steph. et Schneideri Lexica, et de qua Jensus “Quid sibi velit Hesyeh, nescio.” Verb. πάσχειν in obscena signif occurrit ap Demosth. et neca Declam. x., Ille Passieno, prima ejus syllaba in Græcum mutata, obscænnum nomen imposuit: Paschium scilicet appellans. Vide H. Steph. Thes. Ind. v. πασχητῶν.) Zonaras p. 1509 et Cyr Alexandri Gloss. p. cxii.: Φιλοφως ὁ πόριος. Pro κεραιφως, ut in Theocr Schol. legitur, uq Etym. M. p. 531, 23. scribitur κερτοφως. Sed hanc lectionem falsam et reponendam esse κεραιφως, patet ex etymologia, quam dedit Etymologi ille auctor: Ἢ τὸν ὡς ὀφην οἶφωμενοι, τούτεστιν οχευομενον, ἢ παρὰ το τὴν τριχὰ ὑφειμενι καὶ ἡπλωμεν ἔχειν, οἷον κέρουφως τις ὢν κέρας γάρ ἢ θριξ οἱ δὲ κέρας λέγουσι τὸ αἰδοῖσι, καὶ κερουρον, τὸν τὸ αἰδοῖτον ἔχοντα ὑφειμέσι καὶ μαλακοί. Vocem κεραιφως Lexicographi H. Steph. et Schneiderius non agnoscunt. Sed est proba vox, ut ex h. l. patet. Ceterum forma οἶφω, quam Schneiderius et Theocr Schol. iv. 62. recepit, occurrit quoque in Etymologi loco, τὸν κορην οἶφωμενον. Sed ante Sylburgium, qui e conjectura οἶφωμενι reposuit, legebatur ὑφόμενον. “V. 26. perperam in usdem ἰφομενοι, inquit Sylb.: “ nostrum οἶφωμενον, petitum ex v. 23, [ubi οἶφεῖν] verbum autem hoc et in prima et in secunda conjugatione usurpat, patet e Lexicis.” Vera lectio est, nō fallor, οἶφομενον, (Plut. in Pyrrho 28, Οἶφε ται Χελιδόνιδα: οἶφειν et οἶφσθαι Eustath. ad Od. 310. exponit περαινειν et περαινσθαι) vel οἶφόμενον α ν. οἶφεῖν. In Theocr. Schol. pro οἶφωμενος reponi vellem οἶφουμενος. Præter Etym. M. et Theocr. Schol. nusquam alibi legitur οἶφω. Pro οἶφεῖν “dicitur, inquit H. St. Thes. Ind., “οἶφῃ, ut ap. Athen. xiii.” (p. 368. d.) Sed ibi teste Schweigh., “vetustæ membr. A. οἶφῆς habent, non οἶφῃ.” Οἶφῆν legitur non modo in Suida v. Ἀρισσα, (ubi pro corrupto ὀφῆ Kusterus reponit οἶφῆ), Diogeniano Prov. Cent. ii. nr. 2.,

dam scribi velint *θύρηξ*, cum hæc vox significat ebrietatem, et potationem vini; *θύρηξ* vero, cum significat *καθόπλησιν*, (*καθόπλισιν*). Suidas: "Ἐγχοὶ δὲ τὸ μὲν θορίσσεσθαι, ἀντὶ τοῦ πίνειν, διὰ τοῦ ὀ μικροῦ γράφουσι, καὶ τοῦ ἰ· τὸ δὲ θωρήσσεσθαι, ἀντὶ τοῦ ὀπλίζεσθαι, διὰ τοῦ ὦ μεγάλου, καὶ τοῦ ἡ. Sic scribo, ex auctorum illorum sententia; non, ut, sine ulla scripturae diversitate editum a L. Kustero, τὸ μὲν θωρήσσεσθαι, ἀντὶ τοῦ πίνειν, etsi idem Kusterus in translatione sua, post Æmilium Portum, utrumque scribendi modum bene distinxerit, pro varia ejus vocis significatione. - Hesych.: *θύρηξ· οἶνοποσία, καὶ θωρήξ, καθόπλισις*."

Antea sic scripserat Eustath. ad Il. B. p. 166.:

"Ἰστεόν δὲ, ὡς "Ὀμηρος μὲν θωρήσσειν αἰεὶ ἐπὶ ὀπλιτμοῦ φησιν· οἱ δὲ μετ' αὐτὸν, καὶ ἐπὶ μέθης τὴν λέξιν τίλέουσιν· ὅθεν καὶ θωρήξ, κατὰ τοὺς παλαιούς, οἶνοποσία, καὶ ἀκρατόποσία· ἴσως δὲ καὶ αὐτὸ, διὰ τὸ μάχιμον· τῶν μεθύνωνων --- Ἰστεόν δὲ, ὅτι τε τὴν ἐρηϊεῖσαν θωρήξιν, διὰ τοῦ ὀ μικροῦ, καὶ ἰ γράφουσιν, ὡς ἀπὸ τοῦ θόρω τὸ πηδῶ, διὰ τὸ θούρους εἶναι τοὺς μεθυσίας· καὶ ὅτι χρῆσις αὐτῆς ἐν ἰφ, Ἰμὸν θύρηξ λύει.

"Bene dicit Eustathius τὴν ἐρηϊεῖσαν θωρήξιν," inquit Politus, "i. e. quam dixerat οἶνοποσίαν. Nam, teste Suida, hæc a quibusdam statuitur differentia inter τὸ θωρήσσεσθαι, ἀντὶ τοῦ πίνειν, et τὸ θωρήσσεσθαι, ἀντὶ τοῦ ὀπλίζεσθαι, ut primum scribant cum parvo ὀ et ἰ, alterum vero, per ὦ magnum et ἡ, quemadmodum etiam docet Joannes Diaconus ad Hesiodum (Scuto p. 204. ed. Heinsij), cujus verba satis depravata ac mutila sic legebam: *Θωρήσσειν δὲ, διὰ τοῦ μεγάλου ὦ, καὶ τοῦ ἡ, γίνεται ἀπὸ τοῦ θωρήξ ἢ θώραξ θώρακος· θορίσσειν δὲ, ἥγουν μεθύσκειν, διὰ τοῦ μικροῦ ὀ, καὶ τοῦ ἰ, γίνεται ἀπὸ τοῦ θωρήξ ὁ ἀκρατος οἶνος*. Hinc Hesych.: *θύρηξ· οἶνοποσία, καὶ θωρήξ· καθόπλησις, (καθόπλισις)*. Recte omnino. Nec erat, cur Hesychii scripturam turbarent viri doctissimi, Heinsius, Salmasius, Palmerius." Quod ad Joannis Diaconi locum attinet, fallitur vir doctus; locus enim ille omnino sanus est, ut satis constat e Phavorini Lexico, ubi sub ν. *καρύσσειν* eadem verba leguntur: *Θωρήσσειν δὲ, μέγα (i. e. μέγα ὦ) καὶ ἡ, καὶ γίνεται ἀπὸ τοῦ θωρήξ, (ἢ) θώραξ θώρακος, θορίσσειν δὲ, ἥγουν μεθύσκειν, μικρὸν (i. e. ὀ) καὶ ἰ, καὶ γίνεται ἀπὸ τοῦ θωρήξ, ὁ ἀκρατος οἶνος*. Fallitur quoque Heinsius, qui ad Jo. Diaconi locum, pro *θορίσσειν*, legere vult *θορύσσειν* et *θόρδξ*. Lex Reg. MS.

auctore Libri de Proverbiis quibus Alexandrini utebantur, m. xv. (T. xi. p. 1254. Plutarchi Opp. ed. Wyttenb.), Eustathio ad Il. Γ. p. 103. ed. Rom., et Hesychio, sed in ipso Theocriti Scholiasta et Etymologo, quibus *οἰφεῖν* τὸ συνουσιάζειν. Hesych.: *Μεζούφια· μίξω, πλησιασμός*. Salmasius: "*Μεζούφια* a *μίξω* (*μίջω*, vel *μίνγνυμι*) et *οἶφος*." Sed *οἶφος* illud Lexicographi non agnoscunt.

Quod ad etymologiam verbi *οἰφεῖν* attinet, ἀπὸ τοῦ *οἰπιπεύειν* inquit Schol. Theocr. l. c. Recte; modo pro *οἰπιπεύειν* legas *οἰπιεύειν*: *ὄπω, ὄφω, ὀπῶ, ὀπῶ, οἶφω, οἶφέω*. Cf. Schneidéri Lex. v. *οἶφέω*.

ap. Albertium ad Hesych. v. post *θωρηκτῆρι*: *Θωρηκτῆρι* μεθυσθῆναι, *Θωρηκτῆρι* δὲ, ἀντὶ τοῦ ὀπλιζέσθαι, διὰ τοῦ ᾧ μεγάλου καὶ τοῦ ἡ.

Zonaras p. 1047.: *Θόρηξ* ὁ ἀκρατος οἶνος. Lege cum Kulenkampii Codice *θόριξ*. “Pro *θόρηξ*, Ion. pro *θόραξ*. De poculo sic dicto satis constat. Sed vinum merum sic dici non memini. *Θόρηξ* tamen, quod alii scribunt *θόριξ* (a *θόρω*) exprimitur ἀκρατος-σία. Cf. H. Steph. Thes. v. 1636. *Θόριξ* etiam Lex. Reg. MS., quod affert Albert. ad Hes., ubi emendatum *θόριξ*: (*Θόριξ* ὁ ἀκρατος οἶνος.)” Tittmann. Fallitur Albertius: *θόριξ* recte se habet, ut patet ex Jo. Diacono et Phavorino. De v. *θόρηξ* & *θόριξ* pro *θόρα* merito dubitare non debuerat Tittmannus; sic enim exprimitur non modo a Zonara, sed etiam in Lex. Reg. MS., et a Jo. Diacono et Phavorino.

Quod ad Hesychii locum attinet, sic vulgò dicitur, et sic edidit Albertius: *Θόριξ* οἰνοποσία, καὶ *Θωρήξ* καθόπλισις. Sed hoc est Musuri conjectura; Codex enim Marcianus, teste Schow., habet: *Θόρηξ* οἰνοποσία, καθόπλισις (καθόπλισις.) “In hac Glossa innovanda atque interpolanda Grammaticorum commentum, cujus Suidas meminit, secutus videtur (Musurus); at parum subtiliter, Hesychii enim et aliorum auctoritas plus valet, quam ejusmodi Grammaticorum nugæ, quar sola vitiosa scriptura e pronuntiatione orta fundatae sunt. Unanimiti igitur VV. DD. consensu Codicis lectio reponenda est.” N. Schow. “Ex omnibus patet,” inquit Tittmannus ad Zonara Lex. p. 1068., “discrimen illud scripturae esse commentum Grammaticorum. Quod sequutus Musurus Hesychii lectionem mutavit v. *θόριξ*, quum Cod. MS. habeat *θόρηξ*.” Certe loci ex Aristophane, Nicandro Alex. 32., et Theogn. 413. 470. 508. citati scripturam *θωρήσσω* “mendi suspicionem liberant, in quibus metri ratio alteram scripturam *θόρισσω* non admittit,” notante H. Steph. Thes. v. 1636. c. Sed “discrimen illud scripturae esse commentum Grammaticorum,” cum Tittmanno post Schowium, non ausim dicere. Si recentiores scriptores, ut supra demonstravimus, scribunt *λωτὸς* pro *λωτὸς*, et *κονίζω*, *κονία*, *ἀκόνιστος*, *κόνιον* & *κόνιον*, pro *κωνίζω*, *κωνία*, *ἀκωνιστος*, *κόνιον* s. *κόνιον*, non est, cur de usu vocis *θόρηξ* apud recentiores, pro *θόριξ*, dubitemus.

Ἰστέον δ', inquit Eustathius l. c., ὅτι τε τὴν ἐξηγήσαν *θόρηξ* ἐν τῷ ὁ μικροῦ καὶ ἰσχυροῦ τινες, ὡς ἀπὸ τοῦ *θόρω* τὸ πηλῶ, διὰ τὸ ἐλπίδος εἶναι τοὺς μεθύοντας· καὶ ὅτι χρησὶς αὐτῆς ἐν τῷ Αἰμὼν *θόριξ* λέει, Hippocratis est aphorismus p. 391, 29. ed. 1538. Αἰμὼν *θωρήξ* λέει. Erotianus p. 178. ed. Franzii scribit *θωρήξ*. Galenus p. 484., ut vulgo editur, *θωρήξ* οἶνωσις ἥτοι ἡ μέθη. At in Codice Dorvilliano, “bene exarato” (ut ait ipse Dorvillius, Misc. Obs. crit. nov. Thes. Amst. 1749.) et in Codice Mosquensi legitur *θόριξ*, ut scribitur in Eustathii loco, qui effugit Franzii diligentiam. Schow. ad Nicandri Ther. 32.: *Θωρηκτῆρι* ἀντὶ τοῦ μεθυσθῆναι, καὶ *Ἰπποκράτης* τὴν οἰνοποσίαν *θωρήξ* εἰρηκε.

Thetfordiae IX. Julii MDCCCXV.

ON THE

PHILOSOPHICAL SENTIMENTS OF
EURIPIDES.

Euripidi tu quantum credas nescio, ego certe singulos ejus versus singula testimonia puto.—*Cicero Lib. xvi. Ep. viii. ad Tironem.*

PART II. [Continued from No. xxviii. p. 225.]

We shall now proceed to show that he did it also on minor points.

I. *Phæn* in his *Var. Hist. Lib. VIII. c. 13.* writes 'Αναγάρως φασὶ μὴ γελῶντά ποτε ὀφθῆναι, μητὲ μειδιῶντα τὴν ἀρχήν. His two principal disciples, *Pericles* and *Euripides*, are both said to have been knights of the woful countenance. *Alexander Etolus* in the *Noctes Atticæ* of *Aulus Gellius* gives the following testimony regarding our *Tragedian XV. chap. 20*

(1) δ' Ἀναγάρων τρόφιμος χαιῶν στρυφιά μὲν ἰμοίγε προσεπειν καὶ μισογέλως καὶ τωθάζειν οἰδὲ παρ' οἶνον μεμαθηκός.

II. *Aristotle περὶ Ζῶων γενεσέως* tells us that Ἀναγάρως καὶ οἱ τῶν φυσιολογῶν φασὶ γίνεσθαι ἐκ τοῦ ἀρρένος τὸ σπέρμα, τὰ δὲ θῆλυ αἰετίζει τὸν τύπον. This was the opinion which *Euripides* constantly expressed. Whilst he calls the father τὸν φύσαντα, τὸν φυτεύσαντα, τὸν ἀποσπῆρα, τοῦ τοῦ γενοῦς ἀρχηγέτη, he asserts that children owe every thing to him as the author of their existence, to the mother nothing. This in a fragment of his, preserved by *Stobæus LXXVII. p. 453.* his son thus addresses his mother :

στεργω δὲ τὸν φύσαντα τῶν πάντων βροτῶν,
μάλισθ', ὀρίζω τοῦτο, καὶ σὺ μὴ φθόνει·
λείνον γὰρ ἐξέβλαστον· οὐδ' ἂν εἰς ἀνὴρ
γυναικὸς αὐδήσει· ἂν, ἀλλὰ τοῦ πατρὸς.

also in *Alcest v. 637.*

Οὐχ ἡ τεκεῖν φάσκουσα καὶ καλουμένη
μητηρ μ' ἔτικτε.

This doctrine was also taught by *Æschylus* in *Eumen. 661.*

Οὐκ ἔστι μήτηρ ἡ κεκλημένην τεκνον
τυχεύς, τροφὸς δὲ κύματος νεοσπύρου·
τίκτει δ' ὁ θρώσκων, ἡ δ' ἄπερ ἔγγυ ζέη,
ἔσωσεν ἔρνος, οἷσι μὴ βλάβη θεῶν.
τεκμήριον δὲ τοῦδ' εἰ σοὶ δείξω λόγον·
πατὴρ μὲν ἂν γένοιτ' ἄνευ μητρὸς πέλας
μάρτυς πάρεστι παῖς Ὀλύμπιόν Διός,
οὐκ ἐν σκότοισιν νηδύος τεθραμμένη,
ἀλλ' οἷον ἔρνος οὔτις ἂν τέκῃ θεῶν.

and *Euripides* has more fully explained his sentiments on this subject in some lines of the *Orestes v. 643.*

πατὴρ μὲν ἐφύρευσέν με, σὴ δ' ἔτικτε παῖς,
τό σπέρμ' ἄρ' ἔφα παραλαβοῦς ἄλλον πάρα.

ἀνευ δὲ πατρὸς τέκνον οὐκ εἴη ποτ' ἄν.
 ἐλογισάμην οὐ τῷ γένους ἀρχηγέτη
 μάλλον μ' ἄμυναι τῆς ὑπαρτάσης τροφᾶς.

Porson on these lines remarks "Non inidicule aliquis respondisse dicatur, ἀνευ δὲ μητρὸς πῶς, κάθαρι' Εὐριπίδης; v. 547. citat Clemens Alexandrinus Strom. II. p. 505. addita correctione, ἰνευ δὲ μητρὸς σὺ δὲ συλλαβὴ τέκνον."

III. Diodorus Siculus Lib. I. Ἀναξαγόρας ὁ φυσικὸς ἀπεφίνατο τῆς ἀναβάσεως [sc. τοῦ Νεῖλου] αἰτίαν εἶναι τῇ τηκομένῃ χιόνα κατὰ τὴν Αἰθιοπίαν· ἣ καὶ ὁ ποιητὴς Εὐριπίδης, μαθητὴς ὢν, ἠκολούθηκε. He then proceeds and adduces the three first lines of the *Helena*.

Νεῖλου μὲν αἰδε καλ' ἀπαρθενοὶ ῥοαὶ
 ὅς, αἰτὶ οἷος Περσέων, Αἰγύπτου πέδοι,
 λεν ἢ ταύτης χιόνος, ἰσραίνει γῆας.

and also the parody which Aristophanes in *Thesmoph.* 855. 857. makes upon them. The Scholiast on Apollonius Rhodius IV. 269. has Ἀναξαγόρας φησὶ δια τὴν ἡξιν τῆς χιόνος πληθύνειν τὸν Νεῖλον, ᾧ περὶ καὶ Εὐριπίδης. In a fragment of his Archelaus Euripides thus speaks of the periodic overflowings of the Nile.

Νεῖλου λιπὼν κάλλιστον ἐν γῆαίς ὕδωρ,
 ὡς ἐκ μελαμβρότοις πληροῦται ῥοαῖς
 Αἰθιοπίδος γῆς, ἥνικ' ἂν τακῇ χιὼν,
 τέθριππ' ὕχοντος ἡλίου κατ' αἰθέρα.

Æschylus gives also the same cause for these periodic inundations.

IV. Anaxagoras is said to have called the sun a mass of ignited stone, *μύδρον διάπυρον*, and to have thought it unworthy of divine honours. Xenophon in his *Memorabilia* calls it after him *λίθον διάπυρον*. An accusation of impiety in consequence of this assertion was preferred against Anaxagoras: the general voice went with the persecutors, and all that the power and influence of Pericles could do for his valued friend was to procure him means of escape from Attica. Eustathius tells us *Od. A.* p. 457. that the punishment inflicted by Jupiter on Tantalus was for asserting *μύδρον εἶναι τὸν ἥλιον*. Notwithstanding that Euripides had these two dire and dreadful examples before his eyes, he boldly commits the same fault, if fault it is to be called, in two passages of the *Orestes* v. 4.

ὃ γὰρ μακάριος, κοῦκ ἀνειδίξω τόχαις,
 Διὸς πεφυκώς, ὡς λέγονσι, Τάνταλος
 κορυφῆς ὑπερέλλοντα δειμαίνων πέτρων,
 ἄερι ποτᾶται, κ. τ. λ.

and at v. 970, 5. we have the following lines:

μόλοιμι τὰν οὐρανοῦ καὶ
 μέσσην χθονὸς τεταμένον
 αἰωρήμασι πέτρων,
 ἀλύσειμι χρυσέαις φερομέναν
 δίναισι βῶλον ἐξ Ὀλύμπου.

where Porson's note, *ut solet*, is worth attention. "Quod supra v. 6. vocaverat πέτρων, cum hic vocat οὐρανοῦ καὶ μέσσην χθονὸς τεταμέναι

πετραν, satis sibi con- tat sed cum addit ἀλύσει χρυσάϊς φερόμεϊαν διαισα βῶλον ἐς Ὀλυμπον, pueros mythologiae fontes corrumpere videtur. Scholiastæ enim cum nostri ad hunc locum, tum Apollonii Rhodii I. 498. tradunt Anaxagoram μύδρον sive λίθον διάπυρον dixisse solem, quam sententiam memorat Xenophon Mem. IV. 7. Scholiastæ Pindari ad Oly. nr. I. 97. εἶπε δὲ ἀκούουσι τὸν πέτρων ἐπὶ τοῦ ἡλίου τὸν γὰρ Τονταλιν, φυσιολογὸν γενόμενον, καὶ μέδρον ἀποφθιναῖα τὸν ἡλίου, ἔτι τοῦτ᾽ εἰκας ὑποσχιν ὥστε καὶ ἐτρωφῆσθαι αὐτῷ τὸν ἡλίου, ὅφ' οὐ διακαυοῦσθαι καὶ ὑποκησῶν περὶ δὲ τοῦ ἡλίου οἱ φυσικοὶ φασιν, ὥς λίθος καλεῖται ὁ ἡλίου καὶ Ἀναξαγόρου δὲ γενόμενον τὸν Εὐφριδίην μαθητὴν πέτρῳ εἰρηκέναι τὸν ἡλίου. Deinde citat utriusque ex Oreste locum. Quod ad βῶλον attinet, cum χρυσάϊαν βῶλον solem vocasse testetur Euripidem Scholiastæ Apolloni. idque ex Phaethonte citet Laertius II. c. 10. maxima cum verisimilitudine iugunt viri docti apud Strabonem I. p. 38. C.)

ἦν ἐκ τεύχε' ἔπποι ὑρμάτῳ πρώτῃν χοῖρα
ἡλίου ἀνισχῶν χυτὶά βῶλῳ φλέγει."

V. Here is another passage in the Phaethon which shows our poet to have been well read in the natural philosophy of those times. Vitruvius Lib. IX. cap. IV. p. 158. has preserved it for us. His words are these: "Si radii solis per omnem mundum fusi, circinationibus vagarentur, neque extensionibus porrecti ad trigoni formam linearentur, propiora flagrant. Id autem etiam Euripides animadvertisse videtur: ait enim a sole quæ longius essent, hæc vehementius ardere, propiora vero eum temperata habere: itaque scribit in fabula Phaethonte sic.

Θερμὴ δ' ἀνακτος φλόξ, ὑπερτέλλουσα γῆς
καίει τὰ πόρρω· τὰ γγγύη δ' εὐκρατ' ἔχει."

This paradox Valckenier conjectures that Euripides learned in the school of Anaxagoras, especially since Corinus in his dissertations on Plutarch's treatise de Plac. Philosoph. p. 29. shows that the Clazomean Metaphysician was delighted with similar paradoxes.

VI. Till Valckenaci published his celebrated diatribe on the fragments of the lost Dramas of Euripides, it had escaped the notice of the critics that in the sentences of Plutarch preserved by Stobæus p. 403. three senarii of Euripides were lurking. They are on the color of the Sphinx, and are believed by Vks. "ob vocas et vocum συνθεσιν" to belong to the Œdipus of that writer.

εἰ μὲν πρὸς αὐγίῃ ἡλίου, χρυσωπὸν ἦν
νώτισμα θηρός, εἰ δὲ πρὸς νέφει βάλαι,
κυανωπὸν, ὥς τις Ἴρις, ἀντοπυγὴ μέλας.

On which passage the learned German comments thus: "De Iride, scholion hic proferam in II. P. v. 547. ex MS. Leidensi, tum quia ineditum est e quo nihil excerpit Eustathius, tum quia fit in illo mentio præceptoris Euripidis. "Ὅταν ἐξ ἐναντίας τῷ ἡλίῳ νέφος σθῇ πεπιλημένος, καὶ πλήρες ὕδατος, αἱ δὲ ἀκτῖνες προσπίπτωσι τῷ νέφει, καὶ καθάπερ ἀπὸ κέντρον τοῦ ἡλίου περιγράψωσι κύκλον, τότε τῷ μὲν τῶν ἀκτῖνων ἐρυθροῦ φαινομένον πρὸς τὸ κρηνοειδές, τῷ δὲ ἐν τῷ νέφει μέλας, ἐκλυομένου πρὸς κυάνεον, ἢ κρᾶσις ἀμφὸν Ἴρις ἐστίν. Ἀναξαγόρας δὲ φησιν

Ἴρις νεφέλῃσιν ἀντιλαμπεὶ τῇ ἡλίῳ. In ejusdem libri scripti Scholiis in II. A. v. 27. sub nomine Xenophontis, ubi legendum est, Xenophanis, hi duo versus extant.

Ἦν τ' Ἴριν καλεοῦσι, νέφος καὶ τοῦτο πεφύκει
Πορφύρεον καὶ φοινικίον καὶ χλωρὸν ἰδῆσθαι"

VII. Madame de Stael in her work "de la Littérature considérée dans ses rapports avec les institutions sociales" Tom. I. p. 121 observes: "Les anciens sont plus forts en morale qu'en métaphysique: l'étude des sciences exactes est nécessaire pour rectifier la métaphysique, tandis que la nature a placé dans le cœur de l'homme tout ce qui peut le conduire à la vertu. Cependant rien n'a moins d'ensemble que le code de morale des anciens. Pythagore paroît attacher la même importance à des proverbes, à des conseils de prudence et d'habileté qu'aux préceptes de la vertu. Plusieurs des philosophes Grecs confondent de même les rangs dans la morale: ils placent l'amour de l'étude sur la même ligne que l'accomplissement des premiers devoirs. L'enthousiasme pour les facultés de l'esprit l'emporte en eux sur tout autre genre d'estime: ils excitent l'homme à se faire admirer: mais ils ne portent point un regard inquiet ou pénétrant dans les peines intérieures de l'âme." Madame de Stael is supported in what she has here asserted by the following passage of Plato, who in his Theætetus draws the picture of a "perfect" Philosopher, whose mind despising all the common objects of mortal pursuit and admiration, *παι αὖτις φερεται κατὰ Πίνδαρον, τὰ τε γὰρ ὑπὲρθε καὶ τὰ ἀνωθεν γεωμετρῶναι, οἰραίνων τὲ ὑπὲρ ἀστρονομῶντα, καὶ πᾶσαν παιτρὴν φύσιν ἐρευνημένη τῶν τιτῶν, ὅλως εἰς τι τῶν ἐγγύς οὐδὲν αὐτὴν συγκραθεῖσιν.* Diogenes Laertius informs us II. 6. 7. that such also were the doctrines of Anaxagoras, and the idea of this sage, that we ought "omnia postponere discendi quærendique divinæ delectationi," is rationally supposed by Valckenæus to have occurred to the mind of our poet whilst writing the following verses which are preserved by Clemens Alexandrinus Strom. IV. p. 634

Ὀλβιοὶ ὅστις

γῆς ἱστορίας ἔσχε μαθησιν.
μήτε πολιτῶν ἐνὶ πημοσύναις,
μήτ' εἰς ἀδίκους πράξεις ὁρμῶν·
ἀλλ' ἀθανάτου καθαρῶν φύσεως
κόσμον ἀγῆρω, πῇ τε συνεστή·
τοῖς γε τοιοῦτοις οὐδε ποτ' αἰσχρῶν
ἔργων μελέτημα προσίξει.

In his Antiope, speaking of himself under the character of Amphion, he says

Ἐγὼ μὲν οὖν ἀδοίμι καὶ λέγοιμι τι
σοφόν, ταρασσῶν μηδὲν ὧν πόλις νοσεῖ.
ὅστις δὲ πράσσει πολλὰ, μὴ πράσσειν παρὸν,
μυρῶς, παρὸν ἔῃν ἡδέως ἀπράγμονα

and then proceeds to descend upon the advantages which he conceives may be derived from "divine philosophy."

τὸ δ' ἀνθρώποις μὲν καὶ τοῖς θῆλεσι γένηται

καὼς ἐμέμφθης.¹ καὶ γὰρ, εἰ φρονεῖν ἔχω,
κρεῖσσον τόδ' ἐστὶ καρτεροῦ βραχίονος.
γνώμη γὰρ ἀνδρὸς, εὖ μὲν οἰκοῦνται πόλεις,
εὖ δ' οἶκος· εἰς τ' αὖ πολεμὸν ἰσχύει μίγα·
σοφὸν γὰρ ἐὶ βούλευμα τὰς πολλὰς χέρας
νικᾷ· σὺν ὀχλῳ δ' ἀμαθία πλεῖστον κακόν.

and to the same purpose are the same lines from his *Æolus* which Valckenaer has arranged partly from Stobæus p. 360. partly from Plutarch T. II. p. 959.

Ἡ βραχύ τοι σθένος ἀνέρος·
ἀλλὰ ποικιλίᾳ πρᾶπιδων
δεῖνὰ μὲν φῦλα πόντος
χθονίων τ' ἀερῶν τε
δάμναται παιδεύματα.

But beside these certain proofs, we have other collateral testimony to produce in confirmation of the affection which Euripides bore to the professors of philosophy. In the *Hippolytus* v. 957. Theseus bursts into the following philippic against them in general, and against his son in particular.

ἤδη νῦν αὖχει, καὶ δὲ ἀψύχον βορᾶς
σίτοις καπνιλέν', Ὀρφέα τ' ἀναιτ' ἔχων,
Βάκχευε, πολλῶν γραμμιάτων τιμῶν καπνοῦς,
ἐπὶ γ' ἐλήφθης· τοὺς δὲ τοιοῦτους ἐγὼ
φείδειν προφώνῳ πᾶσι· θηρεύουσι γὰρ
σεμνοῖς λόγοισιν, αἰσχροῖα μηχανώμενοι.

Yet in the catastrophe of the piece, in the sorrow which Theseus is represented as feeling on account of his refusal to listen to his son's defence, in the honors bestowed by Diana upon Hippolytus, and the return which she makes to all the taunts uttered against her favorite, it is easy to see that the moral which the author intended to inculcate was this, that by philosophy the most unruly passions may be subdued, and that he who despises its maxims will sooner or later mourn for his contempt of them. Add to this that it is well known that Euripides depicted Socrates under the character of Palamedes in a drama bearing that name: and from the period, when it was first acted, we may safely infer that it was written with the intention of defending Socrates against the malicious calumnies of Athenian *σοφιστήρια*. For it was in the 1st year of the eighty-ninth² Olympiad that Aristopha-

¹ I should prefer to read ἢ γὰρ εἰ φρονεῖν ἔχω—defending it by Hippol. 464. τίς τις δοκίμης δὲ χάρι' ἔχοντα εὖ φρονεῖν, where in Cod. Flor. one reading is ἔχοντας εὖ φρονεῖν which both Valckenaer and Professor Monk have rejected: "illic enim" says Valckenaer ad locum "φρονεῖν tollit elegantiam sermonis quæ τούτοις ἐρσιμότητος dixit χάρι' ἔχοντα εὖ φρονεῖν."

² I was much surprised the other day to find in Dr. Lempriere's *Classical Dictionary* the following account still remaining under the article "Socrates." "This independence of spirit and that visible superiority of mind and genius over the rest of his countrymen, created many enemies to Socrates: but as his character was irreproachable, and his doctrines pure and void of all obscurity, the voice of malevolence was silent. Yet Aristophanes soon undertook, at the instigation of Melitus, in his comedy of the *Clouds*, to

nes, with the intention of bringing into disrepute the son of Sophroniscus, introduced to the stage his play of the Clouds, this comedy, according to modern phraseology, was damned on its first representation. In the next year it was again brought forwards, corrected and improved, but had no better success. The example set by Aristophanes, was imitated by others, and for a considerable period Socrates was the butt at which every one of the comic poets darted his licentious

ridicule the venerable character of Socrates on the stage and whence the way was open to calumny and defamation, the fickle and licentious populace paid no reference to the philosopher whom they had before regarded as a being of superior order. When this had succeeded, Melitus stood forth to criminate him together with Anytus and Lycon, and the philosopher was summoned before the tribunal of the five hundred. He was accused &c. &c. &c. Before the publication of a new edition I should recommend to his attention the following note of Brunck, "Ignorant boni isti Aristophanis obtrcetatores, extitisse illius ætate acerrimam virginem inter philosophos scenicosque poetas, maxime vero Comicos. Sophistas plurimos in scena traductos fuisse a diversis poetis, ipsumque in primis Socratem. Fabula, quam contra eum fecit Anapists, memini ad Ran. 13. Bis commissæ fuerunt Nubes. Primo an 1. Olymp. LXXXIX. Archonte Isarcho. Aspice accipit fuerunt: ut præteritæ iudicæ chororum Cruipti Pylanum et Amipsia Connum, quam Menigenis admodum probabiliter tam esse autumet fabulam, in qua Socratem traducebat, ita ut his uno die a duobus poetis comico sale delinatus fuerit Socrates. Quoties minor egregium illum scriptorem quo sua hausit Aelianus, non potius de Amipsia victore quam de Antophine victo cogitasse, ut in eum crimen conferret præparata Socratis condemnationis. Sequenti anno, Archonte Aminia Pionapi hino, Nubes enunciatas iterum docuit, verum eventu haud feliciore nec amplius postmodum eas produxit, licet subinde eas expoluisse videatur. Jam vero Socratis accusatio et mors inicit in an. 1. Ol. xciv quo Laches fuit Archon. Itaque in et primam huius fabulæ commissionem et Socratis condemnationem intercessere an. xxiiii. Quò tempore vero actæ fuerunt Nubes, hominem tunc Athenis non extitisse credo, cui præsagire an. us potuerit fore, ut post xxiiii. annos impietatis reus ageretur Socrates. Sane si tum illas cum simulatas gessissent ejus accusatores, statim eodem anno diem ei dixissent nec populi et iudicium exasperassent animos in hominem post xxiiii. annos demum deferendum. Sed quid plurius calumniarum istam confutem quam sua? His refellit absurditas? Comicorum prociuitatem, obscenam lasciviam vituperabant Sophistæ: horum Comicis deindebant exiles disputationes inde eorum jurgia et perpetue concobitationes, ab ira tamen et odio longe remota. Num non obstabat hæc Sophistarum et poetarum amulatio quin una conversarentur obscenique sibi responderent mutue. Præterea, quis animi induat, Platodem in Symposio Comicum nostrum cum Socrate eidem mensæ acumbentem representatum fuisse, si credidisset Aristophanem aliquid momenti ad Socratis condemnationem attulisse, idque pretio suburnatum? Si Socratis morte gavisus fuisset Aristophanes, quis non miraretur eundem Platodem epigramma hoc fecisse Comicis inscribendum sepulchro?"

Αἱ Χάρτες τέμενός τε λαβεῖν, ὅπερ οὐχὶ πεσεῖται,
ζητοῦσαι, ψυχὴν εὖρον Ἀριστοφάνους."

And in addition to this it may be added that, so far from being a friend to Melitus, he attacks him in two different places, Ranæ 1302 and in a fragment at the *Thesm.*, in Brunck's edition, Tom. iv. p. 15:

[We likewise recommend to our learned and excellent friend, Dr. L. the perusal of an article in this No. by Professor Voss. Ed.]

arrows. Euripides, perhaps foreseeing that such sarcasms might lead to more dangerous consequences, wrote (in the first year of the ninety-first Olympiad) his tragedy of Palamedes, as a defence against the "splendid lies" of the Comic poets. But tho' this be the case, nothing can be more futile than the common opinion that the intention of our author in his drama of Palamedes was to reproach his country men with the murder of Socrates. True it is that on the ruin of Palamedes being effected by the artifices of Ulysses and others, the chorus exclaimed

ἐκίλει, ἐκάνετε ταν
ταῖσσοφον, ὃ Δαναοί,
-ὃν οὐδὲν ἄλγυνουσιν.
ἀηδονα Μουσῶν,
τῶν Ἑλλάνων ἀριστοί

and true it may be that, on hearing these strains, the whole theatre burst into tears, as we are informed by the writer of the argument to Isocrates' encomium on Busiris: "καὶ κοῆσαι τὸ θέατρον ἅπαν ἐδάκρυνε, διότι περὶ Σωκράτους ἡμίτετο." Allowing this to be true, it must have been on some representation of the Palamedes after the death of Euripides: and a passage of Diog. Laertius renders this opinion a certainty, L. 11. 44. Εὐριπίδης δὲ καὶ διειδίξει αὐτοῖς ἐν τῷ Παλαμῆδει λέγων Ἑλάνων, ἐκάνετε ἄν παιοσσοφον, κ. τ. λ. Φιλόχορος δέ φησι, προέλευσται τοι Εὐριπίδην τοῦ Σωκράτους; and this assestion of Philochorus is well founded; for Euripides died in Olymp. 93. year 1st, and Socrates in Olymp. 95. year 1st.

VIII In the school of Anaxagoras and by his example Euripides was taught that calamities, when they arrive, are rendered more easy to endure by frequent meditation on them while at a distance. This maxim, so useful in ordinary life, was by his own confession borrowed from another. In one of his dramas in the character of Theseus, he allows that he had received it from a learned sage, whom the Attic spectators well knew to be Anaxagoras. Cicero Tusc. 113. 14. "Apud Euripidem a Theseo hæc dicta laudantur: licet enim, ut sæpe facimus, in Latinum illa convertere,

"Nam qui hæc audita a docto meminissent viro

uturas necum commentabar miserias;

Aut mortem acerbam, aut exsili moestam fugam,

Aut semper aliquam molem meditabar mali;

Ut si qua in vecta diritas casu foret,

Ne me imparatum cura laceraret repens."

'Quod autem Theseus a docto se audisse dicit, id de se ipse loquitur Euripides: fuerat enim auditor Anaxagoræ, quem ferunt nuntiata morte filii dixisse 'sciebam me genuisse mortalem.'" If the commentators of the Stoic Chrysippus had reached our times, we should then be able to decide what assistance Cicero had derived from them in his philosophical works. The sentence just produced is a mere translation of a sentence of Chrysippus, which is quoted by Galen in his work, περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα Lib. 1. c. 1. p. 283. 48. καὶ τὸ τοῦ Ἀναξαγόρου παρὲλθεν ἐν ταῖς Χρυσίππου, ὡς ὑπὸ ἀναγκασιαιότητος αὐτῷ τεθνάναι τὸν νόον, εὖ μάλα καθεστηκότις

εἶπεν, ἥδειν θνητὸν γεννήσας, καὶ ὡς τοῦτο λαβὼν Εὐριπίδης τὸ νόημα τὸν Θεσέα πεποιήκε λέγοντα,

Ἐγὼ δὲ τοῦτο παρὰ σοφοῦ τινος μαθὼν,
εἰς φροντίδας νοῦν συμφορὰς τ' ἐβαλλόμεν,
φυγὰς τ' ἐμαυτῷ προστιθείς πάτρης ἑμῆς,
θανάτους τ' ἁώρους, καὶ κακῶν ἄλλας ὁδούς·
ὦν εἴ τι πᾶσχοιμι, ὧν ἔδοξαζον φρενί,
μή μοι νεαρὸν προσπετὸν μάλλον δάκη.

Beside this topic of consolation there was another which he was fond of using, and of which Cicero thus speaks, *Thuc. III. 33.* "Ne illa quidem firmissima consolatio est, quamquam et usitata est et sæpe prædest, *Non tibi hoc soli.*" Cf. *Hipp. 835.*

οὐ σοι τὰδ, ὦ ἀεὶ, ἦλθε δὴ μόνῳ κακά,
πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λεχος.

a fragment of the Iuo in Stobæo, *Gesñ. p. 615. 401*

γίγνωσκέ τ' ἀνθρώπεια· μῶδ' ὑπερμέτρως
αἶγει· λακοῖς γάρ οὐ σὺ προσκείσαι μνην.

Med. 1017. οὗτοι μ' νῆ σὺ σῶν ἀπεξέγης τέκνων·
κούφως φέρειν χρὴ, θνητὸν ὄντα, συμφορὰς.

Sophocles also uses it in the *Elect. v. 254.* Οὗτοι σοι μόνῳ τέκνω,
Ἄχος ἐφάνη βροτῶν. *Phalaridis Epist. 141.* Οὐ, μὰ τὸν Δία, μοι οὐ
σὺ τοιαύτης ἀπεσφάλης γυναικες· ἐπεὶ τοίνυν οὔτε πρῶτα, οὔτε μὲν οὐ
τοιαύτη ἐχρήσω συμφορᾷ, λογίζου τὰ ἀνθρώπινα πρῶτος φέοιεν.

These are all the instances which I have been able to detect in which Euripides has adopted the principles of Anaxagoras. The sentences which follow are derived from other philosophers, but from which, it is not worth the while to investigate.

I. Ἦ γλῶσσ' ὁμῶμοχ', ἡ δὲ φρὴν ἀνώμοτος. "Ob hanc sententiam" says Professor Monk, "Hippolyti persona plane indignam et ab ipso mox repudiatam Euripides sæpius in Aristophanis comædiis exagitatus est: vide *Ranæ 102—1471*, *Thesmoph. 275.*—quin et impietatis crimine tanquam perjurii suavor ab Hygiænone quodam in jus vocatus, teste Aristotele *Rhetor. III. c. 15.* "Ὅσπερ Εὐριπίδης πρὸς Ὑγιαίνοντα ἐν τῇ Ἀντιδόσει κατηγοροῦντα, ὡς ἀσεβῆς, ὅς γ' ἐποίησε, κελεύων ἐπιорκεῖν, ἢ γλῶσσ' ὁμῶμοχ' ἡ δὲ φρὴν ἀνώμοτος." Ἐφη γὰρ αὐτὸν ἀδικεῖν, τὰς δὲ Διονυσιακῶν κρίσεις ἐς τὰ δικαστήρια ἄγοντα· ἡκεῖ γὰρ αὐτὸν δεδωκέναι λόγον, ἡ δώσειν, εἰ βούλεται κατηγορεῖν. Sententiam tamen defendit et quodāmodo laudat, Cicero de *Offic. III. 29.* "Quod ita juratum est, ut, meus conciperet fieri oportere, id servandum est: quod aliter, id si non feceris, nullum est perjurium. Non enim falsum jurare pejorare est: sed quod ex animi tui sententia jureris, sicut verbis concipitur more nostro, id non facere, perjurium est. Scite enim Euripides, 'Juravi lingua, mentem injuratum gero.' Ovidius *Heroid. XXI. 133.*

'Quid tibi nunc prodest jurandi formula juris,

Linguaque præsentem, testificata Deam?

Quæ jurat mens est: nil conjuravimus illa:

Illā fidem dictis addere sola potest.'

I cannot help expressing my surprise that our author should be so vio-

lently attacked on account of this line. Hippolytus, so far from acting on the doctrine here expressed, conceals at the risk and ultimate loss of his life the proposals made to him by Phædra, and thus addresses the nurse at v. 652.

εὖ δ' ἴσθι, τοῦμόν σ' εὖσεβὲς σώζει, γύναι.
εἰ μὴ γὰρ ὄρκους θεῶν, ἄφρακτοί, εὐρέθην,
οὐκ ἂν ποτ' ἔσχον μὴ οὐ τάδ' ἐλεπεῖν τατρί.

Nay the whole catastrophe of the drama is made to hinge upon the religious observance which Hippolytus paid to the oath which had been so cunningly exacted. Besides, in a fragment preserved by Stobæus, he thus speaks of the punishment, which the Gods should inflict on the perjured.

Συγγνώμηνάς τοι τοὺς θεοὺς εἶναι δοκεῖς,
ὅταν τις ὄρκῳ θανάτον ἐκφύγειν θελήῃ,
ἢ φεσμών, ἢ βίαια πολεμίων κακίαι,
ἢ τῷ σῖν αὐθένταισι κοινῶι ἡ δόμον;
ἦ τ' ἄρα θνητῶν εἰσιν ἀσυνετώτεροι,
εἰ τὰ πικρὰ τρόσθεν ἰγχοῦνται δίκης.

II. At the opening of this article it was observed that Euripides was gifted with a temper destitute of ambition. This is evidently proved by the rapture with which he always speaks of that mediocrity, "*quæ est inter nimium et parum.*" *Medea* v. 125—131.

Τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
τοῦνομα νικᾷ· χρῆσθαι τε μακρῷ
λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοι τ'.
οἰδέεα καιρὸν δύναται θνατοῖς.
μείζους δ' ἄτας, ὅταν ὀργισθῇ
δαίμων, οἴκοις ἀπέδωκει.

Iph. Aul. 16.

Ζηλῶ σε, γέρων·
Ζηλῶ δ' ἀνδρῶν, ὅς ἀκίνδυνον
βίον ἐξεπίρας, ἄγνων, ἀλλεῖ,
τοὺς δ' ἐν τιμαῖς ἥσσαν Ζηλῶ.

Hippol. 1016.

ἀλλ' ὥς τυραννεῖν ἥδ' οὐ τοῖσι σώφροσιν;
ἡκιστὰ γ'· εἰ μὴ τὰς φρένας διέφθορε
θνητῶν, ὅσοιςιν ἀνδάνει μοναρχία.
ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς
πρῶτος θέλοιμ' ἂν· ἐν πόλει δ' ἐδεύτερος
ξὺν τοῖς ἀρίστοις εὐτυχεῖν αἰεὶ φίλοι.
πράσσειν γὰρ εὖ πάρεστι· κίνδυνος δ' ἀπὼν
κρείσσω δίδωσι τῆς τυραννίδος χάριν.

There is also to the same effect a passage in the *Supplices Mulieres*, v. 249, which I shall quote now, and to which I shall hereafter refer the reader for other reasons.

τρέις γὰρ πολιτῶν μερίδες· οἱ μὲν ὀλβιοὶ
ἀναμικτεῖς τε, πλεόνων τ' ἐρῶτ' αἰεὶ·
οἱ δ' οὐκ ἔχοντες καὶ σπᾶνίζοντες βίου,
δεινοὶ, νέμοντες τῷ φθόνῳ πλείον μέρους,
εἰς τοὺς ἔχοντας κέντρ' ἀφιάσιν κακὰ,
γλώσσαις πογηρῶν προστατῶν φηλοῦμενοι.

τριῶν δε μοιρῶν ἢ ἂν μέσῳ σώζει πολέων,
κοσμιον φιλοσσοῦν δέκτιν ἂν τάξῃ πόλιν.

with these examples we may be content: more may be found, Hipp. 264. Ion. 633.—637, &c.

III. There was no question during the time of Euripides more agitated in the schools than the question *περὶ ἀρετῆς, εἰ δίδωται*. It is discussed by Plato in the *Menon*, by Æschines in the first of the *Socratic dialogues*, and by the author of the *Doric διαλέξεις* upon *Virtue and Vice* in his 5th dissertation. Plutarch wrote a treatise for the express purpose of showing that *δίδασκται ἔστιν ἡ ἀρετὴ*. Quintilian says, “*Virtus, quamvis quosdam impetus ex natura sumat, tamen perficienda doctrina est.*” And Cicero in his *Epist. ad Herennium* “*Nec hoc minus in hac re quam in ceteris artibus fit, ut ingenium doctrina, præceptione natura nitescat.*” Believing as Euripides did that “*fortes creantur fortibus et bonis,*” he advises his friend more than once, (in order that none of the virtue at present in the world might escape from it and render it more a matter of *διδασκαλία*, to marry with the good and not with the wealthy, that their excellent qualities may descend to their children. Thus in the *Alcæon* “*ἴσθλῳ ἀπ’ αἰδέων ἐλά γίγνεσθαι τέκνα,*” and in *Stob. Grot. p. 307*. Euripides thus speaks—

Ἠγήσαμην οὖν, εἰ παραξέυξει τέ

χρηστῷ πονηροῦ λέκτρον, οὐκ ἂν εὐτεκνεῖται
ἔσθλῳ δέ γ’ ἀμφοῖν ἔσθλῳ ἂν φύται γούνη
ἐν τοῖς τέκνοις γὰρ ἡ ῥετὴ τῷ εὐγείῳ
ἐνελαμψε, κρείσσων τ’ ἐστὶ πλουσιον γαμοῖ.

and *Hec. 383*. δεινὸς χαρακτηρ κατίσσημος ἐν βροτοῖς
ἔσθλῳ γέμεσθαι, καὶ μεῖζον ἔρχεται
τῆς εὐγείας ὕμνη τοῖσι ἄξις.

Hence, though he does not deny that virtue may be produced by education, yet he assigns higher rank and greater merit to those whose virtue is a natural production. Thus in *Hipp. 78* speaking of the *ἀκηρατος λειμῶν*, in which

ὅστις διδακτὸς μηδὲν, ἀλλ’ ἐν τῇ φύσει
τὸ σωφρονεῖν εὐληχοῖ εἰς τὰ καὶ ἀνθρώπων,
τούτῃς δρεπεσθαι τοῖς κλοῖσι δ’ οὐ θέλει.

Notwithstanding this, in the *Orestes* 126, this exclamation is made,

ὦ φύσει ἐν ἄνθρωποις οἷς μεγ’ εἰ καὶ οὐ
σωτήριον ἵε τοῖς καλῶς κεκτημένοις.

and the following confession, which *Horace* seems to have translated by “*Doctrina sed vim promovet insitam*,” is made in *Iph. Aut. 501*. *τροφαὶ θ’ αἱ παιδευομεναι Μέγα φέρονσιν ἐς ἀρεταί,* which opinion he more fully expresses in the *Supplices v. 920*.

τὸ γὰρ τραφῆναι μὴ κακῶς αἰδῶ φερεῖ
αἰσχυνέται δὲ τὰ γὰρ ἄσκήσις ἀνήρ
κακὸς κεκλησθαι πᾶς τις ἢ δ’ εὐχαι δρία.
διδασκὸς [lege διδασκτὸν] εἰπερ καὶ βρεφὸς διδασκεται
λέγειν ἀκούειν θ’, ὡς μάθησιν οὐκ ἔχει.

ἂ δ’ ἂν μάθοι παῖς, ταῦτα σώζεσθαι φιλεῖ
προς γῆρας οὕτω παῖδας εὖ παιδεύετε.

The two last of these lines one might almost suppose to be a translation of the text, "Train up a child in the way he should go, and when he is old, he will not depart from it."

IV. There is a fragment of the *Menalippe*, in which Euripides affords his countrymen a specimen of philosophy which Valckenaer calls "non valde fructuosum." "Atticam enim plebem utilis ista continebat superstitio quæ credebant inter homines oculis humanis non spectabiles versari rerum laudabilium inspectores, scelerumque spectatrices et iudices, qui quæve bonorum, malorumque nomina referrent ad nam Imperatorem Jovem, suis, quæque tabulis inscribenda. Qui *Prologum* agit ad Plauti Rudente, *Arcturus*, v. 13,

‘Qui falsas lites falsis testimoniis

Petunt: quique in jure abjurant pecuniam;

Eorum reprimus numina exscripta ad Jovem.’”

and v. 21. "Barbas in alius tabulis exscriptos habet."

However, though Jupiter took care to inscribe [*ἀπογράφεσθαι*] in his books the names and actions of men, he is represented as slow to punish, and never inclined to look over his accounts, except on aggravated offences. Hence *Æschylus* writes 'Ὁ Ζεὺς κατείδε χρόνιος ἐκ τὰς δευθερίας,' and hence *Lucian* calls a faithful witness ἐκ τῶν Διὸς δέλτων μάρτυς. The wise *Menalippe* scouted this doctrine as a popular fiction, and thus speaks of it:

δοκίῃτι, πηδᾶν τὰ δικήματα' εἰς θεοὺς

πτεροῖσι, κίπει' ἐν Διὸς δέλτων πρυχαῖς

γράφειν τιν' αὐτᾶ, Ζῆνα δ', εἰσφρῶντᾶ νιν,

θυητοῖς δικάζειν; οὐδ' ἅπας ἄν οὐρανός,

Διὸς γράφωντος τα βροτῶν ἀμαρτίας,

ἐμὲρ ἔστιεν

V. I had occasion in *Classical Journal*, No. xlii. p. 212. to show that *Æschylus* adopted the opinion of *Pythagoras* on the question whether names were given φύσει or θέσει. Euripides has taken the same side, as we may see from some of the vile puns on names which he has often employed. Thus in the *Antiope* he says that the mother after producing two sons,

τὸν μὲν κυλίσκει Ζήθον· ἐζήτησε γὰρ

τίλοισιν εὐμάρειαν ἢ τεκοῦσά νιν,

and a similar specimen of etymology was used regarding the name of *Amphion*. *Etymol. MSS.* p. 92. 4. λέγει Εὐριπίδης ὁ Τραγικὸς ἐτυμολογῶν τὸ Ἀμφίων, ὅτι Ἀμφίων ἐκλήθη παρὰ τὴν ἀμφοδον, παρα τὸ παρα (sic MSS) τὴν ἰδὸν γεννηθῆναι. This was ridiculed by *Aristophanes*, and the ridicule which he has thrown upon it is preserved by *Jul. Pollux*, ix. 36. "Ἀμφοδον ἔχρην αὐτῷ τεθεῖσθαι τὸν νομα. In the *Meleager* we have the following *paronomasia*, *Μελέαγρε, μέλεον γάρ ποτ' ἀγρεύσει. ἄγραν.* In the *Phœnissæ* *Laius* v. 25.

διδῶσι βουκολοῖσιν ἐκθεῖναι βρέφος,

σφυρῶν σιδηρᾶ κέντρα διατείρας μέσον,

ὅθεν νικ' Ἑλλὰς ὠνόμαζεν Οἰδίπουν.

and v. 645, ἀλθῶς δ' ὕμνα πολυνεκὴν πατῆρ *

* Ἐθεοὶ σοι θεῖα προνοία, νεικέων ἐπ' ὠνήμον.

where Valckenaer has collected from our author and others several specimens of this kind of witticism; to which, as Blomfield observes, ad Prom. Vinc. 87, may be added Prometh. 742 — Igam. 682. 705. — Suppl. 46. and I beg to add Prometh. 874, 7 Sophocles, in singularly bad taste, places a similar *παρωνομασία* in the mouth of Ajax, whilst lamenting his own misfortunes,

Αἶ, αἶ, τίς ἂν ποτ' ὦρθ' ὅδ' ἐτῶννυμοι
τοῦμόν ξυιοισεῖ ὄνομα τοῖς ἐμοῖς κακοῖς;
νῦν γὰρ πάρεστι καὶ δις αἰαῖσιν ἐμοῖ,
καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάω,

which can only be rivalled by a passage in the second part of Shakespeare's Henry 4th, where the old Earl of Northumberland, understanding that some fugitive from Shrewsbury had said that young Percy's spur was cold, bursts out in the midst of his agony with the following pun: "Ah! said he that Harry Percy's spur was cold? Of Hotspur cold spur." — Sed de his minus.

VI. We shall make no excuse for producing the following long extract from Dr Maltby's Thesaurus, especially as it relates to an idea which Euripides held in common with Homer regarding the word *Ἵκεανός*. It has been already quoted with due praise, and we have no doubt that our readers will join with us in admiring the extensive erudition which it displays. "Hujus vocis notio apud Homerum expendenda est diligenter. Primum significatur Oceanus, lit in, nunc antiquissimum, rerum patris, quique fluvii cognominis Deus habebatur. Deinde vero, quod præcipue notandum, *Ἵκεανόν* nomine apud Poetam designatur fluvius immensus, qui pro istius temporis notitiâ, maria et terras quasi amplexu continebat, qui affluxu et refluxu ter die agitabatur, in quem cælestia corpora occideri, et quo exoriri credebantur. Unde pro ipso horizonte a quibusdam accipitur. *Vid. Strab. p. 4. et Dalm. c. 179*. In Homero igitur *Ἵκεανός* et *θαλάσσα* duas res plane diversas plerumque, si non semper, notant: quod discrimen, si semel percipiatur, facilis est explicatio exordii Odys. μ, quamvis veteribus philosophis ac Geographis visum fuerit adeo plenum molestiarum. *Strab. p. 5.*

"Equidem addubito, utrum in uno aliquo loco summus ille ac vetustissimus Poeta per *Ἵκεανόν* voluit simpliciter *θαλάσσαν* sive mare. Ubique, ni fallor, cum nomen non indicetur, est *nomen proprium* fluvii, fabulosi nimirum, sed *fluvii*. Erat scilicet Homeri æqualibus orbis terrarum planities circularis, cujus extremitates undique clausurit iste fluvius: ab illo omnis omnino aquarum cœpia, marium, amnium, fontium, et originem ducebat, et in illum rursus ferebatur. Conf. Il. E. 201 245, 6. cum Il. Φ 195—7."

"Hinc videmus, quæ de cæusa depingatur Oceanus clypei Achillei extremam oram undique cingens:

ἐν δὲ τίθει ποταμοῖο μέγα σθένος Ἵκεανοῖο
ἀντυγα πρὸ πυμάτην σάκος περὶ ποιητοῖο. Σ 606.

"Hinc etiam videmus quamobrem Virgilius, cujus ætate peculiaris illa significatio vocis *Ἵκεανός*, jamdiu esset exoleta, mare suum aliter in *Aneæ* clypeo ordinaverit.

Hæc inter tumidi late maris ibat imago. Æn. viii. 671.

In medio classes ætatas.

i. e. in medio *clypei*, non *maris*: etsi hoc mediam clypei partem occupare putandum est' Heyn. in loc.

"Si quærendum videatur, an hæc vocis, ὠκεανός, notio apud alios Scriptores reperiatur, notandus in primis est Hesiodus, eadem fere cum Homero loquens. Vid. Θεογ. 242. Ἀσπ. 311. Citandus est præterea in eandem sententiam Euripides.

Αἱ, αἷ, πᾶ φύγωι ξέναι
πολὺν αἰθέρ' ἀμπάμενος

ἢ πάντων ὠκεανός ὃν

ταυροκρανοὶ ἀγκυλαῖς

ἐλίσσων κυκλεῖ χθόνα· Orest. 1369.

"Similia videtur Orpheus, vel qui sub nomine ejus scripsit, de Οἰκεανό sentire, quamvis fluvium non discrete nominaveit:

εἴκει δ' ἀγκυλάτων πάντων τὸ βαθύρροον ἑλίσσων,

ὠκεανός τε περίξιν ἔδρασι γαίαν ἐλίσσων. Hymn. 10, 14.

vid. etiam Hymn. lxxii. 3. cit. supra et fragm. xlv.

"Postea generaliore sensu accipi cepit vox ὠκεανός, quamvis haud adeo frequenter occurrat. In uno tantum alio loco apud Euripidem inventum, sc. Hippol. vs. 123, et ibi simpliciter mare videtur denotare. Vid. Valcken. et Monk. In Pindari Pyth. iv. 45. mare Labycum denotat, et vs. 417. ὠκεανοῦ πελάγισσιν ἐνιμυγήσαν, de mari mediterraneo et Argonautis sermo est, iudice Damnio.

"Sed nos *immensum* spatium confecimus æquor?"

nec hujus est loci disquirere quantum veritatis cum errore in Homericis Flavii notione misceatur: nec quibus potissimum nixus rationibus ab eo dissentiat Herodotus lib. ii. ss. 21. 23. Id vero tenendum, ὠκεανόν apud Poetas fuisse ποταμὸν posteriores autem (vid. Steph. Byz. in v.) qui de Oceano terras circum-ambiente post Homerum scripserint, quique se forsitan eadem cum Homero sensisse crediderint, ὠκεανὸν nomine θάλασσαν seu πότον intellexisse, a qua non Homerus solum, verum Hesiodus, Orpheus, Euripides, verbis disertis eam vocem discernunt." p. 1094.

VII. Cicero writes thus in his tractate de Amicitia xiii. 45. "Quibusdam, quos audio sapientes habitos in Græcia, placuisse opinor mirabilia quædam: sed nihil est quod illi non persequantur argutius: partim fugiendas esse nimis amicitias, ne necesse sit unum sollicitum esse pro pluribus: satis superque esse suarum cuique rerum, alienis nimis implicari molestum esse: communissimum esse, quam laxissimas habenas habere amicitiae, quas, vel adducas, cum velis, vel remittas: caput enim esse ad beate vivendum, securitatem: qua frui non possit animus, si tanquam parturit unus pro pluribus." Valckenaer conjectures that Cicero was here alluding to some opinion of Chrysippus, which that writer had deduced from the following lines of the Hippolytus, v. 253—9.

χρὴν γὰρ μετρίως εἰς ἀλλήλους

φίλους θιπρὸς ἀνακρίνασθαι,

καὶ μὴ πρὸς ἄκρον μιν ἐλὼν ψυχῆς.

εὐλυντα δ' εἴαι στέργηθρα φρενῶν,

ἀπό τ' ὤσασθαι, καὶ ξιντεῖναι.
τὸ δ' ὑπὲρ δισσῶν μίαν ὠδνεῖν
ψυχάν, χαλεπὸν βαροῖ.

Sophocles thus expresses his ideas on friendship, v. 678.

Ἐγὼ γ' ἐπιστάμαι γὰρ ἄρτιως ὅτι
Ὅ τ' ἐχθρὸν ἡμῖν ἐς τοσονδ' ἐχθαρείας,
ὥς καὶ φιλήσωι αὐθις· ἐς τε τοὶ φίλον,
τοσονθ' ὑπαρνῶν ὠφελεῖν βοιλήσεται,
ὥς αἰεὶ οὐ μείνεται, τοῖς πολλοῖσι γὰρ
βροτῶι ἀπιστος ἐστ' ἐ-αίρειας λιμνῇ.

And with this may be compared Cicero's Lælius, § 16 ad med
"Negabat [Scipio] ullam vocem inimicitiorum annuntiare potuisse repertum,
quam ejus qui dixisset, ita amare oportere, ut si aliquando esset con-
rus. nec vero se adduci posse, ut hoc, quem inimicorum putaretur, a
Bianio esse dictum crederet, qui sapiens habitus esset unus e septem,
sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam in-
vocantis esse sententiam."

VIII. To say any thing regarding Euripides' hatred to the female
sex, to herolds, &c. we hold to be quite superfluous. One of his pec-
uliarities is, however, of such a nature, that we shall conclude this
article by pointing it out to our readers. Every body is aware
that Euripides, following the example of his friend Socrates, endeav-
oured by his writings to amend the corrupt manners of the age in
which he lived. Aristophanes, though often the malignant & pichender
of the most excellent and virtuous citizens, never failed to attack the
profligate, severally, personally, and by name. Euripides, of a milder
temper, and less bold disposition, professed to be censuring the cus-
toms of the heroic age, whilst in reality he was inveighing against the
vices of Athens. The study of eloquence, which there so often proved
detrimental both to the state and private individuals, was one of the
objects of his unceasing enmity. Cicero pro Flacco c. vii asserts,
"illa vetus Græcia, quæ quondam opibus, imperio, gloria floruit, hoc
uno malo concidit, libertate immoderata ac licentia concionum."
Foreseeing, therefore, an evil day ready to dawn upon the view of his
misled countrymen, Euripides did not hesitate to show them the misery
likely to arise, if they followed the advice of those orators who did
not consider what was advantageous to the republic, but what was
likely to please the Athenian ochlocracy. Aristophanes tells us in
I quit. v. 215. what were the requisite qualifications to form a popular
orator, in short a *δημαγωγία*:

τὸν δῆμον αἰεὶ τρῶσποιον,
• ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς,
τα δ' ἄλλα σοὶ πρόσσεσι *δημαγωγικά*,
• φωνὴ μυστα, γέγονας καλὸς, ἀγοραῖος εἰ.

Hence we are not surprised at finding these lines in Her. 238.

ἀχάριστοι ὑμῶν σπέρμ' ὅσοι δημηγόρου
ἐήλουτε τίμας, μηδὲ γινώσκοιθ' ἐμοί
• • • οἷ' τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
• ἢν τοῖσι πολλοῖς πρὸς χάριν λέγητε τι.

Orest. 892.

κάπὶ τῷδ' ἀνίσταται
 αἰὴρ τις ἀθυρόγλωσσος, ἰσχύων θράσει,
 βορύβη τε πισυνος, κάμαθεῖ παρῤῥησία
 πιθανὸς ἐπ' ἅπτοιν περιβαλεῖν κακῷ τίνι.
 ἔταν γὰρ ἡδὺς τοῖς λόγοις φρονῶν κακῶς,
 πείθη τὸ πλῆθος, τῇ πάλει κακὸν μέγα.
 τὸν γὰρ ἔσθ', ὁ θιητῶν ἐν πόλει οἰκουμένας
 δόμους τ' ἀπόλλυσ', οἷ καλοὶ λίαν λυγοί.
 οὐ γὰρ ἦι τοῖσιν ὥσ' ἐτερπνα δεῖ λέγειν,
 ἀλλ' ἐξ οὗτου τις εὐκλείης γενήσεται.

H pp. 157.

These are sufficient for our purpose; or we might produce Hec. 1177, 1184. Orest. 762, 763. Phœn. 419, 483. 536, 537. Med. 579, 583. Troad. 967, 968. Bacchæ 268, 272. Ion 332, 4. Suppl. 412, 418. quoted above in Art. II.—Irag. apud Clem. Alex. Strom. i. p. 310, 341. and which Valckenæer has emended in his diatribe p. 261. — Fragment. ex Aristophano, quod sic legendum est.

Ἄπλοῦς, ὁ μῦθος μὴ λυγ' εὖ· [ποπ λῖγε] τὸ γὰρ λέγειν
 εἶ, δὲ μὲν ἔστιν, εἰ φέροι τινα βλάβην.

G. T. X.

ΠΕΡΙ ΤΟΥ ΦΟΙΝΙΚΟΣ.

SUIDAS tells us that the word φοῖνιξ signifies a tree and a bird. Every one is aware that the tree is the palm-tree, and that the bird is still called the Phoenix. I propose in this letter to make a few observations on the tree, and on the bird, and likewise on the name which was thus common to both.

The palm-tree was called *tamar* in the ancient dialects of Syria and Arabia. Its more general appellation at present in those regions is *dour*, or *mokl*. In Coptic it was called *beni*, and *ouonini*.

Mr. Parkhurst thinks that the *tamar* was so called from its straightness. He cites a passage from Xenophon, in which that author mentions that the stem of the palm-tree was sometimes above a hundred feet in height. The oriental writers say, that the palm-tree is the emblem of man; but among men the race of giants is extinct, and there are now no palm-trees of the height mentioned by Xenophon.

It appears that the palm-tree was considered from the most remote

¹ Φοῖνιξ was also the name of a musical instrument [Herodot. L. IV. and Athen. Deipnosoph. L. XIV.] Salmasius says it was a harp. It is remarkable that in Coptic ΟΥΩΗΗΗ signifies both a palm-tree and a harp.

antiquity as a type of the sun. For this reason it probably was, that pillars in the shape of palm-trees were sculptured in the temple of Horus. Mr. Parkhurst observes that similar ornaments were introduced into Solomon's temple, as typical of the divine light.

The palm-tree was also considered as the emblem of victory; and this has been the case in countries, where it has been known only by name. The pure Latinity of Terence does not reject an idiom, that must have been derived from the East—*id verò est quod mihi puto palmarium*. Cicero says, with his usual grace, *palmaris statua*, for a statue erected in honour of a victorious general; and *palmaris sententia* for an opinion that had been generally adopted. John Bull, whose country produces no palm-trees, boasts with honest pride, that among European nations he has gained the *palm* both in arts and in arms.

*An idol, apparently placed under the shadow of a palm tree, was known by the name of Baal-Tamar in Phœnicia 3000 years ago. This was of course a solar symbol. The Phœnicians, and then Punic descendants generally had the palm-tree represented on their coins.

The Mussulmans vaunt, that the palm-tree flourishes only where Islamism prevails; and indeed this blessed tree, as they call it, is not held in much less reverence by the modern than by the ancient Orientalists. Mahomet himself ordered his followers to honour the palm-tree. His words are singular enough. "Honour the palm-tree, for she is your paternal aunt." The celebrated Kazwini explains the expression of his Prophet, by gravely telling us, that the palm-tree was formed from the residue of the slime, out of which God created Adam. Kazwini adds, that the resemblance between this tree and the human species is remarkable. The same author, who flourished six hundred years ago, observes that there are male and female palm-trees, and that without impregnation the female bears no fruit.

Herodotus tells us, that in his time the palm-tree flourished in the plain of Babylon. The fruit, it seems, was brought to maturity by the aid of a fly. As this really happens with respect to the fig, there is no reason to doubt its being true of the kind of dates, which grew in the neighbourhood of Babylon. Theophrastus, however, has given another account. Wine seems to have been frequently made from dates.

When the ancients speak of the brain, marrow, and heart of the palm-tree, their figurative language becomes a little embarrassing to those who have never seen a palm-tree but in a picture.

I must, however, leave this part of the subject to be discussed by others; and turn my attention to the history of the bird called Phœnix—

--a history much more wonderful than even that of our "Paternal Aunt."

It may seem *unfortunate* for the ancient reputation of this celebrated bird, that no mention, at least as far as I recollect, is made of it by Homer. In revenge, however, it is noticed by Hesiod, who makes it exceed all other creatures in age except the nymphs. The exception seems whimsical. One can only hope that Hesiod's nymphs, like Mahomet's Houris, were always young in spite of time.

Herodotus is the earliest writer who gives a detailed account of the Phoenix. "There is," says he, "another sacred bird, (in Egypt) which is named Phoenix. I have only seen its picture. Indeed it is rarely seen; and according to the report of the people of Heliopolis, it comes but once in 500 years into the country, when its father dies. If it be like its picture, some of its feathers are golden, and some are red. It likewise resembles an eagle in form and size. They say, (but it seems to me incredible,) that coming out of Arabia, it carries to the temple of the sun its father wrapped up in myrrh, and there buries him. It contrives the matter thus. It forms a mass of myrrh, in the shape of an egg, and such as it may be able to carry. Then it makes the trial of carrying it; and after this experiment, it excavates the egg, places its father within, and stops up the opening with fresh myrrh. The egg, with the father enclosed, is then of the same weight, as the whole mass had been, and it is thus that it carries it to the temple of the Sun."

The Greek writers, (as far as I know,) remained silent on the subject of the Phoenix until the age of Lucian, who indeed was a Syrian by birth. The only thing, however, that I have to remark from him, is, that he makes the Phoenix an Indian bird, (φοῖνιξ τὸ Ἰνδικὸν ὄπρεον.) Lucian flourished in the time of Adrian.

Artemidorus, though he wrote in Greek, was an Ephesian by birth. He lived in the time of Antoninus Pius. I cannot omit what he says of the Phoenix. "The Phoenix, says he, when the fatal period approaches, flies into Egypt from a place unknown to mankind, and dies upon a pile which it has constructed for itself of casia and myrrh. After the pile has been consumed, and a certain time elapsed, a worm is produced out of the ashes; and this worm, being transformed, becomes again a Phoenix, and flies out of Egypt to the place whence its progenitor had come."

According to Philostratus the Phoenix resembles an eagle, and emits rays of light from its feathers. The Egyptians and Indians coincide in testifying, that in dying it sings like the swan, &c. From this ac-

count, quite worthy of the biographer of Apollonius, we may see how the stream of fable swells as it flows.

A long description of the Phoenix is given by Achilles Tatius, an Alexandrian by birth. A youth is made to relate a story of a military expedition having been delayed in order that the troops might accompany the funeral procession of the Phoenix. The youth enquires what this sacred bird may be; and is told, that it comes from Ethiopia into Egypt; that it is like a peacock in size and colour, but inferior to that bird in beauty; that its feathers are variegated with gold and purple; that it vaunts the sun as its Lord, as is testified by the circle, the image of that luminary, with which its head is crowned; that it is of a cerulean colour, of a rosy aspect, and of a pleasant countenance; that its downy feathers project like the solar rays; that the Ethiopians possess it during its life, and the Egyptians at its death, &c. &c.

Niphilinus, in his epitome of Dio, says, that the Phoenix came into Egypt, and was believed to announce the death of Tiberius.

Suidas tells us, that it was in the reign of Claudius, that this bird made its appearance, after an absence of 654 years.

Several of the Roman historians and philosophers mention the Phoenix.

Tacitus says, that the Phoenix made its appearance in Egypt in the consulship of Paulus Fabius and Lucius Vitellius. This corresponds with the reign of Tiberius, A. U. C. 787.

Pliny tells the story of the Phoenix at some length; but ventures to hint some doubts of its truth. He makes its last appearance in Egypt take place, A. J. C. 800.

Pomponius Mela observes with great gravity of the Phoenix, that it is always single, is neither conceived from coition, nor produced by birth. He makes the period of its life 500 years.

Solinus fixes the interval between each period of the Phoenix at 540 years.

The poets have not been silent on the subject.

Ovid shortly describes the Phoenix; and thus commences his description.

*Una est, quæ reparet, seque ipsa reseruet ales,
Assyrii Phœnicæ vocant.*

But it is difficult to trace the name of this bird to any of the dialects of Phœnicia, Syria, Chaldea, or Arabia. The name and the fable were probably both coined in Egypt; and the Greeks and Asiatics had them most likely from that country.

I quote the following lines from the elegant poem of Claudian on the Phoenix.

*O felix, heresque tui Quo solimur omnes,
Hoc tibi suppeditat vires Præbetur origo
Per cinerem. Moritur te non percunte senectus.
Vidisti quodcumque fuit. Te secula teste
Cuncta revolvuntur. Nosti quo tempore pontus
Fuderit elatas scopulis stagnantibus undas.
Quis Phaethontis erroribus perierit annus.
Et clades te nulla rapit, solisque superstes
Edomita tellure manes. Non stamina Parce
In te dira legunt, non jus habere nocendi!*

A long poem on the same subject is ascribed to Lactantius; upon no very good authority, I should think, unless Lactantius in his youth had been a worshipper of the Sun, for this poem is full of the mysticism of the oriental adorers of that luminary. It cannot be denied, however, that some of the most eminent and some of the earliest fathers of the Church actually believed the fable of the Phoenix to be true. Clemens Romanus has not only stated it at length in two different places, but has drawn an inference from it, which might have been spared.

Origen, in his controversy with Celsus, maintained, that the fable of the phoenix might happen according to nature. (δύναται καὶ ἀπὸ τοῦ καὶ τῆς χάριτος.) How came the allegorizing spirit of Origen to quit him here?

St. Epiphanius was a Phœnician, and perhaps he thought his patriotism concerned in eulogizing the Phœnix. I observe, that he is at variance with Achilles Tatius, and maintains the Phœnix to be more beautiful than the peacock. I fancy that nobody now will venture to interfere in this important question; but when the former gravely asserts, that the Phœnix lives five hundred years among the cedars of Lebanon, and is nourished by the wind, it is impossible not either to suspect his sincerity, or to smile at his credulity.

Eusebius either believed, or affected to believe, the story of the Phoenix.

St. Cyril not only asserts, that the Phœnix dies and revives, but that it does so in the most public manner.

St. Augustin mentions the fable of the Phœnix; but expresses some doubts of the truth of the reports concerning this bird.

The rival and contemporary of St. Augustin, the celebrated St.

Jerome, not only related, but embellished the fable of the Phoenix. According to this father, the bird does, not resume its proper form until the third day after its death. *Crastino die de cinere gignitur vermis: secundo pennas effert: tertio ad antiquam redit naturam.*

Tertullian had told the story of the Phoenix at an earlier period; and had quoted the Holy Scripture to prove the truth of the tale. *Deus etiam scripturis suis: "et florebit enim," inquit, "velut Phoenix," id est de morte, de funere, uti credas, de ignibus quoque substantiam corporis exigi possit.* Epiphanius, as I ought to have remarked before, has since spoken to the same purpose. It is not likely that Tertullian had seen the Septuagint: but he had probably met with some Greek Translation, where he found at Psalm xciii. 13. the following words δίκαιος ὡς φοῖνιξ ἀνθήσει, or some such expression. In his zeal the good father mistook the tree for the bird. The words in the original are, צדיק בתמר יפרח – "the just man shall flourish like the palm-tree."

The story of the Phoenix was not unknown to the Jews. R. Jannai says, that it lives a thousand years, and that at the end of that period, a fire bursts from its nest and burns it, but leaves an egg from which a new Phoenix issues. Other writers, however, have invented some most absurd tales for themselves. They tell us, that the Phoenix refused to eat of the forbidden fruit, when other animals followed the example and complied with the request of Adam and Eve. They also say, that when Noah¹ found himself getting short of provisions in the ark, the Phoenix consented to live upon air. On account of its virtue and abstinence, add the Rabbins, God decreed, that the Phoenix should not suffer death.

These writers call this bird sometimes אור-שנה, and sometimes דור.

The first of these words seems to be composed of אור, light, and שנה, (a corruption for שנה) a year. *Aur-shinah* consequently signifies *lux anni*. The Oriental scholar will easily admit, that שנה in Hebrew, and سنة in Arabic, both of which signify a year, have nearly the same, if not the same, original meaning. The former has iteration, repetition, return, for the primary idea: the latter, which

¹ I write Noah, in order to mark as well as I can the proper sound of נח. A German, or a Scotchman, will have no difficulty in giving its proper pronunciation to this name.

I bring from טָוּ, has for its original sense, a turn, a return, a reflection. Hence, its signification of light, splendor, &c.; and hence its derivative signifies the year. These remarks are not authorized by Golius; but I think they are by Willmet, p. p. 384 and 385. It is indeed remarkable, that Golius should not have observed, that the Hebrew שָׁנָה, and the Arabic سَنَة, must have come from a common source.

The consideration of the word חֹל (Chol) by which name the Rabbins likewise indicate the Phoenix, leads to some curious questions.

In the book of Job (c. xxix. 18) are the following words, וְאָמַר עִם קִנִּי אָנוּת וְכֹחַל אֲרֵבָה יָמִים. The LXX have; Εἶπα δὲ ἡ ἡλικία μου γίγασκε, ὥσπερ στέλεχος φοίνικος, πολὺν χρόνον βιώσω. The Vulgate has; *Et sicut palma multiplicabo dies.* Our version has; "Then I said, I shall die in my rest, and shall multiply my days as the sand."

It appears evident that the LXX here meant to speak of φοῖνιξ the palm-tree, as the word στέλεχος, a stem, or trunk, can have nothing to do with a bird. The authors of the Vulgate have translated וְכֹחַל, *et sicut palma*. Several learned Rabbins maintain on the other hand, that it is the bird, the Phoenix, to which Job compared himself, and that such is the sense of the original.

It appears strange, that וְכֹחַל, which, at Gen. xxii. 17. and at Ps. lxxviii. 27. is allowed by all to signify "and as the sand," should be so very differently translated at Job xxix. 18, by the LXX. by the authors of the Vulgate, of whom Jerome was the corrector, if not the principal, and by the Talmudists. How came all of these ancient interpreters of the Scripture to reject "sand" as the translation of חֹל in this place, and to substitute for it a meaning, which may be expressed by the Greek word φοῖνιξ, though the ambiguity of that word leaves us in doubt, whether it signify a bird, or a tree? It is scarcely possible, that this could have happened by mistake, or by accident, or by collusion. The Targum seems to me to favour the interpretation of the Rabbins, though the Latin version of the Targum do not warrant this conclusion, וְכֹחַל אֲרֵבָה יָמִים *et sicut arena multiplicabo dies.* But אֲרֵבָה is the same with חֹל, and the difficulty therefore still exists. If however, אֲרֵבָה be the first person singular of the future (Kal) of אָבַד, as I conclude it is, for it is the regular form according to the Chaldee, the Latin translation is evidently wrong. אָבַד signifies "to return, to go back;" consequently, taken actively, "to repeat, to reiterate, to renew." *Et sicut chola renovabo dies.* It would make no

very good sense to render *chola* by "sand" in this place, whereas the Rabbinical interpretation corresponds with the whole sentence.

The internal evidence, as far as it goes, likewise favours the interpretation of the Rabbins, and even that of the LXX, while it is decidedly against the more modern translations. Those, who have at all considered the general structure of Hebrew poetry, will easily acknowledge this. Each regular period commonly contains two propositions; and the general plan is; that the second proposition illustrates the first, by means either of metaphor, or of amplification, or of similitude, or of contrast. Whatever be the picture presented to the imagination in the first part of the period, it is almost always exhibited with brighter colours in the second. In fact the *vau* conjunctive, usually placed in the middle of the regular period, looks the second part of it on the first. Even in the Psalms, in which the structure of the poetry is apparently very irregular, I observe that the leading idea in the first member of a period is commonly either repeated with amplification, or illustrated by metaphor, or by contrast, or by climax in the subsequent members. It seems even to be common in Hebrew poetry, when similitude, or contrast, is announced in the first proposition, to repeat the same thought in the second, with a slight variation of the imagery. "The effect thus produced is often striking and beautiful. "He shall cover thee with his feathers, and under his wings shalt thou trust." "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon." In each of these instances, the similitude contained in the second proposition presents nearly the same image with that contained in the first; yet this second image is more impressive, because it is more definite and particular than the first. Again; in the 35th chapter of Isaiah, for example, almost every distinct proposition announces contrast; and the charm of the poetry is chiefly produced by the rapid transition from defect and deformity to excellence and beauty. Still the first phrase is always improved by that, which follows and which often nearly echoes it. "The wilderness and the solitary place shall be glad; and the desert shall blossom as the rose."—In the first proposition, in this instance, the picture, or image, is more vague; in the second more particular. In the first contrast the mind passes with delight, in passing at once, from the general idea of gloom to that of gladness; but in the second contrast, the imagination sees a desert converted, with the quickness of thought, into a garden. Whatever pleasure then the mind derives from the beautiful comparison of a virtuous man to a flourishing palm-tree, or in passing from a general idea of desola-

dion to a general idea of fertility ; it is yet evident, that the imagination is still more delighted, when it compares the just man with the cedar that grows in Lebanon, while the mountain with all its rocks and woods rises to the mental view ; and that again the beauty of the contrast between an indefinite idea of sterility, and an indefinite idea of abundance, is greatly enhanced, when the poet culls the rose, and presents it to the imagination as the type of the desert become a paradise.

Now, if these observations be just, they strongly militate against the modern version of the disputed passage in Job., “ Then I said, I shall die in my nest, and shall multiply my days as the sand.” But there is neither connexion, nor contrast here. Besides, the Hebrew construction is not followed in the translation. If חֵם mean “ sand” in this place, the version must be, “ Then I said, I shall die in my nest, and as the sand I shall multiply my days.” Though the meaning would be still obvious, yet in a poem, and in a highly finished part of that poem, one would not expect so ungraceful an inversion. But if we translate with the Rabbinis, “ Then I said, I shall expire in my nest, and as the phoenix I shall multiply my days ;” the sense is clear, the connexion is natural, and the allusion is elegant. I may perhaps be told, that the author of the book of Job would not have alluded to a manifest and extravagant fiction, nor have hyperbolically talked of extending life to the reputed age of the fabulous Phœnix. But it seems severe to quarrel with fictions which are harmless ; and we ought to remember, that there can be no poetry without poetical exaggeration. The strictness of truth may be forgotten by the author, when the reader expects and desires to be entertained with the charms and the amplifications of figurative language. The imagination of the poet cannot be chained down to realities. It renews the youth of the eagle ; makes the Behemoth drink up a river ; and clothes the neck of the horse with thunder.

September, 1816.

W. DRUMMOND.



NOTICE OF

DIE HEILIGEN SCHRIFTEN DES NEULN TESTAMENTS,
*übersetzt von CARL VAN ESS, Pfarrer zu Haysburg
 bei Halberstadt, und von LEANDER VAN ESS, Pfarrer
 zu Schwalenberg im Fürstenthum Lippe: Sulzbach im
 Regenkreise Bauerns.*

THE HOLY SCRIPTURES of the NEW TESTAMENT,
*translated by CHARLES VAN ESS, Minister at Hays-
 berg, near Halberstadt, and LEANDER VAN ESS,
 Minister of Schwalenberg, 1812. 12mo. 8vo. and large
 8vo. pp. 484. I. H. Bohn.*

THE general love of Literature, which has of late years been so prevalent in Germany and in many other parts of Europe, has occasioned numerous and successful researches, not merely into profane, but also into Sacred Criticism; and the true reading of the text of ancient writers having been in many cases ascertained, it was natural that new translations from these amended texts should be offered to the world: so that they who, from the nature of their avocations, cannot dedicate much of their time to literature, and are therefore unable on these subjects to form opinions for themselves, may still derive benefit from the labours and researches of others. It is not easy to point out a more noble and useful end to which the studies of the learned could be directed: and since even the science of criticism, although so much attention has been directed to it, has by no means attained the utmost degree of perfection; since much must yet be added to the general stock of materials before we can flatter ourselves that we have reached the *τῆς πολλῆς πειρας τελευτῶν ἐπιγεννημα*, we notice with pleasure, among several similar productions, the work before us.

It has often been urged that the genius of the Roman Catholic Church is decidedly adverse to the cultivation of Literature, more particularly when applied to the elucidation of Scripture. This remark, however generally true, is not applicable to the members of the Roman Church as it is established in several parts of Germany: there the spirit of enquiry, which is innate in the German disposition, and the consequent refusal of obedience and prostration of intellect to the arbitrary decrees of a synod, produce and preserve a veneration and regard for learning in general; and that naturally leads to a

conviction in the minds of the clergy of the necessity for professional skill and knowledge; and hence we have received many valuable theological works from German Catholic Divines: among these we must rank the present translation of the New Testament; which, although certainly not free from blemishes, still deserves a very distinguished place in the library of the Biblical critic. Its principal merit indeed is its opposition to some of the principal points maintained by the Church of Rome, in rejecting from the text several passages, which, although indubitably spurious, are received as genuine in the Vulgate Version, and are therefore stamped as such by the infallible authority of the Pope.

Matt. i. 1. Βιβλος γενεσως in this new version is rendered "*Geschlechtsregister*," which means literally "a genealogy;" a translation which is surely much preferable to "the book of the generation" as our version has it, or to Luther's; "*Dis ist das buch von der Geburt*;" in both of which the Hebraism ספר תולדות Gen. v. 1.¹ is most unnecessarily preserved.

Matt. v. 28. The words τοῖς ὀφθαλμοῖς, which Griesbach² has rejected from his text, upon the authority of a majority of the editions, and which are certainly spurious, are omitted in the new translation.

Matt. vi. 13. The concluding clause of the Lord's Prayer, or, as it is generally termed, the doxology, is rejected by Van Ess, as it is by Griesbach.

Matt. vi. 18. Griesbach has omitted the words ἐν τῷ φανερῷ, and they are also rejected by the authors of this translation. It may be sufficient to remark, once for all, that Griesbach's text seems in general to be implicitly followed: and we shall therefore pass over in silence deviations of this nature from the common versions:

John vii. 53.—viii. 1-11. The story of the woman taken in adultery is rejected, as is well known, by a majority of the critics; and if we attend merely to external evidence, the scale seems to turn against the passage. This, however, is a part of the Gospel history, which, from the false interpretation which might be forced upon it, was very liable to be omitted by the transcribers. This remark has

¹ See Leusden de Dialectis N. T. pp. 26, 32. ed. Fischer, Lips. 1792.

² Nov. Testament. Gr. ed. 2da Hala Sax. 1796—1806. See also his Commentarius Criticus in textum Græcum N. T. part 1. p. 51. Jenæ, 1798. 8vo.

been made by Michaels. (*Introduction to New Test.* vol. i. p. 31, ed. Marsh, 1802. compare also Adler's *Verss. Syrr.* p. 189. Havn. 1789, 4to. and Nolan's *Inquiry into the Integrity of the Greek Vulgate*, p. 37.) But the best defence of it is the remark made by Middleton; (Doctrine of the Greek article, p. 355.) he observes that in verse 7, we read, ὁ ἀμαρτητος ὑμῶν — τὸν λίθον βάλετω “The allusion is to the particular manner of stoning, which required that one of the witnesses (for two at the least were necessary, see Dent. xvii. 6.) should throw the stone, which was to serve as a signal to the bystanders to complete the punishment. There is, therefore, strict propriety in calling this stone ΤΟΝ λίθον to distinguish it from other stones. But would an interpolator have been thus exact in his phraseology? or would he have adverted to this apparently trifling circumstance? Probably he would not, especially since the expression of βάλλειν τὸν λίθον is not elsewhere used in the New Testament. Some MSS. indeed, though but few, omit the article, — it is omitted only by D. 1. 69. 124. Ev. 36. al. 21. Mt. V. al. 9. *Reviewer*.) “but thus, I think, proves only that the Copyists knew not what to make of it, and that had they undertaken to interpolate the passage, they would have done it less skilfully than did the present interpolator, supposing that we must consider the passage to be spurious.” These remarks are certainly important, and we are disposed to consider the passage as genuine: neither Griesbach nor Van Ess has rejected it from the text; but the former has prefixed the mark of probable spuriousness, and the latter has included it in brackets.

John viii. 44. ὅτι ψευστὴς ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ. This has always been a very perplexing passage to Commentators and translators — our common version translates; “*he is a liar, and the father of it;*” which, it must be confessed, is a very obscure and uncouth expression. In Griesbach's various readings to the passage, we find the following: ὑμεῖς υἱοὶ ἐσθε τοῦ πατρὸς ὑμῶν τοῦ διαβόλου· ὅτι ψεύστης ἐστὶν, ὅτι ὁ πατὴρ αὐτοῦ ψεύστης ἦν, ἐκεῖνος ἀνθρωποκτονὸς ἦν, καὶ ὅν ἀληθίνα σὺκ ἔμεινεν· ὅταν λαλῇ, τὸ ψεῦδος ἐκ τῶν ῥήτων λαλεῖ· ὅτι καὶ ὁ πατὴρ αὐτοῦ ψευστὴς ἦν. Epiph. sen ap. eum Cajani, item Archontici. “One thing,” says Middleton, (Doct. of the G. A. p. 260) “must be evident to all who accurately observe the construction; that καὶ ὁ πατὴρ αὐτοῦ is equivalent to καὶ ὁ πατὴρ αὐτοῦ ἐστὶ ψεύστης. It has been said indeed, that αὐτοῦ here refers, not to the nominative to ἐστὶ, but to ψεῦδος above, and in behalf of this strange and unnatural construction we are reminded of Acts viii. 26; Heb. ix. 4: and Iliad xxiv. 499; passages which have not the slightest similitude to the

present. But further, not to insist that phrases in the form of ὁ πατήρ αὐτοῦ meaning *his father* are extremely common; there is another difficulty which for some centuries seems not to have been thought of; indeed I have no evidence that it ever was directly drawn into the dispute, though there is reason to believe that it was tacitly regarded: I mean, that if we are to affirm, that any one is the father of us, him, it, &c., i. e. if ὁ πατήρ αὐτοῦ is to follow ἐπὶ, the article is wholly intolerable, and in such cases is always omitted. Thus in this single chapter we have, ver. 11. ἀληθῶς ΜΑΘΗΤΑΙ μὲν ἐγ-^ε; 12. εἰ ὁ θεὸς ΠΑΤΗΡ ἡμῶν ἦι: 54. ὁ τοῦ ΟΕΩΣ ἡμῶν ἐστίν, not ΟΙ μὲν, Ὁ θ. Ὁ θ. We may therefore safely determine that our common version, which, however, is the interpretation of Campbell, Newcome, Mill, Beasobre, E. Schmidt, Casaubon, Hemerus, Suicer, Whitby, Wolfias, Rosenmüller, Schleusner, and indeed of most modern critics, is erroneous; and I am persuaded, that had these eminent men attended to the article, they would have had recourse to some different explanation. Indeed it is evident from the manner in which some of the Fathers quoted the passage, what idea they entertained of the construction: for some of them (see Griesb.) for καὶ read ὡς, (157, colb. foss. *Reviewer*.) or καθὼς τὰς. (version, verc. Min. colb. colb. Cyr, Antioch. Amb. Auct. quæst. N. T. *Reviewer*.) I do not suppose that they found either in their MSS. or that they pretended to have found it; but only that they thus endeavoured to prevent misconception."

The new translators have "*er ist ein Lügner, und ein Vater des Lügners*;" i. e. *he is a liar, and a father of a liar.*" This is wrong for the same reason that our own version is erroneous; though it must be confessed that it is more intelligible: it is also objectionable on another ground, since ὁ πατήρ should have been rendered "*der Vater*" the Father. Luther's version, "*er ist ein Lügner und ein Vater derselbigen*," is liable to the same objections.

John xvii. 3. ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. There are, as is well known, several ways of rendering this passage, which, for that reason, we have transcribed without pointing it: one construction is, ἵνα σε καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν, τὸν μόνον ἀληθινὸν Θεὸν γινώσκωσι: this is said to have been the manner in which it was understood by Chrysostom. Another is; ἵνα σε γινώσκωσι (εἶναι) μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν (εἶναι) Χριστόν.¹ The third is that of J. M. Faber, a learned German Professor,

¹ In this case the article τὸν must be omitted before μόνον as well as before Χριστόν: see Middleton's "Doctrine of the Greek article," &c. 8vo. Lond. 1808, p. 371.

as given by J. G. Rosenmüller, (*Schol. ad loc.*) ἵνα γινώσκουσιν σε (εἶναι) τον μοι οἱ ἀληθινον Θεοι, και Ἰησουι Χριστοι (εἶναι ἐκείνον) ον απεστειλας. We approve most, however, the arrangement adopted by these translators, "*dass sie erkennen dich, den einzig wahren Gott, und den, welchen du gesandt hast, Jesum Christum.*" We notice this rendering, because Rosenmüller in his *Scholæ* mentions the others with some degree of approbation (*tres potissimum ferendi constructionis modi*).

Acts xx. 28 The new translators have here adopted Griesbach's reading, τὴν ἐκκλησίαν τοῦ κυρίου instead of τοῦ Θεοῦ, we could have wished, however, that Θεοῦ had been left in the text, and κυριοι given as an approved various reading in the margin, or rather that both had been given in the text, one being inclosed in brackets for notwithstanding our respect for Griesbach's opinions in general, we are not in the present instance disposed to reject Οἱ, in favour of which much, we conceive, might be said.

1 Tim. iii. 16. The disputed word Οὐς, which Griesbach has rejected in favour of ὅς, is here properly retained in the text, but printed in a smaller character, and the whole sentence is rendered, "*græus ist das Geheimnis des Christenthums, Gott, der sich geoffenbaret hat im Fleisch, hat sich, seiner höheren Natur nach gerechtfertigt, &c.*"

1 John v. 7, 8. The passage, ἐν τῷ οὐρανῷ ὁ πατήρ, καὶ υἱος, καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς εἰς εἰς. Καὶ τρεῖς εἰσι οἱ μαρτυροῦντες ἐν τῇ γῇ, which Griesbach has banished from his text, are in this translation suffered to remain; but are enclosed within brackets. Our critical readers are, no doubt, well acquainted with the state of this argument; and we need therefore only deliver the words used by Griesbach, and which convey the sentiments of the general body of critics. "*Sed cum pauci, dubi, suspecti, recentes testes, et argumenta tam levia, sufficerent ad demonstrandam lectionis ejusdem γινωσκοντες, hec obstant tam multa, tamque gravia et testimonia et argumenta nullum profusus superesset in re critica veri falsique criterium, et tectus N. I. universus plane incertus esset atque dubius.*"

M.

* Appendix ad vol. II. N. 1. Gr. p. 25. Halle, Sax. 1806. — To those who would wish to see the whole argument summed up in the shortest possible compass, we recommend the perusal of this short tract, which occupies only twenty-five octavo pages. Another valuable statement of the argument may be found in the "*Exkursus ad 1 Joh. v. 7. 8.*" printed p. 66 — 76, of S. F. N. *Mon. Prælectiones Exegeticae in tres Johannis Epistolas.* Edit. nov. Lipsiæ 1810 small 8vo.

COLLATIO

CODICIS HARLEIANI 5674.

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. VII.—Continued from No. XXVII. p. 85.)

3(8). $\alpha\gamma\chi_i$ pro $\omega_i=1$.

309. $\pi\pi\pi\pi$.

306, ἔπω δ' et deinde γρ. ταχ.
ταῖσι, quod non stabit, nisi leges
δοροῖσιν ἐν ἐνέκτοσι.

310. βίαις et δ' supra.

313. γὰρ αὐτὴ πάντα ἔσται. In textu σ° γὰρ αὐτὴν παντὶ ἔσται. Supra η in δ° textu scriptum η , et pro glossa αὐτὴν, super ω in δ° textu scriptum ϵ .

315. εἰς ἑν.

318. $\sigma'' \sigma' \epsilon' \eta \epsilon. \tau \lambda.$

320. 321. καθύονται ἐκ ἀν παρού-
σης τῆς ἀθηνᾶς θεοῖς ἀναθῆται τὴν ὀρην:
In alio, scholio καθύονται 320-
321.

327. ἡπεροπύη, sed ση 10, quod π, cum simplex ponitur, notat, duplicato, i. e. in εις mutato.

339. *συνεν' ἐπ' ἡτης εἰσι*; sed circumflexus super acutum, et ut super *η*: Schol. *χωρὶς τοῦ τε: τῇ δὲ προσηδία αἰκας φησιν ἀρ' ἑταρχος.*

333. ἀθετοῦνται στίχοι 5.

3)6. πρην γ' ἐστ.

338. φθινοῦσι νόστις τι [τι error
ed. Ernestinae.]

310. ἡ δ' ἐστὶ (sic.)

312. χόλον et supra γρ. κότιν.

319. *cti et supra ye. sigv.*

558. ἀπὸ τοῦ διδῶ περισταμένου·
 δυσχεραίνων δὲ ὁ ἀριστοφάνης τὸ διδά-
 σκεν γράφει παρ' ἑξομν. καὶ τὸ ἐν
 ἰλιάδῃ (Ω. 425.) προεικνύτης (sic.)

360. ἀέξει a prima manu, nunc
est η pro η et γρ. ἀέξεν.

362. μήτοι.

361. $\sigma\tilde{\omega}\alpha$, sed suprascr. $\sigma\acute{\omega}\alpha$ i-
746

365. ~~φραζομένη~~ ὅπως ἔσται τὰς
ἐργα. et in marg. γε, ὅπως ὅχ' ἀγιστα
γενῆται.

369. τά τοι et suprast. γε. οἱ.

376. φράζου νῦν μνηστῆρσιν ὑπερφιάλοισιν ὄλεθρον. et in marg. φράζου ὅπως μνηστῆρσιν κταυδέσσι χεῖρ ἔφρασε.

381. γρ. πιστεῖσθαι, sed φθίσεσθαι
schol. supra ad 333.

390. ὅτι ἀποστόλο ἐστὶν ἄλλος.

398-401. *ut videtur*) ἀρετοῦνται
 μετὰ ἀστροφίσκων ὡς τῶν ἑξῆς μετενη-
 γμῶν: et ad 430. *ὅτι ἐντεῦθεν οἱ*
 ἀνὰ κατηνεγμένους [*lege μετενηγμέ-*
νους]: εἰσιν:

10,5. 044076.

113. omittit φίλον et 411. ἐς.

415. $\frac{3}{4}$ που.

418. που κακίως et καὶ superscr.
intra voces, ut significet aliter
scribi καὶ κε.ρος.

425. *η μὲν μιν* 2 m. pr. sed *pro*
pro μιν ex emend. deinde *iv* super
oi additum.

427. γρ. παρ' ἐξου .

428. *omittit.*

430. *in*, sed *in* suprascr.

434. βλεπεν ἄσπετον.

139. διαμαρτυρεῖν, sed et super m.

ΘΔΥΣΣ. 'Ε.

1. κήδετο οἰκόνυ.

8. Ζημιδοτος δαίματ' οἶός (sic.)

20. ὑπατιεύειτο παρὰ ζηνόδοτω:—
 21. καλλίστρεατος ὑπάπτειν τὸν
 στίχον διὰ τὴν ἐξαιρέτησιν τῶν πυλῶν
 καὶ τὸ ἐπίβητον: Sed utraque nota

pertinet ad v. 22.

21. τιμίων. Deinde ὑχρεός erat, sed ὑχρεόν ex emend. ejusdem manus, idemque in chol. marg.

23. θυμῶν, sed ὁν ὑψηλῶν.

30. γρ. κεν γινώτες. In alio schol. διχῶσι κρισταρχου

33. μετασπῶν ὀξυτονῶν· ἐστὶ γὰρ β' αοριστος καὶ μετασπῶντες ἡ γυνικη. Alii fuisse videntur, qui paroxytonum fecerunt.

35. Schol. ἄλλοι ἀλλῃ. et ὅς super v. Stitum αλλῶν οὐ ἀλλῇ. In textu ἄλλῃ a m. p. αλλο, ex emend. manus certe antiquæ.

16. MS ut vulgo editur.

54. ὑπερξω.

56. ἄλοι et ἡ super οἱ.

59. γινεται et 157.

65. ἱζη. Schol. εὐμορζῶν αὐτῶν οὗτος ἀρισταρχος :

66. ἐπιμνην.

67. καὶ με.

72. σοι ἔργη et suprascr. γρ. ἔργη.

75. ἰσθ v. μ. sine τί.

86. δοίη, et ὦ super οἱ.

87. οἱκ. νισθαί.

89. οἶδε δὲ τι ἴσασαι.

92. οὐδ' ἐπιφ' ἰδῶ.

94. κρεῦουσ' et οἱς.

96. ἡ γρ. σου, sed et primo γρ. τοῦ.

101. σωθῶσι.

112. σὺ φῶ in textu et schol., sed in textu ex emend. quamquam iustissime ejusdem manus.

113. ἡτίον. In m. γρ. ἐν-λαίον :

115. σ' ἐργατο.

117. φθόλαι, sed et suprascr. ead m m.

119. τοδε.

120. ἑκαὶ μιν et ἡ super αἱ.

122. κείνον.

126. ὅς δὲ κ'.

132. διοκλῆς ἀβ' ἑτῆ. In imo paginæ, quæ incipit a v. 125. et fini-

tur a v. 166, scribitur hæc nota ὑποπτεύονται οἱ τρεῖς ὡς ἀσιμῶντες. τὸς τῶν (sic) πρὸ αὐτῶν καὶ ὡς ὑποπτεύεται καὶ ἀπιστοί· πῶθεν γὰρ ἡδὲ εἰ καὶ ἐκ θαλάσσης ὑποστρεφῶν ἐν πλοῖσι :

134. ἐρυσσι. γρ. ἐρυσιν.

136. εἰλιμνα.

142. οὐδ' et suprascr. γρ. οὐδ' ἄρα. Deinde μῆτις τῆς. et supra γρ. ἀχινυῖν περ.

146. μεφίλ.

149. φη ἐν primo sed φησι sit minus antiqua, et vocem αὐτῆς in φησιν.

151. ο. ε.

154. ομνιτ.

157. ο, sed minus alia emend. δνι ο ω.

159. ἰσθιη τ' ὀδυσῆος, et ο suprascr. inter σ et ἦ.

160. γρ. ἡ μιν τοι τῆδε ἀντι τοῦ οὐτως,

161. νοστα, et οστς. Ceterum et in Ernestus, cum et, hac locutione admissi, scribendum forte ἀποτισται. Lector tantum discretionem ponendi erit post ὅδου σιν.

169. θυμῶν sine variatione. Sed mov 170. ἀχινυῖν et τ supra μ, quod vestigium servat Eustathianæ lectionis.

171. ὀρκον' αἰν. In marg. ζήνοδοτος, κιννοῦ αἰν.

176. οὐτὶ χέρια οὕτως ἀρισταρχο. : Aliud schol. χερσὶνα χέρια ὑποκοπῇ.

180. Primo scripserat ὄγανοι.

184. φῶ, et υπερλή, sed in hoc οἱ super ηἱ et in marg. γρ. ἵτε φῶσι.

185. ἐπίσπες. In marg. σπῆς ἐπίσπες· ὡς θῆς ἐπ' ἑσες. σπῆς ἐπίσπες. ἐπίσπες δ' ὑπο τοῦ νῆτος ὡς ἰλαίνω :

188. ὁποῖος ο ἐπὶ νηὸς ἀφίκο. ἀσπερ σκῶς πρόσκειται ἄχρι στίχων Γ. οτι γὰρ ὡς πρὸς ῥάκισιν κρημνισμένοι ὄρθῳς λεγονται· ὡς δὲ πρὸς τὴν ἀθήκην.

ομοιωθεῖσαν μὲν τὴν [μέντη] καὶ βασιλικὴν ἔχουσαν πολλὴν οὐ πᾶν: *Amilia* quoque leguntur infra ad π. 57. Vide supra ad A. 171-173.

190. 214. ὀίμαι (sic.)

195. ἐπὶ ἔργα et ον super α.

201. μεγέλα.

204. καλλίστρατος ἐν τῇ ἐκ μου-
σιων (nescio sit αν αν α) κάστρω
φασὶ γεγράφει.

205. ὅς ποτ' et suprascr. τότε.

206. In margine manus re-
cens, sed typographice certe initus
antiquior scripsit γε. ἡνθαλίμοισι.
Quod quamquam absurdum, ut
pote ne Graecum quidem, non
erubuisse tamen pœnebit. Qui
enim meminere, quam similes
sint formæ nexuum, qui εν et ευ
exprimunt, errores aliquando li-
brariorum corrigere poterit. *Aris-
tides* T. ii. p. 159. ed. Jebb. e
Demosthene citat, καὶ οσα ἐξεν τρώ-
ω ἐποίησε. Si *Demosthenis* locus
non amplius exstaret, quis legen-
dum suspiceretur? καὶ οσα ἐν κυτ-
τω ποιεῖ. Locum *S. Basilii* ci-
tat *Hemsterhusius* Misc. Obs.
T. V. p. 28. ubi juvenes ἐν τὸς
ἔσαν Ἀργίων. Frustra hujus vi-
bis aut regionis situm quaeras;
opame *Hemsterhusius*, ἀργίων.

210. παῖρ' ἔδοσαν, sine μάλα.

215. γιγνώσκων.

217. ξεῖνον, text. sed schol.
ἀνδρείαν: το παρὸν τὴν δύναμιν τῶν
πολλοῦν:

220. ἔλεσκον.

222. ex em. εν, prima ex vel
αν.

224. φίλοι ἔσαν.

231. ζηνόδοτος καὶ σφιν. Mox
πολλά.

249. ὃ ἤπειτα.

254. ὡς εἴτε καταρρῶν.

255. ἀσκηθῆς ex emend. sed ma-
nus antiquæ. Editur quidem
ἀσκηθῆς in *Eustathii* textu, sed con-
tra *Eustathii* ipsius mentem. Ve-

ra tamen est lectio, trisyllaba nem-
pe vox. ἀσκηθῆς etiam in schol.

256. κυβερνῆται δ'.

258. στήταμιν.

262. σφῶν, sed ν a m. recent.

272. ἀναγον et sic plane iterum

P. 411.

273. τοῦτο sine varietate.

280. ἡ αἰολικὴ ἐς δίφρον δ' ἀνέσας
ἀναγαγόν:

286. γε. κτήματα.

289. ἀνθρώποισιν ἐέργει sine ulla
varietate.

290. ἦσι.

291. ἂν περιτελλομένου, sed ἐπὶ
supra περὶ et schol. ἡ ἐπὶ ἀπὸ τοῦ
παρὰ. καὶ παρῆλθον οἱ καιροὶ οἱ ἐστίν
αὶ τροπαί:

295. ἔσματο text. In marg.
μινός φησιν ἐφίσματο. ζηνόδοτος ἐφί-
σματο: schol. marg. ἔσματο.

300. δι' σφισι et γὰρ super δι'.

305. ἀμυμῆς (sic) unde nihil ex-
trico. Debebat esse ἀμυβῆς. Sic
Odys. M. 415. ἀμυμῆς et supra
μ sei. σ, supra asperum lenis. In
hoc MS. μ est β, i. e. μ, detracta
cauda. In fine versus κεραυνῶ.
Quæ sane notabilis lectio.

317. ἀπριάτην text. et schol.
marg. sed inter lineas μινός γε.
ἀπριάτην. *Apollonius* Lexico v.
Ἀπριάτην. ὁ δὲ Κράτης κακῶς γρά-
φει ἥρως ἀπριάτης.

320. εἶμα ἔσων.

325. καὶ νῦν ἐς, sed καὶ νῦν κιν
schol. marg.

326. ὅσα οἱ, sed in marg. πῶ-
σαι τῶσα νιχον. Deinde, πινέμεσι.

328. ἐπακούσῃ, sed circumflexus
additus in penult. et αἰ super η.

329. νοστήτη et η super η. [Cor-
rige *Al. νοστήται* in *Clarkii* nota.]

331. οὕτως ἀρίσταρχος. οἱ δὲ ἀν-
αίης ἐπισκευδων.

334. ἀλλά με text. ἀλλ' ἐμὲ marg.

335. πολὺ πύρρον et supra γε. πι-
λυμνον.

336. ἐκάστω text. et α super ε.

In marg. schol. ἐκείτω.

338. ἀριστοφάνης δὴ ἐπὶ πῆμα γίνηται.

341. ἐκ μὲν γε m. pr. è supra μὲν m. sec.

342. ἀμφὶ δὲ μιν, sed με supra μιν.

343. ριανὸς βωγαλίων.

346. σχοινῶ super οτλῶν.

348. ἀνέγνωσαν text. μ additum ex recens. In marg. schol. ἀνέγνωσαν discrete.

352. ἔγρηθ' text. quod pleure ἔγρηθεν scribit schol. marg.

354. μάλα pro μεγάλα.

355. ἰφαίνετο (sic.)

356. αὐθις, contra αὐτίς, infra 105.

361. ᾧ text. In marg. γε. ᾧ. In altero marginis loco ᾧ δειλί. τὸ αὖ θαυμαστικόν.

363. ταῦτ'.

374. ἔλθῃ' ἐτ' αἰ super η.

380. ὅς γ'.

381. ἦλθον ἰμὰ πρὸς δώματ' sine varia lectione.

383. ἀκείμενος primo, ut videtur, sed statim mutavit in ἀκείμενος.

389. ἐλαίρων.

393. ἔπισθῃ.

396. μὲν pro με.

399. ἐπιστάτης text. et marg.

406. κεν δ' ἤπειτα. Μολ' ἀλιτοίμην et interpr. ἀμαρτήσαιμι. sed schol. marg. λιτοίμην explicat.

408. δορπαν et supra δειπνον.

428. ἀρισταρχος πάντων αἱ δὲ ἰσχυρότεραι πάντοθεν. sed πάντοθεν aliud schol.

430. ἵππερον et αν super ον.

435. νιῖ.

439. κύδαινο et suprascr. sed sine γε. nota, ευφραίνει.

445. ἰθίλη.

457. νύξ γὰρ.

466. πρόσθεν: οὕτως αἱ ἀριστάρχου· ὁ δὲ ἀριστοφάνης παρίσκειν, ἢ καὶ ἀμεινόν:

468. δέ μοι, sed τέ μοι infra 503.

469. ὑπο τρεῖν.

471. ἐγώ.

473. ποτὶ αὐτοῦ.

474. γε. οὐτεὶ χόσιν (sic.)

477. περιστρεφέτω, sed schol. ἐπήγυτο· ὅθεν καὶ τροφή η παγνύουσα τὰ σώματα.

480. ἔλειπον et ἱ super ει.

481. ἀφραδίως text. γε. ἀμαρτία γε. ἀφραδίη.

487. οὔτοι ἐτι (sic.)

488. καλλίστρατος παρὰ μ' ἦλαν.

489. καλλίστρατος ἡμῶν.

491. βουλεύσμεν ex recens.

494. θέτω.

495. κλῦτε φίλοι· θέτός μοι: αἰτεῖται ὡς ἐκ τῆς ἱλιάδος μετ' ἐνηνεγμένος.

500. βάλῃ text. γε. θέτω.

504. δοίη κέν τις μοι χ. Hunc et duo sequentes videtur ἀθανοκλῆς, ut colligo e schol. marg.

512. διαπαλλίξεις et ζ supra ζ, sed ζ etiam in schol. marg.

515. 516. 517. omittit.

521. παρῆκισκετ' a m. pr. quod duo scholiastæ explicant παρῆκισκετ' ἐπ' ἀμοιβῇ, ἀμοιβὰς scilicet pro recto capientes.

522. ἀριστοφάνης καὶ ριανὸς εἰνέουσι ὡς τὸ θεῖν δὲ πάντα νέκυν καταεἰνέου [Il. Φ. 135.]

530. γε. ἐν.

OBSERVATIONS

*On Mr. Roberts's Reply to Sir W. Drummond,
in Journal, XXVII.*

UPON reading Mr. ROBERTS'S reply to Sir W. DRUMMOND, in your last Number, p. 65—76, I could not help remarking, (in this, indeed the writer has himself anticipated me,) that he has been guilty of the very offence which he imputes to his adversary. With the means, presumptively, quite within his reach—for, as a reader of the *Classical Journal*, he has probably access to all its Numbers—he has disdained, or neglected, to turn to No. XI. pp. 321—324, where the crimiinated abridgement is to be found; and has thus been constrained to argue hypothetically and conjecturally, where he might perhaps with a little trouble have gone upon assured grounds.

He would there have found as follows :

“ This animal, (the ass) in its *wild* state, remarkably beautiful, and an emblem of liberty, Job XXXIX. 5., was first, (it may be presumed,) made an object of veneration in these thirsty regions, from its peculiar sagacity—perhaps by snuffing up the air, and thence inhaling the moisture—in discovering springs of water.” So much for his “ If the abridgement represents Mr. B. as attributing sagacity to the *ass in general*, the ridicule does not attach to him,” &c. p. 65.

p. 66. The abridgement, I will venture to say, has not omitted one material “opinion or argument of Mr. B.”—That Mr. B. *could* trifle occasionally, may be asserted with reference to most of his works without much fear of powerful or authorised contradiction. The Abridger may probably be concluded, notwithstanding this concession, to know how to treat his memory with a “gratefully cherished respect,” from the manner in which he mentions his ‘acute, profound, and reverential disquisitions.’ XI. 324.

Again, in p. 74., Mr. R. chooses to say, that Sir W. “led into a mistake by the abridgement,” has “taken for granted that the Petra (which Mr. B. considers as the Pethor, from which Balaam came,) is the Petra of Arabia, situated near the extremity

of the Elamitic Bay, and about ten miles to the east of Eloth, whereas the Petra intended by Mr. B. was another city of the same name, which stood at a considerable distance to the north, near the river Arnon, in the region called both Edom and Midian, in the vicinity of Moab."

Surely the Abridger has some right to complain of the perverseness of both Sir W. D. and his antagonist, upon this subject, when he can quote from his own compendium the two following passages :

"The Midian, of which Balaam was a priest, (probably from his great reputation, Numb. xxi. 6., the high priest,) residing at Pethor,¹ was an Edomite province of that name, to the east of the lake Asphaltites, peopled by the progeny of Abraham and Keturah; and not the similarly-named region near the Red Sea, where Moses took refuge for forty years." Exod. ii. 15.

And subsequently having with Mr. B. adduced five arguments to establish his position, he subjoins :

"These arguments, conjunctively taken, prove that Pethor must have been an oracular city or temple in Midian, (called, also, Edom,) near Moab," &c.

If such language justify such comments, as the two gentlemen in question have made upon it, the Abridger has only to lament his incapacity of writing more clearly: he may be permitted to add, that he has in vain consulted their writings for canons of greater perspicuity.

Mr. R. concludes with stating his belief, that "Sir W. D. found an opportunity afforded by the abridgement, of supporting a favourite mythological hypothesis, or allegorical system of interpretation." As he has now been referred to the Number and pages of the *Classical Journal*, in which that abridgement is inserted, it is trusted that he will take an early opportunity of examining it; and if he discover that he has censured "too precipitately, that he will in his cooler judgment make a candid confession of it."

F. R. S.

¹ Called by the Greeks *Πεθώρα*.

INSCRIPTION

On a block of white marble in the wall of a Church among the ruins of Cyretia,

As it may be interesting to many of your readers to be furnished with the Greek text of the epistle of Titus Quinctius Flamininus to the city of Cyretia; some observations upon which were inserted in your 25th Number, p. 158. I now transmit you a fac-simile of the letters, as inscribed on the marble; together with a copy of the same in the cursive Greek character, and an English translation. It does not occur to me to add any remarks to those already in the possession of your readers. W. M. LEAKE.

ΤΙΤΟΣ ΚΙΝΚΤΙΟΣ ΣΤΡΑΤΗΓΟΣ ΤΥΓΑΤΟΣ ΡΩΜΑΙΩΝ ΚΥΡΕΤΙΕΩΝ
 ΤΟΙΣ ΤΑΓΟΙΣ ΚΑΙ ΤΗ ΠΟΛΕΙ ΧΑΙΡΕΙΝ ΕΠΕΙ ΚΑΙ ΕΝΤΟΙΣ ΑΠΟΙΣ ΤΑΣΑΝ
 ΦΑΝΕΡΑΝ ΤΕΤΟΙΗ ΚΑΜΕΝΤΗΝ ΤΕΙΔΙΑΝ ΚΑΙ ΤΟΥ ΔΗΜΟΥ ΤΩΝ ΡΩΜΑΙΩΝ
 ΠΡΟΑΙΡΕΣΙΝ ΗΝ ΕΧΕ ΜΕΝΕΣ ΣΥΜΑΣΑΝ... ΠΥΣ ΒΕΒΟΥΛΗ ΜΕΘΑΚ...
 ΕΝΤΟΙΣ ΕΞ ΕΣΤΙΔΕΙΣ ΑΙΚΑΤΑΠΑΝ ΜΕΡΟΣ ΕΣΤΗΚΟΤΕΣ
 ΤΟΥ ΕΝΔΟΞΟΥ ΝΑΜΗΔΕΝΤΟΥ ΤΟΙΣ ΕΧΟΥΣΙΝ ΗΜΑΣ ΚΑΤΑ
 ΛΑΛΕΙΝ ΟΥΚ ΑΠΟΤΟΥΒΕΑΤΙΣ ΤΟΥ ΕΙΣΘΟΤΕΣ ΑΝΑ
 ΣΤΡΕΦΕΣΘΑΙ ΟΣΑΙΤΑ ΠΡΟΤΕΑΠΟΔΕΙΠΝΤΑΙ ΚΤΗΣΕΙΣ
 ΕΓΓΕΙΟΙΚΑΙ ΟΙΚΙΑ ΤΩΝ ΚΑΘΗΚΟΥΣΩΝ ΕΙΣ ΤΟ ΔΗΜΟΣΙΟΝ
 ΤΟ ΡΩΜΑΙΩΝ ΤΑΣΑΣ ΔΙΔΟΜΕΝΤΗ ΜΕΤΕΡΑΙΤΟ ΑΕΙ
 ΟΤΩΣ ΚΑΙ ΕΝΤΟΥΤΟΙΣ ΜΑΘΗΤΕΣ ΗΝ ΚΑΛΟΚΑΓΘΙΑΝ ΗΜΩΝ
 ΚΑΙ ΟΤΙ ΤΕ ΑΕΩΣ ΕΝΟΥΘΕΝ ΦΙΛΑΡΤΥΡΗΣ... ΒΕΒΟΥΛΗ ΜΕΘ.
 ΠΕΡΙ ΠΑΕΙΣ ΤΟΥΤΟΥ ΜΕΝΟΙ ΧΑΡΙΤΑΚΑΙ ΦΙΛΑΔΕΙΑΝ ΟΣΟΙ ΜΕΝ
 ΤΟΙΜΗΚΕΚΟΜΙΣ ΜΕΝΟΙ ΕΙΣΙΝ ΤΩΝ ΕΠΙΒΑΛΛΟΝΤΩΝ ΑΥΤΟΙΣ
 ΕΑΝΥΜΑΣ ΔΙΔΑΞΕΩΣΙΝ ΚΑΙ ΦΑΙΝΩΝΤΑΙ ΕΥΤΥΝΩΜΟΝΑ Ε
 ΤΟΝΤΕ ΣΤΟΧΑΣΟΜΕΝΩΝ ΜΩΝ ΕΚ ΤΩΝ ΥΠΕΜΟΥΓΕΓΡΑΜ
 ΜΕΝΩΝ ΕΚΡΙΣΕΩΝ ΚΡΙΝΩΔΙΚΑΙ ΟΝΕΙΝΑΙΑ ΠΡΟΚΑΘΙΣΤΑΣ
 ΘΑΙΑΥΤΟΙΣ

ΕΡΡΩΣΘΕ

- Τίτος Κοϊνκτίος στρατηγὸς ὑπάτος Ῥωμαίων, Κυρετιέων τοῖς Ταγοῖς καὶ τῇ πόλει χαίρειν. Ἐπεὶ καὶ ἐν τοῖς λοιποῖς πᾶσιν φανεράν πεποήκαμεν τὴν τε ἰδίαν καὶ τοῦ Δήμου τῶν Ῥωμαίων προαίρεσιν ἣν ἔχομεν εἰς ὑμᾶς ὁλοκλήρως, βεβουλήμεθα καὶ
5. ἐν τοῖς ἐξῆς ἐπιδειξάι κατὰ πᾶν μέρος προστηκότες τοῦ ἐνδόξου, ἵνα μὴδ' ἐν τούτοις ἔχωσιν ἡμεῖς καταλαλεῖν οἱ οὐκ ἀπὸ τοῦ βελτίστευ εἰωθότες ἀναστρέφестhai ὅσαι γὰρ ποτὲ ἀπυλείπονται κτήσεις, ἔγγειοι καὶ οἰκίαι τῶν καθηκούσων ἐς τὸ δημόσιον
 10. τὸ Ῥωμαίων, πάσας δίδομεν τῇ ὑμετέρᾳ πόλει, ὥπως καὶ ἐν τούτοις μάθητε τὴν καλοκάγαθίαν ἡμῶν, καὶ ὅτι τελέως ἐν οὐθενὶ φιλαργυρῆσαι βεβουλήμεθα, περὶ πλείστου ποιούμενοι χάριτα καὶ φιλοδοξίαν ὅσοι μέντοι μὴ κεκομισμένοι εἰσὶν τῶν ἐπιβαλλόντων αὐτοῖς,
 15. ἐν ὑμᾶς διδάξωσιν, καὶ φαίνωνται εὐγνώμονα λέγοντες, στοχαζομένων ὑμῶν ἐν τῶν ὑπ' ἐμοῦ γεγραμμένοι ἐγκρίσεων, κρίνω δίκαιον εἶναι ἀποκαθίστασθαι αὐτοῖς.

Ἐρρώσθε.

" Titus Quinctius, supreme commander of the Romans, to the Tagi and City of the Cyretians, health. Having universally manifested on all other occasions my own good intentions, as well as those of the Roman people towards you, we desire in future also to show on every occasion, that we give the preference to what is honorable, in order that those, who are accustomed to be guided by principles not the best, may not in these things find any pretext for calumniating us. All the remaining possessions therefore in lauds and houses, belonging to the public treasury of the Romans, we give to your city—that in this also you may experience our goodness, and that in no instance whatever have we been covetous of pecuniary gain, setting a high value upon generosity and honor. If therefore such persons as have not been replaced in the possession of those things which appertained to them, produce to you the (necessary) documents, and appear to allege what is reasonable, I think it just, provided you find it conformable to my written adjudications, that their property should be restored to them.

Fare ye well."

REMARKS

On the ORIENTAL MSS. in the ROYAL LIBRARY in MUNICH,
by PROFESSOR FRANK.

PART I. — *Munich*, 1814.

THIS Library contains, it seems, upwards of three hundred MSS. in the Oriental Languages, of which the Professor has undertaken to give the learned world a detailed description, in successive publications. In the present, he takes up the Persian MSS., of which a few appear to be rare and valuable; in particular, a work by Sam Mirsa, son of Ismael Sofi, prepared, it would seem, about the middle of the sixteenth century, which contains biographical notices of above 500 preceding and contemporaneous poets in that tongue, with critical remarks, and extracts from the works of some of the most distinguished. Among these poets are reckoned some of their sovereigns, several princes, vizirs, ulemas, and others of high rank in the State; and, at their head, the father of the author himself. A copy, though perhaps more imperfect, of this valuable work, has been in the hands of the learned Orientalist, Sacy; and some account of it has been communicated by him to the public, in the “*Notices et Extraits des Manuscrits de la Bibl. Nation.*” iv. 273—308. Professor Frank also supposes that in the Leyden public library another copy is preserved: of this the Catalogue gives the following title:—*Principis Seham Ibn Ismael historia regum, magnatum, et eruditorum, inter quos poetæ et oratores*—No. 1887. The latter MS. does not yet appear to have received any critical examination, nor does the editor indeed appear to have obtained or sought any information whatever respecting it; though, if it were compared with the Paris MS., and that of Munich, they might possibly throw light on each

By a note in the Preface to the *Anthologia Persica*, p. 8, it appears that Sam Mirsa finished his work in the year of the Hegira, 979—A. D. 1564.

other, and form a perfect whole. On a comparison of what has been published of the Munich and Paris MSS., it would seem, however, that neither the subjects treated, nor the manner of treating them, are in these two precisely the same: they are rather to be considered as different editions of the same work. Very naturally the learned editor considers that of Munich as the most perfect and valuable, still admitting that it has several *chasms*, the extent of which can only be known on a comparison with other MSS.

Another probably valuable MS. in the Munich collection, is an Arabic-Persian Dictionary; in which the verbs in the former language; and apparently the verbs and verbals alone are explained into Persian. It is entitled, *Kitabun ul mesadirin*:—*liber principiorum*;—and is arranged in nine classes, according to the six leading Arabic conjugations, and three of irregulars.

Of these two works, in particular, and of others, the learned editor has given a circumstantial and interesting account. An Appendix of 52 pages contains extracts, being portions never hitherto published, with notes by the professor, and also the titles of twelve Persian MSS. preserved in the Munich library in the original character.

The Persian and Arabic MSS. may have found their way to Munich from the communication with the neighbouring Turkish provinces. One MS., indeed, we are expressly told, had belonged to a Bashaw in Croatia; but it is curious to find the remains of Chinese and Hindoo learning in the collection of a Mediterranean sovereign, accumulated to so considerable a mass. We shall certainly receive with satisfaction and gratitude the succeeding accounts of the treasures which the library contains in this department, and which Professor Frank's other engagements may, we trust, allow him time to furnish.

ACCOUNT OF

Particular Books, with the Prices affixed, sold by auction from the collection of the late Mr. LUNN, Soho Square, July, 1816.

* In comparing the following prices with those of former collections sold by Auction, and mentioned in our earlier Numbers, our readers will observe a most marked reduction.

42 AUCTORES Classici Romani, cum H. Homeri, scilicet Sallustii, Livij, Taciti, et Caesaris Opera, et Ovidii Epistolæ, in all 16 vol. *in russia*, 8l. 11s. 6d.

* 90 Athenæus, Gr. et Lat. notis Schweighæuseri, 14 vol. *in russia*, Argent. 1801. 8l. 5s.

91 Another Copy, 14 vol. VELLUM PAPER, *ib.* 1801. 7l. 10s.

92 Athenæus, Gr. et Lat. Schweighæuseri, 14 vol. Jacobs Animadversiones in Athenæum, 1809, in all 15 vol. 9l. 12s.

143 Auctores Classici, viz. Virgilius, Horatius, Juvenalis et Persius, Catullus, Tibullus et Propertius, Lucretius, Terentius, Sallustius, et Florus, 7 vol. *morocco*, Birming. typ. Baskerville, 1757, 6l. 12s. 6d.

191 Biblia Sacra Hebraica, Hebraice et Lat. cum notis criticis ab Houbigant, 4 vol. *fine copy*, Paris, 1753, 9l. 12s.

266 Ciceronis Opera Omnia, cum Notis Variorum, Davisii et Proustii, accedunt Lexicon Ciceronianum et Clavis Ciceroniana, Ernesti, 23 vol. *in vellum*. Amst. 1699. 10l. 10s.

562 Ciceronis Opera, Notis Oliveti, 9 vol. *Genev.* 1758. 10l.

591 Castelli Lexicon Heptaglotton, 2 vol. in 1. Lond. 1769. 7l. 10s.

804 Erasmi Opera Omnia, ex recensione Clerici, 14 vol. *L. Bat.* 1703. 11l. 5s.

* 821 Luciani Opera, Gr. et Lat. Hemsterhusii, 10 vol. *fine paper*, *in russia*, Bipont. 1789. 6l.

922 Historici Græci Principes, scilicet, Herodotus, Thucydides et Xenophon, Gr. et Lat. 23 vol. *in boards*, Edihb. 1806. 6l. 8s. 6d.

923 Another Copy, 23 vol. *in vellum*, 1806. 9l. 9s.

951 Oratores Græci, notis Variorum et Reiskii, 12 vol. *in russia*, 1770. 11l. 17s.

952 Oratores Græci, a Reiske, 12 vol. 1770. Isocrates, Augeri, 3 vol. Libanius, a Reiske, 4 vol. Dionis Chrysostomi Orationes, a Reiske, 2 vol. in all 21 vol. *in russia*. 75l. 18s.

992 Facciolati Lexicon Totius Latinitatis, 4 vol. *best edition*, Patav. 1771. 12l. 7s. 6d.

1028 Plutarchi Opera Omnia, Gr. et Lat. cum Notis a Reiske, 12 vol. *Lips.* 1774. 9l. 9s.

1037 Polybius, Gr. et Lat. ex recensione et cum Notis Schweighæuseri, 9 vol. *in russia*, Lips. 1789. 7l. 7s.

1044 Platonis Opera Omnia, Gr. et Lat. 12 vol. *red morocco*, Bipont. 1781. 10l.

1161 Isocrates et Lysias, Gr. et Lat. notis Augerii, 5 vol. LARGE PAPER, *in russia*, Par. 1782. 5l. 10s.

1227 Rasche, Lexicon Universæ Rei Numariæ Veterum, cum Supplemento, 14 vol. in 13, FINE PAPER, *in russia*, 1785. 9l. 2s.

1352 Newtoni Opera Omnia, edente Horsley, 5 vol. *in russia*, Lond. 1779. 11l.

1377 Martialis Opera, cum Commentariis Langii, Par., 1617. 10l. 15s.

1378 Meninski Lexicon Arabico—Persico—Turcicum, 4 vol. *in boards*. Vien. 1780. 10l. 15s.

1379 Another Copy, 4 vol. *in russia*, *ibid.* 1780. 17l. 15s.

1381 Muratori, Scriptores Rerum Italicarum cum Supplemento Tartinii, 27 vol. *fine copy in vellum*, Mediol. 1723 et Flor. 1770. 22l.

1480 Thucydidis Opera, Gr. et Lat. 6 vol. FINE PAPER, *red morocco*, Bipont. 1788. 7l. 7s.

1481 Another Copy, 6 vol. *blue morocco*, 1788. 7l. 7s.

1578 Rymeri Fœdera et Acta Publica Angliæ, 20 vol. in 10. *Hagæ Com.* 1739. 8l. 5s.

1584 Sexti Empirici, Gr. et Lat. Fabricii, LARGE PAPER, *in russia*, Lips. 1718. 1l. 14s.

1744 Stephani Thesaurus Linguae Græcæ, cum Glossario et Appendice Scotti, (the Glossary is the re-print) Philoxeni Glossaria, a Labbæo, Par. 1679. Budæi Commentarii Linguae Græcæ, 1548. Budæi Commentarii Linguae Græcæ, Basil. 1556, in all 10 vols. *bound in russia*. 38l. 6s. 6d.

1747 Stephani Thesaurus Linguae Græcæ, cum Glossario et Appendice Scotti, 7 vol. LARGE PAPER, *ap. H. Steph.* 1572. 24l. 3s.

1750 Stephani (R.) Thesaurus Linguae Latinæ, 2 vol. *ap. R. Steph.* 1536. 9l. 6s.

1883 Virgillii Opera, ex recensione et cum Notis Heynii, 8 vol. LARGE PAPER, *blue morocco*, Lond. 1793. 12l.

1918 Testamentum Græcum, edente Wetstenio, 2 vol. *in russia*, Amst. 1751. 8l. 15s.

34 Æschylus, Sophocles, Euripides, Pindarus, Anacreon, Homerus, Virgilius et Horatius, in all 18 vol. *blue morocco*, Oxon. Bliss. 1809. 4l. 1s.

81 Anthologia Græca, e recensione et cum Notis et Indicibus Jacobsii, 12 vol. FINE PAPER, *in russia*, Lips. 1794. 6l. 15s.

150 Aristophanis Comœdiæ, Gr. et Lat. edente Brunck, 3 vol. *blue morocco*, Oxon. 1810. 4l. 14s. 6d.

173 Anthologia Græca, MS. very fairly written. 5l.

This is a transcript by the celebrated Brunck of 743 inedited Greek Epigrams, from a MS. in the King of France's Library. The original compilation was made by Guyet, who bequeathed

it to Menage. In a note at the end of the volume, *Brunch* says he transcribed it in 1769, "sedulo et quanta potui diligentia." It may be added that this transcript far exceeds the original in interest and value, from the notes and references to critical works with which *Brunch* has enriched it. This collection is mentioned by *Brunch* in his preface to *Anal. Gr.* p. viii.

184 Augustini, (S.) Opera, editio Benedictina, 11 vol. in 8 *best edition*, *Par.* 1679 5*l.* 5*s.*

192 Biblia Sacra Hebraica, cum variis lectionibus a Kennicott, 2 vol. *Oxon.* 1776. 6*l.* 6*s.*

270 Ciceronis Opera Omnia, cum Notis et Clave Ernesti, 8 vol. *bound*, *Oxon.* 1810. 5*l.*

272 Another copy, 8 vol. *bound*, 1810 5*l.* 12*s.* 6*d.*

273 ————— 8 vol. *in russia*, 1810. 6*l.* 8*s.* 6*d.*

280 Ciceronis Orationes, Notis Variorum, 6 vol. *Amst.* 1699: Ciceronis Epistolæ ad Familiares, Variorum, *Amst.* 1077. Ciceronis Epistolæ ad Atticum, 2 vol. 1681, in all 10 vol. 4*l.* 9*s.*

362 Ciceronis Opera, Notis Oliveti, 9 vol. *Genev.* 1758. 10*l.*

363 —————, Notis Oliveti, 9 vol. *Ven.* 1772. 5*l.* 5*s.*

364 —————, Notis Oliveti, 9 vol. *in russia*, *ib.* 1772. 7*l.* 2*s.* 6*d.*

365 —————, Notis Oliveti, 9 vol. *sewed*, *ib.* 1772. 4*l.*

617 Homeri Ilias, Gr. et Lat. Notis Heynii, 8 vol. *Lips.* 1802. 4*l.* 13*s.*

622 Homeri Opera Gr. et Lat. Ernesti, 5 vol. *Glas.* 1814. 2*l.* 10*s.*

422 Dibdin's Descriptive Catalogue of Lord Spencer's Early Printed Books, with fac simile engravings, 3 vol. 1814. 6*l.* 2*s.* 6*d.*

428 Dionysii Halicarnassensis Opera, Gr. et Lat. a Reiske, 6 vol. *in russia*, *Lips.* 1774. 4*l.* 10*s.*

796 Fabricii Bibliotheca Græca, ab Harles, 12 vol. FINE PAPER, *Hamb.* 1790. 13*l.* 5*s.*

868 Lucretius, cum Notis a Wakefield, 4 vol. LARGE PAPER, *morocco*, 1813. 5*l.* 2*s.* 6*d.*

950 Oratores Græci, notis Variorum et Reiskii, 12 vol. *Lips.* 1770. 8*l.*

1088 Poetæ Latini Minores, notis Wernsdorffii, 10 vol. FINE PAPER, *Attenb.* 1780. 4*l.* 5*s.*

1169 Livii Opera, in usum Delphini, 6 vol. *Par.* 1769. 4*l.* 14*s.* 6*d.*

1175 Lucretius, notis Havercampi, 2 vol. *L. Bat.* 1725. 4*l.* 9*s.*

1226 Rasche, Lexicon Universæ Rei Numariæ Veterum, cum Supplemento, 14 vol. in 13, FINE PAPER, *Lips.* 1785. 5*l.* 10*s.*

1312 Saxii Onomasticon Literarium, 8 vol. *in russia*, *Tr. ad Rhen.* 1775. 4*l.* 8*s.*

1382 Mufatori Antiquitates Italicæ Mediæ Ævi, 6 vol. *Mediol.* 1738. 5*l.* 5*s.*

1478 Thucydidi Opera, Gr. et Lat. 6 vol. *Bipont.* 1788. 5*l.* 7*s.* 6*d.*

1479 Another Copy, 6 vol. *in vellum*, 1788. 5*l.* 10*s.*

1510 Taciti Opera, Notis Brotieri, edente Valpy, 5 vol. LARGE PAPER, *blue morocco*, Lond. 1812. 5*l.* 15*s.*

1589 Richardson's Persian Dictionary, by Wilkins, 2 vol. LARGE PAPER, 1806. 5*l.* 15*s.*

1582 Scriptores Rei Rusticæ, *first edition*, Jenson, MCCCCLXXII. 4*l.* 10*s.*

1654 Virgilio Opera, Notis Heynii, 4 vol. LARGE PAPER, *in russia*, 1793. 4*l.* 1*s.*

1655 Another Copy, 4 vol. LARGE PAPER, *red morocco*, 1793. 4*l.* 5*s.*

1656 Another Copy, 4 vol. in 8, LARGE PAPER, *in russia*, 1793. 4*l.* 14*s.* 6*d.*

1657 Another Copy, 4 vol. in 8, LARGE PAPER, *blue morocco*, 5*l.* 17*s.* 6*d.*

1760 Thucydides, Gr. et Lat. Duker, *Amst.* 1731. 5*l.*

1901 Zonaræ et Photii *Lexicon*, 4 vol. FINE PAPER, *in russia*, Lips. 1808. 5*l.* 10*s.*

ODE LATINA.

Statuæ, Tabulæque pictæ Italiæ restituta.

ERGO insolentes sancta Deûm cohors
Rupit catenas, et patriam domum
Sedesque cognatas revisit,
Italiæ loca fabulosæ !

Lucentium quæ murmura fontium,
Quæ prisca sacrat Religio sinus
Lucorum, et assueto serenus
Ludit adhuc Zephyrus susurro,

Et vox Deorum lenè sonantibus
Respondet auris ; quæ temere incolæ,
Silvæ sub impendentis umbrâ,
Naiades incubuere ripis.

At dulcè quanquam per lapidum moras
Decurrit undis lympa loquacibus,
Nodosque fragrantis capilli
Flore premens tenero rosarum

Ridet Voluptas, libera dum novo
Expandit alas rore graves apis,
Frustraque secretos colentem
Prodit odor violam neccessus,

Nutantis inter sibila populi, et
 Lætam feraci palmite vincam,
 Cur tristis errabat sereni
 Veris et Ausoniæ viator
 Oblitus ora, dum, pater imbrum
 Quà pulsat Alpès nubiferas Notus,
 Spectabat, indignatus arma
 Væditiagique dolos Tyranni?
 Te, fraude victrix Gallia, te gemens
 Prædam reposcit. Scilicet urbium
 Afflicta majestas priorum
 Nuda suis quæritur tropæis,
 Ut tu, probrosi bis patiens jugi,
 Adhuc minaci fronte superbias
 Illæsa, mireturque priscas
 Francigenum leve vulgus artes?
 Non sic, avitum vestibuli decus,
 Miratus hausit sculptor uaginem,
 Et membra, candentesque vultus,
 Mollitiæ simulante saxo.
 Non sic recessu condita myrteo
 (Blandum ut calorem Luna Cupidinis
 Fovebat, obscurusque Vesper,
 Et placidi mora dulcis Arcti)
 Decepta serà luce crepusculi,
 Et fraude vivi marmoris, invicem
 Credebat arridere signa, et
 Pressa labris recalere virgo.
 Non sic verendi Numinis ad pedes
 Custos sacelli strata coloribus
 Pascebat hærentes ocellos,
 Plena Deo, lacrymisque fletibus
 Vultus decentem pallida gratiam,
 Aut dux in aulâ prælia fortium
 Spectabat exultans avorum, et
 Torva patres oculis tuentes.
 Non sic—sed istos mitte queri dies,
 Fortuna versa est: jam cecidit fragor
 Lethalis, et cælum reluxit
 Præteritâ melius procella!
 Quis non severum risit, ut hostium
 Armata tandem consistit arcibus
 Europa, detraxitque raptas
 Fœdistrago exuvias latroni?

" Videre magnos jam videor duces,"
 Ultamque priscum dedecus Austriam,
 Turmasque pellitas, rigentem
 Quæ pelagi Borealis undam

Calcant euntes, hic Zephyrus levi
 Vexilla flatu ventilat Angliæ,
 Seramque vindictam reposcit
 Edomiti soboles Viadri.

Saxum lacertis scilicet ambiant,
 Duroque figas oscula marmori,
 Quarum nec immoti suadebant
 Rege procul fugiente vultus,

Nec cum ferocem Regia militum
 Repressit altâ voce licentiam
 Matrona, Virtutesque secum
 Duxit in exilium sequentes.

Vos tecta frustra squallida, virgines,
 Lustrate dejectæ, et vacuam domum,
 Frustraque lucentes ocelli
 Acutius speculentur Alpès;

Sed cur inani murmure perstrepat
 Querela? famæ cur sitis effera
 Permanst, indignoque justos
 Opprobrio laceratis hostes?

Cùm nec Latino marmore ditior
 Gaudebit Arctos, nec pater ambiet
 Prædamque captivosque Divos
 Cæruleâ Thamesinus undâ.

Famosa Gallis furta relinquimus
 Fraudemque, virtus purior enitet,
 Nec præmia et turpem rapinam
 Marte petit generosus ardor.

Gaudete, cives, Sole quibus rubet
 Densa in Faleris vinca collibus,
 Quæis plenus effuso novales
 Irrigat Eridanus fluento.

Tuque, Urbs Etruscis subditâ montibus,
 Dilecta Phæbo, cui rigui virent
 Saltus, odoratæque silvæ,
 Rite tuum venerata Cosmum,

Et tu, fideli cui placidus vado
 Interfluentes Adria gurgites
 Submittit, et priscam marinis
 Cingit adhuc dominam lacertis,

* Clarissima sc. Ludovici XVI. Filia, a fortissimo exercitu in exilium ejecta.

Feliciori tollite liberum
 Pæana cantu, reddite sordidis
 Direpta delubris tropæa, et
 'Templa suo renovate cultu.
 Tuque, O ! vetustum quæ Capitolium
 Tibrimque servas, cui memor assidet,
 'Famæque frigentem caducis
 Musa sacrat lacrymnis favillam,
 Si te renati gloria nōminis,
 Sive reductum, Roma, juvat deus,
 Assurge, turrisūmque sertis
 Cinge novis redidit culmen !

G. N. LETTSOM.

Coll. SS. Trin.

1816.

EPIGRAMMATA.

Labor Ineptiarum.

Εἰαρινῷ Ζεφύρῳ βρέξας κήποισι μελίσσῃν
 Νήπιος ἐν Παύλοις παῖς ἐδῶκεν Ἔρως·
 Ἀλλ' ἡ Κύπρις ἰοῦσα, " τί ληεῖς ; οὐ σὲ μάταια
 ἔστι θύμις μοχθεῖν, οὐ γὰρ, Ἔρως, βροτὸς εἶ."

G. N. LETTSOM.

Labor Ineptiarum.

DRANCES, notus homo, sed inficetus,
 Orator petulans, sed æquus idem
 Qui summas aliis relinquat artes,
 Contentus sibi vindicare nugas,
 Famæ se quoque somniat clientem.
 Garrit, scriptitat, arguit, Latinos
 Perdoctus citat Atticosque testes,
 Claudarum procus elegantiarum,
 Nec vilem putat esse se Poetam.
 Captat munia parvuli Senatûs,
 Angustâ gravis æstuanus arenâ,
 Lychmos computat et tributa cogit,
 Ne quo publica res malo laboret,
 Doctâ, de tribus assibus loquela
 Prudens disserere ; induitque tristem
 Vultûs compositi sagacitatem,
 Et quicquid gravium est ineptiarum
 Molitur sapiens. Quid, ah ! miselle,
 Quid noctes satâgis diesque rerum,
 Agas ut Nihil, audiasque Nepio ?

G. N. LETTSOM.

REMARKS ON

The Similarity of Worship, that prevailed in different Parts of the Pagan World.

אֲנִישׁ אֲחִים:—GLA. XIII. 8.

No. 17.

MYSTICISM seemed in a greater or less degree to be connected with every pagan system of theology, and from a certain love of self-distinction the most plain and simple truths were by means either of allegories or symbols kept concealed from the vulgar apprehension. The Druids were no exception to this prevailing custom; whether they borrowed it from the country, whence they emigrated, or whether the similarity of religious creeds generates similar ideas, they likewise performed their ceremonies with the greatest secrecy, using every endeavour to prevent any part of them from being divulged among the uninitiated. The קֹדֶשׁ הַקֹּדֶשׁ of the Jewish tabernacle appears an expurgation from these mystic ceremonies, for the others are by no means deducible from it, since they are evidently anterior to it; if, indeed, we attempt to investigate their origin, we shall be led back in our researches to the first rise and progress of solar worship; in later times, however, the Jews clearly had their mysteries, as may be seen in “*Cabbala denudata*” and “*Maurice’s Indian Antiquities*.” Maimonides in Seder Zeraim precludes certain people from knowing them, which he elucidates by an anecdote relating to their חכמים; some of whom were versed in the מַעֲשֵׂה בְּרֵאשִׁית, and a certain individual in the מַעֲשֵׂה מִרְכָּבָה; these agreed to instruct each other in that, of which each was ignorant; but, when this sage fully comprehended the מַעֲשֵׂה בְּרֵאשִׁית, he refused to teach the other party the מַעֲשֵׂה מִרְכָּבָה, not through envy or desire of pre-eminence, (says Maimonides) but, because he was qualified to know all, that they could teach, whereas they were not fit to participate the knowledge which he possessed:—the reason of which appears to be, that the מַעֲשֵׂה מִרְכָּבָה contains their more abstruse and cabballistical mysteries. As it was lawful for the high-priest alone to enter the קֹדֶשׁ הַקֹּדֶשׁ, and, as Moses was enjoined to set bounds round Mount Sinai, so, according to Borlase, the Druids had a boundary

¹ The Indians observe the like secrecy, and have a similar enclosure for the same purpose.

to prevent the "profanum vulgus" from viewing their consecrated ground. The tribe of Levi was selected for the temple service; among all pagan nations, likewise, a certain order of men claimed this as their prerogative, nor could a sacrifice be performed in the absence of a Druid; ἔθος δὲ αὐτοῖς μηδένα θυσίαν ποιεῖν ἄνευ φιλοσόφου (Diod. Sic.) Like the Oriental mysteries, the religious assemblies of the Druids were holden by night; and we may observe, that the feast of the Passover was kept at even. Women were admitted into the druidical temples; and in the time of worship, the priests turned round their bodies: among the Indians circumambulation was in like manner an indispensable requisite, which, together with the circular temples in different parts of the world, may be traced to the solar idolatry. In a former Number, I believe, I referred the τύμβος ἀμύκτολος of Pelops in Pindar to this ceremony of circumambulation: which is rendered highly probable by the observation of the Scholiast: ἀμύκτολον, περιπαλούμενον, ὡς τῶν ἐπιφροσύνων διὰ τὸ ἄγαν τῆς κατασκευῆς εὐπρεπές, κύκλῳ περιιόντων καὶ θεωμένων. The ancient στρεφαὶ and ἀντιστρεφαὶ seem to bespeak this or a similar origin: and although we find no such ceremony among the Jews, we know that, in the time of Daniel, they turned their faces towards Jerusalem, when they prayed; as do the Mohammedans towards their Kiblah. The more we examine the druidical rites, the greater affinity to the ancient Persians and Indians shall we discover: like each, they underwent a series of instructions previous to their being perfectly qualified: "hi (Druidæ) teræ mundique magnitudinem et formam, motus Cæli et Siderum, ac quid Dii velint, scire profitentur. Docent multa nobilissimos gentis clam, et duu vicenis annis in specu, aut in abditis saltibus. Unum ex his, quæ præcipiunt, in vulgus effluit, videlicet, ut forent ad bella meliores, æternas esse animas, vitæque alteram ad manes." (Pomponius Mela). As in the more early state of society, the pontifical and judicial functions were united, so among them did they continue undivided; and as the Urim and Thummim clearly had a reference to this union, so like the sacred pectoral did Druids, Egyptian priests, &c.¹ wear chains of mystical importance around their necks on solemn occasions. To lose cast in India is accounted the greatest disgrace, whence probably to be excommunicated from the druidical sacrifices was deemed the greatest punishment: excommunication also prevailed among the Jews, but writers are not agreed, whether there were two or three sorts—the נִדָּה, the דְּמָה (the ἀνάθεμα of St. Paul) and the נִחֵשׁ, which was the most terrible:—it will be recollected, that the blind man restored to sight by our Saviour was excommunicated. We

¹ The Zinnar of Brāhmānas, and Guebreṣ mentioned by Maurice.

find in Scripture frequent mention of the *הַר הַמִּזְבֵּחַ*, the mountains and idolatrous high places of Israël:—but whether it arose from the Tsabean rites or some other cause, mountains and hills were in the more early times places of worship; it was from Moriah, that Abraham was enjoined to offer up Isaac in sacrifice; it was from Sinai, that God gave his law to Israël, and the *προσεύχαι* were mostly on high places, and that, in which our Saviour continued all night, was on a mountain. Hence, we read that the druidical assemblies were oftentimes holden on lofty mountains, and Herodotus (*Chio*) mentions the same practice among the Persians; “*ἀγάλματα μὲν καὶ νηὺς καὶ βωμοὺς οὐκ ἐν νομῷ ποιουμένους ἰδρύνεσθαι, ἀλλὰ καὶ τοῖσι ποιῶσι μαριῇν ἐπιφέρουσι, ὡς μὲν ἐμὸν δοκεῖ, ὅτι οὐκ ἀνθρωποφύεας ἐνόμισαν τοὺς θεούς· καθάπερ, οἱ Ἕλληνες, εἶναι—οἱ δὲ νομίζουσι διὸ μὲν ἐπὶ τὰ ὑψηλότατα τῶν ὄρεων ἀναβαίνοντες θυσίας ἐρδεῖν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες· θύουσιν δὲ ἡλίῳ τε καὶ σελήνῃ καὶ γῇ καὶ πυρὶ, καὶ ὕδατι καὶ ἀνεμοῖσι· τοῖσι μὲν μούνοισι θύουσιν ἀρχαῖαν,*” and speaking of their sacrifices he echoes the words of Diodorus about the Druids, “*ἀνὺς γὰρ μάγου οὗ νόμος ἐστὶ θυσίας ποιεῖσθαι.*”

The origin of human sacrifices is uncertain: probably they may have arisen from an idea of averting divine justice by the punishment of particular malefactors, which like all other things corrupted by superstition, in the course of time may have become established as a religious rite. Be this as it may, notwithstanding all that some recent writers have urged to the contrary, the *Nerameddia* of India, and the practices of *Bushin* were not unknown to the Druids, and Diodorus Siculus, l. 4. 227. unequivocally avers, that Hercules *καταντήσας εἰς τὴν Κελτικήν, καὶ παῖσαν ἐπέλθων, κατέλυσε μὲν τὰς συνθήκας παρανομίας καὶ ξενοκτονίας.* Not only Diodorus, but Strabo observes that those who peopled Ireland *Ἰρίν*, were cannibals, and Cæsar de *Bello Gallico* gives not a more favourable character of the Britons. Of their barbarous manners, Strabo gives the following picture: “*περὶ ἧς οὐδὲν ἔχομεν λέγειν σαφές· πλὴν ὅτι ἀγριώτεροι τῶν Βρεττανῶν ὑπάρχουσιν, οἱ κατοικοῦντες αὐτὴν, ἀνθρωπόφαγοί τε ὄντες, καὶ πολυφάγοι, τοὺς τε πατέρας τελευτήσαντας κατεσθίουσιν ἐν καλῷ τιθεμένοι· καὶ ἄνερως μισγέσθαι ταῖς τε ἄλλαις γυναῖξιν, καὶ μητράσι καὶ ἀδελφαῖς.* And, probably the only valid argument, which the defenders can produce, is comprised in the following words, *καὶ ταῦτα δ’ οὕτω λέγομεν, ὡς οὐκ ἔχοντες ἀξιοπίστους μάρτυρας,* which, however, cannot be admitted, since the express authority of Diodorus and others too fully corroborates the fact. Buddha is said to have stopped this practice in his *Avatara*, and of Osiris, who is the same

* The general term of the LXX. for *ἡμίς* is *ἡμίς*, τὰ ὑψηλὰ, or ἡ ἀκρὰ — and when the Hebrew is singular, very frequently *βῆμα*.

person, Diodorus records, *πρῶτον μὲν γὰρ παῦσαι ἀπὸ τῆς ἀλλήλοφαγίας τὸ τῶν ἀνθρώπων γένος*: from Strabo it also appears, that this custom prevailed among the Scythians, until some reformer dissuaded them from it. The latter writer speaks much of the religion of the Getæ, observing (*αὐτοὺς*) *ἐμψυχῶν ἀπέχεσθαι δι' εὐσεβείαν*: but it is very clear, that the Gothic branches were no strangers to human sacrifices. Of the ancient Germans Tacitus says, *Deorum maxime Mercurium colunt, cui certis diebus humanis quoque hostis litare fas habent: Herculem ac Martem concessis animalibus placant; pars Suevorum et Isidi sacrificat*, to all of which may be added the authority of Lucan,

Et quibus inmitis placatur sanguine diro

Teutates, horrensque feris altibus Hesus,

Et Taras Scythicæ non imitior ara Dianæ.

And what the rites of these nations were, may be collected from the same author:

Lucus erat longo nunquam violatus ab ævo,

* * * * *

* * * * * *Illic barbara ritu*

Sacra Deum, structæ diris feralibus aræ,

Omnisq; humanis lustrata cruoribus arbo.

And as the Hindoos in the more early ages offered up brute victims to their gods, so did the Gauls, amongst which were bulls answering to the Go-medha of the Brahmanas.

The division into tribes, and the subdivision into particular classes, may very generally be discovered: but in the service of religion different orders have been made almost indispensable. It has been remarked that among the Jews we discover the high priest, priests, Levites, Nethinim, and it has been asserted, although without sufficiently satisfactory evidence, that the prophets had the orders of the *קהן*, the *נביא*, and the *נזיר*: to the former, the Nazirite, the Sagan *סגן*, as well as the *קהל*, the *מרכל*, and the *נזיר* may be added; and in the latter, we may take notice of the *נבחה*, together with the differences established between prophets by Maimonides, and likewise of the *קדוש*. The ancient Britons were likewise arranged in classes, called by Strabo *Βάρδοι*, *Θιάταις*, and *Δρυΐδαι*: their offices Ammianus Marcellinus, l. 15. c. 9. speaking more particularly of the Gauls, thus describes, "*Per hæc loca, hominibus paullatim excultis, viguere studia laudabilium doctrinarum, inchoata per Bardos, et Euhages, et Druidas. Et Bardi quidem fortia virorum illustrium facta heroicis composita versibus cum dulcibus lyrae modulis cantabantur. Euhages verò scrutantes seriem et sublimia naturæ pandere conabantur. Inter hoc Druidæ ingeniis celsiores, ut auctoritas Pythagoræ deorevit, sodalicis adstricti consortiis, quæstionibus occultarum rerum altarum-*

que erecti sunt, et despectantes humanā pronuntiārent animas immortales:" with which Strabo's observations nearly coincide. According to the Bardic remains, it appears, that "to the Bards belonged the perpetuation of the privileges of the system, and of learning, as well as of civil and moral institutes, that the Ovates (the Eulages of Marcellinus, and *Ὀβύτης* of Strabo,) cultivated the arts and sciences; that all, that related to the priesthood, belonged to the Druid." In the Triads we are informed, that there are three orders of the primitive bards: "the ruling bard, or primitive bard positive, according to the rights, voice and usage of the Bardic Conventions, whose office it is to superintend and regulate; the Ovate or Euvate according to genius, exertion, and incident, whose avocation it is to act on the principles of inventive genius, and the Druid, according to the reason, nature, and necessities of things, and his office is to instruct." Of the noble and generous function of the Bard, we may form some adequate idea from the verses of Lucan;

" Vos quoque, qui fortes animas belloque peremptas
Laudibus in longum, vates, demittitis ævum
Plurima securi iudistis carmina, Bardi!"

So likewise in the 22d Odyssey, Ulysses is represented as speaking the Bard Phemius from respect to his order." Mr. Edward Williams assures us, that a bard originally meant a priest; and Meyrick asserts, that like the freemasons, they had a secret, by which they recognized each other. The Indians, Egyptians, and Bauddhists, in the Burman Empire, were likewise arranged in classes. Herodotus records, that the ancient Persians were divided into casts, and entertained the greatest respect for rivers; and Caesar says, that the Druids annually chose the magistrates of every city, who sometimes bore the title of Kings. Thus does the Brahmāna rank above the Raja; so the Arch-Druid corresponds with the Arch-magus of the Persians, and chief Brahmāna of Jagannatha, and as the Vedas exempt the sacerdotal order from military service, so did the Druids abstain from war, as the privilege of their office. The Britons, Añi, and religious casts in India, were accustomed to paint themselves; and Cluverius makes mention of four ranks among the ancient Germans, "primus Nobilium, alter Ingenueorum sive Liberatorum, tertius Libertorum, cui admixtus Libertinorum, quartus Servorum." Lastly, Captain Wilford says of the Bards of Magadha; "the Bards of Magadha were in great repute formerly, and they are mentioned under the name of Magadhas. They reckon THREE sorts of Bards in India; the Magadhas, or Historians, thus called, because those of Magadha were the most esteemed: the Sutas, or Genealogists, and the Baudis, whose duty was to salute early in the morning, the King or Chief in selected phrase, and well-chosen words, wishing him long life and prosper-

nty. The usual name in India for a Bard is Bhât, vulgarly pronounced Bhat. It is not a Sanskrit appellation, though asserted to be derived from it. But, the original name, as it was pronounced several hundred years ago, was Bardai, or Bardahi, though some think it a different name applied to the same class of people. . . . The famous Chandra, or Chandra-Bardai, was Bard to Prithu-Raja, King of Dilli; . . . the title of Bardai is translated musician by Abu'l Fazil: . . . every great man in India had Bhâts in his retinue; the practice is still kept up in Gurjarat, where they are highly respected to this day, according to my Pândit, who is a native of that country. The Bhâts or Bhactas, and Charanas, are mentioned by Abu'l Fazil, in his description of Subah Gurjarat. *Their employment (says he) is to sing hymns, recite genealogies, and warlike songs in battle, to animate the troops.* They acted also as heralds, as in the case of Chandra-Bardai."

D. G. WAIT.

PROLOGUS

IN EUNUCHUM TERENTII,

a PHILIPPO MELANCHTHON, A. D. 1518.

SALVERE jubeo spectatores optimos,
 Qui scenæ ornandæ confluxere gratia,
 Favore nostra studia ut excitent suo,
 Artes honestas et benigne provebant,
 Auctoritateque tueantur hunc gregem,
 Qui scenicos ludos industria sua
 Instruxit hac in urbe primus, ut jocis
 Salibusque personent hæc pulpita Atticis;
 Et barbaros plorare jussit, fabulas
 Efferre qui vetabant in proscenium,
 Quæ cultiores juvenum mores redderent.
 Terentianum agemus Eunuchum modo,
 Quæ fabulas Latinas vincit ceteras
 Sermonis elegantia et facetiis;
 Vel ipse quas Momus miretur ac probet,
 Illoque sentiat tinctas sæpe, quo satam
 Amorum et illecebrarum matrem omnium,
 Venerem ferunt. Sed corrugare tetricos
 Quosdam videtis nates: immodestæ
 Illi nos accusant, in theatrum quod jocos

Proferre liberiores paulo ausi sumus ;
 Moresque criminantur vitari bonos
 Parum severis dictis atque lusibus.
 Sed, o censores asperos et pergraves,
 Qui quod reprehendunt in scena ludunt domi,
 Et Curios sinulant, vivunt Bacchanalia ;
 Ludunt poëtæ, at lusus illi seria
 Ducunt, simulque morum tradunt optima
 Vitæque præcepta, ut nihil melius Solon
 Aut sanctius tabulis inscripserit æneis.
 Sed asperam tamen virtutem condunt
 Jucundioribus illecebris, ut solent
 Medici daturi pueris tetra absynthia,
 Cum melle dulci et saccharo irritant gulam.
 Facessant ergo iniqui hinc iudices procul,
 Ut æquioribus spectandi dent locum,
 Nos, publici nostrique causa commodi,
 Terentianam agemus Eunuchum modo,
 Qua barbaram Thrasonis arrogantiam,
 Fastumque inanem irridet. Hic est cernere,
 Perinde ut in speculo, ardelionum imaginem,
 Qui caudices fungique cum meri, sient
 Primas tamen sibi rerum ubique vindicant.
 Proventus hujus generis est uberrimus
 Hoc seculo, cum se titulo sapientiæ
 Musarum ubique venditant : hostes feri
 Profana divinaque commiscunt omnia.
 Vos ergo favete, spectatores optimi :
 Affertur utilis et jucunda fabula.

THE following *Jeu d'esprit*, as it appears to us, possesses too much merit to be lost. The allusion to some late Greek Sapphics, connected with the falling, or the fallen, fortunes of Napoleon, will amuse the subject, not less than the writer, of the Parody.

Νοκτοφύλαξ (any Watchman) *προλογίζει.*

Scene, Manchester Square. Object, a Lamp shattered.

Ὁ λιμπρόν ὄμμα τοῦ τροχηλάτου λύχνου,
 ὡς νυκτέραισιν ἀστραπαῖς γαυρούμενος
 πῶγωνά μέγακ ἐπεμπες θρῆναιου πυρός.

ἄρ' ἐκκυλισθεὶς ἐκ θρόνων¹ ὑπερχόπων
 κλισίαι παρ' ὑγραίς, ὡς δούστηνος, σποδοῖς;
 ποία σε μοῖρα, τίς κατέσβεσεν τύχη;
 ἄρ' ὦ πλοεῖν, πτώματ' οὐκ ἀνάσχειτα
 πρὸς οὐδας ἔπεςες, ἐκ μαιφόνων² τινὸς
 βληθεὶς ἀραγμοῖς ἥδ' ἐπ' προσβολαῖς λίθων;
 εἶδ' ἐμὶ μάντις, εἴ τι προμνῶμαι σόφον,
 χρόνῳ μέτεισι σοῦ μόρου τὸν αἴτιον
 ἀναπλάκῃτος, ὑστεροφθόρος, Δίκη
 ὅς, αὐτὸς ὦν πρόσουρος, ἐν θεσμῶν πέδαις
 ζευχθεὶς, ἀφωνα τοῖς βροτοῖσι σημανεῖ,
 πανούργος ὕβρις ὅλον ἐξαμαῖ βέρος.

ὁ αἴτιος ἀπολογούμενος.

ἔρκος σ' δδόντων ποῖον ἐκπέφυγ' ἔπος;
 ὡς ὦφελ' οὗτος³ ἄρ' ὁ κάκιστ' ἀπαλούμενος
 κλισθαι ταπεινὸς ἐν δυσωνύμῳ σκότῳ.
 εἰ γάρ σφ' ἀέλλα, ὥλεσεν ῥιπή, τάχ' ἂν
 ἄλλος περαυγῆς, λύχνος ὦν, θέλοι κράτος
 φλογὸς κραδαίνειν. ἀλλὰ τίς ποτ' οὐρανοῦ
 αἰπὺν κιχάνειν λαμπὰς ἂν θέλοι πόρον,
 ὡς τανταλωθεῖσ' ὑψόθεν πέσοι χαμαί;
 * * * * *

λείπει

CURÆ POSTERIORES.

CLASS. JOURN. No. x. p. 333. Des six strophes latines de A. F. T., quatre sont la traduction littérale de ces jōh' vers de Voltaire, qui se trouvent dans une de ses lettres à M. de Cideville :

Si vous voulez que j'aime encore,
 Rendez moi l'age des amours;
 Au crépuscule de mes jours
 Rejoignez, s'il se peut, l'aurore.

¹ γρ. σταθμῶν.

² Virtus Anglice, some bloody fellow.

³ ὁ λυχνος, δηλοῦντι.

Des beaux lieux où le Dieu du vin
Avec l'Amour tient son empire,
Le Temps, qui me prend par la main,
M'avertit que je me retire.

De son inflexible rigueur
Tirons au moins quelque avantage :
Qui n'a pas l'esprit de son age,
De son age a tout le malheur.

Laissons à la belle jeunesse
Ses folâtres emportemens ;
Nous ne vivons que deux moments ,
Qu'il en soit un pour la sagesse.

C'est sans doute parceque ces vers sont très-connus que A. F. T. s'est dispensé d'indiquer la source où il avoit puisé.

No. xvi. p. 38-41. To the numerous authorities on the word *ῥαχία* collected by the learned Mr. Barker, the reader can add this note of Dr. Coray *ad Heliodor.* l. c. 1. p. 3. *Ῥαχία, καὶ Ἰωνικῶς ῥήχην, καλεῖται πᾶς πετρῶδης αἰγιαλὸς, ἡ φησὶν Ἠσύχιος. Ὅτι δὲ παρὰ τὸ ῥάσσω ἢ ῥήσσω ἐσχημάτισται ἡ ῥαχία ὕψλον καὶ ἐκ τοῦ συνωνύμου ἐπηγμῖν, ὡς "Ομηρος χρῆται ἀντὶ τῆς ῥαχίας, διὰ τὸ προβάλλοντα ταύτῃ οἶονεῖ ῥήγνυσθαι καὶ σκεδάζεσθαι τὰ κύματα. Ὁμολογεῖ δὲ τούτοις καὶ τὰ ἐν τῇ κοινῇ συνήθειᾳ ῥήχᾳ, οὐδὲν ἄλλο ὄντα ἢ τὰ ἀβαθέστερα τῆς θαλάσσης μέρη τὰ πρὸς ταῖς ἀκταῖς, καὶ ἀντικεῖς αὐτῇ ἡ ῥαχία. Ἡ αὕτη δὲ συνήθεια ἐκ τοῦ ῥάσσω ῥήματος, ὃ καὶ ἀράσσω ἐλέγετο, ἐποίησε τὸ ἀράζω, οὕτω λέγουσα τὸ προτορμίζειν καὶ προσελαύνειν τὴν καὶν τῇ ῥαχίᾳ.*

No. xxi. p. 45. The anonymous writer, whose work *de l'emploi des conjonctions dans la langue Grecque* is announced, is M. Séguier, now *Préfet du département de la Meurthe*.

No. xxi. p. 89. This observation was made on the Harleian manuscript of Philostratus : "Desunt nomina multa in editionibus Philostrati extantia ; sed adsunt etiam alia in illis non servata, ut Libanii, etc." We believe from this name of Libanius, that Eupapius' *Βίαι τῶν σοφιστῶν* are joined with the Philostratean *Λαοί*. This indication deserves no little attention, as the manuscripts of Eupapius are extremely scarce.

No. xvi. p. 195. Happily M. Jacobs is not dead, as you were informed. The *Litterarische Analekten*, published by M. Wolf, contain several articles by him, one of which is dated *Monse Jul. 1826*.

No. xxii. p. 358. Dans les passages que vous avez transcrits de Gibbon, il y a bien d'autres fautes de langage que celles que vous avez indiquées, en les soulignant. Par exemple, au lieu de "que je ne laisserai pas passer en silence" il falloit, "que je ne passerai pas sous silence," ou, "que je ne laisserai pas passer sans rien dire." Le mot *énumérer* est impropre dans la phrase

suivante: "Cicéron en énumérant toutes les fêtes." Il falloit "faisant le détail de, comptant." Plus loin "il est faux," n'est pas une locution Française; il falloit, "est faux;" ou bien, si, dans l'intention de Gibbon, le pronom il se rapportoit au scholaste, "il se trompe." Ensuite, "Nicomede fit un testament, par lequel il fit le peuple Romain son héritier. Pour l'oreille, il eut fallu mettre institua à la place du second fit. Le style François de Gibbon est en général pénible, tourmenté, embarrassé, et, comme vous l'avez pu remarquer, assez souvent fautif et incorrect."

No. xxiii. p. 193. "This is uniformly the case in the German Universities, where it is done in Latin:" add, "and in the Dutch Universities, and was once in the University of Paris."

No. xxv. p. 81. Momus, on the lines of Catullus (liv. 377.) —

*Non illam nutrix orienti luce reuocat
Hæsterno collum poterit circumdare juu,*

should quote the note of Döring, one of the best editors of Catullus. "Cervix enim virginis post primam, quæ cum novo marito concubuerat, noctem tumentior signum erat διακορεύσεως. De hac atque aliis ridiculis, hircæ et mæcæ, amissæ virginitatis notis omnia fere collegit Kriemitz in Encyclopæd. t. 31. p. 774. et quem ibi laudat Læzæus Advers. vi. 8."

No. xxv. p. 153. Cette inscription fort bien lue par M. le Colonel Leake, avoit déjà été lue à peu près aussi bien et apportée en France par M. Jaubert, et Villoison l'expliqua très doctement dans le Magasin Encyclopédique 8e. année t. 5. p. 55 (29 Janv. 1803.) Cette explication de M. de Villoison a été réimprimée dans le 3e. vol. de l'Itinéraire de M. de Chateaubriand après la p. 216. La Copie de M. Jaubert n'avant à la 3e. ligne que TON—TON, M. de Villoison lisoit TON ΣΕΒΑΣΤON: mais la leçon nouvelle, TON A—TON peut conduire à TON ANIKHTON proposé par M. Salt, ou à TON ΑΤΤΟΡΣΤΟΝ que je préférerois.—A la page 159. M. le Col. Leake donne la traduction française d'une inscription Grecque, dont le texte vient d'être publié, dans le premier cahier du Journal des savants, par M. Visconti, qui y a joint quelques notes.

No. xxv. p. 184. I never saw the letters of the Jesuit Cotton, or the works of Fulvia Olympia Morata; and I must leave to your learned Correspondents the care of giving you some account of these rare books. I shall transcribe only this passage of Noltemi *Commentatio Historicocritica de Olympiæ Moratæ vita, scriptis et laudibus*, etc. p. 170.: "Quæ Græca composuit carmina, ve-

* We observed at the close of the article that "it would not be difficult to multiply similar passages." It is highly flattering to us that the distinguished author of these Remarks did not object to any of our Observations on the French style of Gibbon.—Ed.

terem elegantiam redolent. Heroicum scribens, Homœum amulatur; Sapphicum adeo concinne panxit, ut altera Sappho nominari meruerit." To the names of the modern Grecians must be added those of some celebrated Frenchmen, *Pétau, Huet, Boivin, Chivot*, and others. Nor should we omit in the learned list *David Ruhkenius*, whose Greek elegiacs, inscribed to *Lemep*, are inserted in the edition of Coluthus by the latter after the preface; nor *Maria Schumann*; nor many others.

No. xxvi. p. 383. *In nota.* Versus ille Antimacheus qui præterit auctorem *Diatribes de Antimacho*, non latuerat olim Schellenbergium qui eum *Antimachi Col. Reliquiis* inseruit p. 92. Sed forte præterit non invitum; nam fragmenta *quædam* (cf. p. 332.) sibi tractanda sumserat, non omnia, quotquot adhuc reperiri possunt. Notandum est autem in hoc ipso Eusebii loco alia esse Antimachi verba quæ ipsum censorem diligentissimum præterierunt.

No. xxvi. p. 387. Barkerus ait nescire se *περὶ Βασιύλου* an *περὶ Αιτύλου* in Apostollo legatur. *Περὶ Αιτύλου* legitur.—p. 391. Dubitare non debuit vir doctissimus de mente Schæferi, qui coniecit legendum *βρόχον*: recte de nominis forma dubitavit. Sed nec credo cum Brunckio versum fuisse *ἀκέφαλον*. *Βρόχον* quidem non scribebant, sed forte vox legis τῷ χ ita hærebat ut syllaba *βρό* produceretur.—p. 393. Carpitur ab Etymologo M. Simonides quod *νάκος* scripserit *περὶ προβάτου*, cum sit proprie *αἰγείον δέρμα*. Pseudo-Diogenes epistola inedita quadam, mox edenda, dixit τὰ *νάκη τῶν προβάτων*.

No. xxvi. p. 443. Ce que dit Scaliger, que H. Etienne n'étoit pas l'auteur de la version Latine d'Anacréon, mais Jean Dorat, peut sembler confirmé par ce passage de Hadr. Junius (*Animadv. Append.* p. 391.) "Neque enim hic, quod ipsius (*nempe H. Stephani*) municipes et populares haud dissimulant ferunt, plagii crimine maculandum ejus nomen existimavi, quem pro vernaculis edidisse multa *Johannis Aurati*, unius omnium doctissimi viri, inventa palam prædicant; cujus rei non obscure testem vel ipsam Auratum citant."

No. xxvii. p. 216. Professor Van Lemep's mistake in stating that Falckenburg's Nonnus was published in 4to., scarcely deserved to be noticed. It is a bibliographical trifle. Besides, such is the size of the volume that it resembles a small quarto.

No. xxvii. p. 219. The projected edition of the *Iliad* by M. Ashaintre is said to be abandoned. The *Clavis* only will appear.

No. xxvii. p. 224. The third edition of Mr. Ouvaroff's *Essai sur les Mystères*, which issued from the royal press in Paris, is not printed verbatim from the Petersburg edition. Some emendations and additions were introduced.

ON THE
SAPPHIC AND ALCAIC METRES.

PART I.

HAVING considered at large, in some former Numbers of the *Classical Journal*, the Lyrical Metres of Anacreon, I propose in the present essay to consider the Laws of the Sapphic and Alcaic Metres, both Greek and Latin, and incidentally the Choriambic, and other Metres. The curious reader will find some valuable matter on this head in the preface to the *Musæ Cantabrigienses*, in the *Classical Journal*, Vol. IV. p. 78.—v. 5. p. 120.—v. 7. p. 162.—v. 11. p. 63.—and v. 12. p. 208.

I propose to consider the Greek Sapphic, in relation to rhythm, or scansion, to the hiatus, and to the condition of the final syllable in all the verses preceding the Adonic

In our present imperfect knowledge of ancient music, and of that part of it in particular, which relates to rhythmopœia, there is nothing more difficult than to determine what is the true rhythm of any lyrical composition. To be convinced of the great uncertainty, that still hangs over this subject, we need only consult the different commentators on Horace's Ode, ad Neobulen,

Miserarum est neque amori dare ludum. L. 3. Od. 12.

and we shall find scarcely any two agreeing as to the name, nature, and proper division of the metre. There is no subject, on which I have had occasion so often to differ from myself, and to change my opinion, and after all, perhaps, not to be satisfied. This is the less surprising, if we consider that Dionysius of Halicarnassus himself admits, that a certain passage of Plato, which he dissects in order to show the rhythmical construction of it, may be reduced, either into the feet mentioned by him, or into the iambic measure. *De Structura*, p. 136. (Upton's edition.)

We must not, however, infer from this that the compositions of the lyric poets were in his time subject to a similar uncertainty, as the peculiar rhythm of these was probably discoverable by some intrinsic signs, by something in the very context, and, if not so, was demonstrated to a certainty by musical notes and characters.

It appears to me that the Sapphic metre is a mixed metre, containing a chorochee, a dactyl in the middle, and then another

ditrochee; and that the third verse has the addition of an adonic, as a catalexis, or close to the whole strophe.

I would express the first verse of the strophe in this manner:

Arsis. Thesis.	Ar. Thes.	Arsis. Thesis.
3 3 or 4.	2 2	3 3 or 4
Ποικι- λόθρον	ἀ- θάνατ'	Ἀφρο- δίτα
"Ἰτε Κύπρος	ἦ Πάρος	ἦ Πάν-ορμος
Καρδί- αν ἐν	στά- θεσιν	ἐπτό- ασειν
Νύμφα χαίρει	τί- μι	γαμβρὲ πολλὰ.

It may be seen from the instances above given, that in this metre, as practised by the Greeks, there is no necessity for any conjunction of the component feet by *cæsura*; but every foot may be terminated by an entire word. This freedom forms the characteristic feature of the Greek Sapphic, and is what chiefly distinguishes it from the Latin Sapphic, as it is exhibited by Horace. Of this we shall have occasion to speak hereafter. In other respects, this metre is extremely strict and confined, admitting no isochronous intervals, or spaces, such as a tribrach for a trochaic; of no rhythmical changes, such as a choriamb or antispastus for a ditrochee; nor of any licence whatever; except that which is common to the trochaic measure of having the last syllable of the ditrochee indifferent, that is, either long or short. This metre, therefore, is syllabic, or consisting universally of a certain number of syllables, and on this account is called by Hephæstion the Sapphic hendecasyllable. Gaisford's Heph. p. 78.

It may throw some light on the nature of this metre to show that the division of it into equal parts, by the insertion of a *middle foot*, is what takes place in other metres, and has the effect of making the end of the verse an antistrophe, or echo to the beginning.

In the short asclepiad

3 or 4	3	3	3	3	3
Mæcē	nās	tāvis	ēdī-	tē rē-	gibūs
Ααβάν.	ἔω ξί-	φειός	χρυσο-	δέταν	ἔχων. Heph. 58.

we have a verse that divides itself into two equal measures without any intervening foot, the spondee, or iamb, and choriamb of the first section being equal in time, although different in order to the choriamb and iamb of the other section; or it may be considered as exhibiting two choriambs between an initial spondee or iamb, and a concluding iamb. If we intercalate between the two sections

¹ The edition of Sappho and of Alæus, to which I refer in this article, is Mr. BLOWFIELD's, in the *Museum Criticum*.

4	3	3	3	3	3	
Nullam	Λαιῖ	σατια	νῆε	prius	sevē- iis ā-	bōicm
Οὐ γὰρ	τλᾶσ' μ'	ἐγὼ	ξυνο-	ικῆν	νεῖα γεραι-	τέρω.

Ἀλλ' εἴ μοι τι πίθοιο, νῶς προγενεστέρῳ. *Id.* 29. v. 10.

Δω οὐ ξὺν ὀλίγω, πάντα οὐ τιμᾶντα τὰ παρ' φίλων *Id.* 28. v. 25.

3 or 4	3	3	3
<i>Olyon</i>	ὀλῆ -	<i>πιν</i>	<i>xxov</i> , Hephæst. p. 59.
<i>Lamen</i>	lame-	<i>olos</i>	<i>pedes</i> , Catull 59, v. 167.

Φέρεις || σιν Φέρεις || αἶγα, } Pherecratian
 Φέρεις || ματ' - ρι παι - || δα }

"Ὅτε τὸν ⁴τύραν- ³νον κα- ³νίτη, Bothe's Anacr. p. 90.

Ἰσονόμους τ' ἄλλας ἐποιήσατ' ἄτην
 Τυδείδην τε φασὶν Δι' ὀμύδα

This strophe, although, so much cultivated by the Greeks, has not, to my knowledge, been imitated by the Latins.

The galliambic verse, as it is generally composed, is the glyconian catalectic united to a glyconian brachycatalectic, as

	3	3	3	
Οἶνον	δ' ἔξ-	πιν	κάδον	Acatalectic
Γαλλὰι	μητρὸς	ἄρει-	ης	Hephæst. } Catalectic {tic
Φιλόθυρ-	σοι ὄρο-	μάδες		68. } Brachycatalec-
Super al-	tā vec-	tus A-	tye	Catul. 61, } Catalectic {tic
Celerī	rātē mā-	ria	v. 1.	Brachycat, lec-
Et ea-	rum omnē-	a adi-	rem	Ib. v. 54.
Furibun-	dā lātī-	bula		
Abero	forō,	palæst-	ra	Ib. v. 60.
Stadió et	gýmna-	sia.		
Ἐν Μέρ-	φει λό-	γος ἐσ-	τι	Hephæst, p. 327.
Προμαθεῖν	τὴν i-	δίην.		
Φύσις οὐκ	ἔδω-	κε μὲσ-	χω	Ib.
Ἄλλον Ἀ-	πιδι	στόμα.		

In the *middle foot* of *all* the preceding lines, as placed in this scale, we may perceive a rhythmical, if not a metrical identity, that is, an exact correspondence in *the value*; if not in the *order*, of the times. Catullus accordingly, in his galliambus, introduces generally a *diamb*, instead of the *choriamb*, but sometimes, nevertheless, follows the Greek model, and uses a *choriamb* in the lines 54 and 60. I was once led into an error for want of considering that Catullus in this metre might substitute at pleasure a *choriamb* for a *diamb*. I conceived that *gýmnaſis* must be a *diamb*; and that the first syllable might be short by the same reason as that of *tympaunum*, and the second syllable long by the reduplication of a consonant, like that of *Cybelle* for *Cybele*; and as one mistake often produces another, I transposed *Ego gýmnaſi fui flos*, into *Ego flos fui gýmnaſi*. I have now, however, no doubt that the original reading is the true and genuine text; and that no offence need be taken at the rhythmical variety occasioned by it. Sometimes the galliambic is unbroken, and has no *cæsura* after the first syllable of the second *choriamb*, as

Ὀλέσαι | κακότεμειν | ὄξει χαλ- | καὶ κεφαλάν. Hephæst. p. 67.

If to the preceding line we add a *hypercatalectic syllable*, we produce the metre in an ode of Horace, which has given rise to so much discussion,

Misera- | rum est neque amo- | ri dare lu- | dum neque dul- | ci
Eques ip- | so melior | Bellerophon- | tē neque pug- | no.

In this way the whole ode may be considered as consisting of ten lines; or it is capable of being divided into four strophes, each

consisting of three lines, or rather divisions of lines, in the manner mentioned by Bentley; or consisting of four lines in the way that I have suggested, (*Class. Journ.* Vol. IV. p. 291.) This metre exhibits an instance of that sort which Hephæstion, or his commentator, (p. 121.) calls κοινόν, common, that is, capable of being reduced into certain feet without any regard to their fixed order, or on a more careful examination, into the same feet, κατὰσχεσιν, according to a strict artificial course and arrangement. The more artificial this arrangement is, the more it establishes that it is the effect of design; and, when other helps are wanting, this alone is always a useful auxiliary, and often an unerring guide to lead us to a right perception of the rhythm in lyrical compositions. I have no doubt, therefore, that this ode of Horace ought not to be written, as if it contained only ten lines, all of an equal number of feet, but that it ought to be reduced into four strophes of three lines according to Bentley's division, if the line

Simul unctos Tiberinis humeros lavit in undis

be considered as beginning the third strophe; or of four lines according to my suggestion, if the line mentioned be considered as rightly placed, where it is commonly found in our printed copies, at the end of the strophe. I will add, that there is no occasion for any medical assistance to Bellerophontê, as the final syllable, though short by nature, may well be taken as long here by the force of the cæsura, in the same manner as ξυν δλίγω in the verse before cited from Theocritus makes a choriamb.

Corinna with equal propriety, instead of a diiamb or choriamb in the middle, made use of a ditrochee, thus

$$\begin{array}{c} 3 \qquad \qquad 3 \qquad 3 \qquad 3 \\ \text{Μέγα δ' ἐ-} \parallel \mu\eta\ \gamma\acute{\epsilon}\text{-} \gamma\alpha\theta\epsilon \parallel \pi\acute{o}\lambda\iota\varsigma \\ \text{Διγυρο-} \parallel \kappa\omega\tau\acute{\iota}\text{-} \lambda\eta\varsigma \acute{\epsilon}\text{-} \parallel \nu\omicron\pi\acute{\eta}\varsigma. \end{array}$$

As the junction of the glyconian catalectic to a glyconian brachycatalectic forms the galliambic metre, so the priapean metre is formed by a junction of the glyconian acatalectic to the glyconian catalectic, or, as it is commonly called, pærecratian, thus

$$\begin{array}{c} 3 \qquad \qquad 3 \\ \text{Ἠρίσ-} \parallel \tau\eta\sigma\alpha \quad \mu\acute{\epsilon}\nu \iota\text{-} \parallel \tau\rho\acute{\iota}\omicron\gamma \\ \text{Λεπτοῦ} \parallel \mu\iota\kappa\rho\acute{o}\nu \quad \acute{\alpha}\pi\omicron\text{-} \parallel \kappa\lambda\acute{\alpha}\varsigma. \end{array} \quad \text{Hephæst. p. 59.}$$

The section of this metre is generally distinguished by its termination in an entire word, which makes the rhythm certainly more perceptible to the ear, but at the same time rather cloying and monotonous. I will now introduce some lines where the section

is not thus marked, but permitted to occur in the middle of a word, by which means the rhythm is rendered more latent and disguised. It may be observed too, that in the following lines there is a metrical diversity, and yet a rhythmical identity in their middle foot; and that the order of the times is different, although the value of the times in each middle foot is equal. Sometimes it is a diamb, sometimes a ditrochee, now a choramb, and now an antispastus.

	Arsis.	Thesis.	
3 or 4	2	3	
1 Ἀναπέ-	τομα	δὴ πρός	Ὀλυμ-
2 -πὺν πτε-	ρυγέσσ-	σι καὶ	φαις } Hephest. p. 54
3 Ἔστι	μοι κα-	λὰ πά-	ις χρυ-
4 ἑσέοι-	σιν ἀν-	θέμοι	σιν } .
5 Ἐμφε-	ρῇ ἔ-	χοισα	μορφάν, } .
6 Κλεῖς	(μὲν) ἀ-	γαπα-	τά, }
7 Ἄλλ'	τᾶς ἔ-	γὰ οὐδὲ	Αὐδί-
8 -αν πᾶ-	σαν οὐδ'	ἔραν-	νάν } p. 95.
9 Ἄλλ' ἔ-	χον γυ-	νὴ ὦσ-	τε χερ-
10 -νήπις	τάλαντ'	ἀλη-	θῆς, }
11 Εἰρή-	ον ἀμ-	φίς ῆ-	τε καὶ }
12 Σταθμὸν	ἔχουσ'	ἀνέλ-	κει }
13 Ἰθά-	σοῖς ἰν'	ἀφικ-	εα }
14 Παισὶν	ἀνῆ-	τᾶι μισ-	θόν }

The last three lines I have taken from Dionysius Halicarnassensis, p. 28. with a slight transposition in the two first of them, in order to bring them into metre. In the last line the final syllable of ἀρηται ought to be short, but upon what principle it can be so, I do not know, unless by the licence incident to a last syllable, in the same way as Cicero makes persolutās a ditrochee. See *Class. Journ.* Vol. III. p. 47. It would be easy to avoid this difficulty by a transposition of the words to Παισὶν || μισθὸν ἀρῆ- || ται, so as to substitute in the middle foot a choramb for a diamb; but I rather leave it, as I find it, a knot to be untied by others.

Perhaps a spondee even may have been tolerated and sanctioned by some poets in the Thesis, or second part of the middle foot, as it certainly exists in its arsis, or first part, thus

3 or 4	3 or 4	3	
Οὐ βῆ-	βῆλας,	ὦ τε-	λσταί, }
Τοῦ νέ-	ου Δι-	ονύ-	σου, }
Καγὼ	ὕ' ἐξ εὐ-	εργε-	σίης }
Ὀργι-	ασμέ-	νος ῆ-	κω, }
Ὀρεῦ-	ων Πη-	λοσσι-	ακόν }
Κνεφαῖ-	ος πα-	ρὰ τέλε	μα }

Hephæstion, p. 105, gives the preceding lines as instances of an initial antispastic terminating in a *spondee*, and *commencing* with an iamb, like ὄδεῶν πῆ-, or with a trochee, like Θυ βέβηγ' ὄς, or with a spondee, like Κῆρω ὁ' ἐξ εὔ-. To make the metre, therefore, according to the example, (Κατὰ τὸ διδόμενον) it is necessary to read βέβηγ' instead of βέβηλος. A vestige of this termination in ὡς exists, perhaps, in the other reading, ὡς λέγεται for ὦ τελεταί. I will just add, that I understand εὐεργεσίας here in the sense of *sacrificum* in the same way as *facere* in Latin means sometimes κατ' ἐξοχὴν *sacra facere*. Diohysius says, or at least the printed copies for him, that this priapean metre is called by some *Ithyphallic*; but I must leave it to others to discover what is the resemblance between them, if the above passage be genuine. The scholiast too of Hermogenes says the same thing. Hephæstion 105. in notes. I will add that the Horatian verse

	Arsis,	Thesis,	
	3	3	
*Te de-	os u-	ro, Sy-	barin }
Cur pro-	peras	aman-	do, }
exactly corresponds with	ὄδ β-	βήλας	ὦ τε-
	Τυῦ ν=-	οὔ Δι-	οὔ-
			λεταί }
			σου, }

except that in the *second* section the middle foot in one is a diamb, and in the other a choriamb. The rhythm, however, is precisely the same in both.

There are some priapean verses that seem more simply and obviously to fall into two choriambs, as constituting their first section or portion, than into the preceding division of it, as

Δεῦτέ	νυν ἀβρ-	αἱ χά-	ρτες }
Καλλι-	κομοί	τε Μοί-	σαι. }
Παρθε-	νία,	παρθε-	νία, }
Μοί με	λιποισ'	ἀποί-	χη. }

Jane pater, | bina tuens, } Hephæst. p. 297.

Dive biceps, | bifor- mis, }

Omne nemus, | cum flu- vis }

Omne canat | profund- uin, } Claudian, p. 129.

Sometimes a syllable, either short or long, is prefixed, which may be considered as extra-metrical, as an ἀνακροῖσις or note of preparation. Thus

Εὐ-	μορφο-	τέρα	Μνασι-	δίκα	}
	Τᾶς ἄ-	παλᾶς	Γυριν-	νῶς	}
'Α-	σαρο-	τέρας	οὔδα-	μά πω	}
	'Ραννὰ	σέθεν	τύχοις	ἄν	}
Τά	νῦν ἐ-	τάφαις	ταῖσιν	ἐμαῖς	}
	Τερπνὰ	καλῶς	αἰεί-	σω	}
'Ε-	γῶ δὲ	φίλημ'	ἄβρο-	σύναν'	}
	καὶ [μά-	λα] μοι	τὸ λαμ-	πρὸν,	}
'Ο	πλοῦτος,	ἄνευ	τᾶς ἄ-	ρετᾶς	}
	οὐκ ἄ-	σινῆς	πάροι-	κος,	}
Εὐ-	δαιμο-	νίας δ'	ῖμφο-	τέρων	}
ο	κράσις	ἔχει	μὲν ἄκ-	ρον.	}

NOTÆ ET CURÆ SEQUENTES IN ARATI DIOSEMEA,

a TH. FORSTER, F. L. S.

FUISSE olim apud veteres perpetuam cœli contemplationem satis notum est. Asagrii pastores, ut monet Cicero, propter magnitudinem et planitiem regionum quas incoluerunt, cum cœlum patens atque apertum, dum pecora pascebant, continuo intuerentur, stellarum motus transitionesque primum observarunt. Inter has gentes Astronomia originem habuit. Sed præter illa cœlestium corporum phænomena, in quibus Astronomia versatur, alia quoque meteora in nostra atmosfera frequentissime visa sunt; quæ Meteorologia amplexa est, horum etiam vicissitudines causæque animos et ingenium philosophorum excitaverunt. Ventī flabant; pluvia humectabat; fulgur cecidit e nubibus et alta loca destruxit. Itaque minime mirū est homines de rerum natura semper curiosi speciales tam terribilium meteorum causas magnopere expetere. Ut facilius de venturo tempore caverent, varia tempestatis serenitatisque præsgia, a longinquitate temporum agricolæ observaverunt. Hæc prognostica Theophrastus primum collegisse videtur, paullo postquam Aristoteles meteorologiam suam scripserat, ante 200 annos A. C. Eadem præsgia Aratus versibus suis ornavit in fine poematis sui de Rhænomenis. Plurima eorum Virgilius in Georgicorum libro primo imitatus est. Plurima Elianus in Historia Animalium; Plinius in Hist. Nat.; Seneca in

Nat. Quæst.; Lucretius; Claudianus; et alii Poetae et philosophi notavere. Nec dubitandum est ea esse vera, quoniam in omni fere regione habitata, sive veterum sive recentiorum, eadem prognostica, paullulum mutata, invenire possumus. Ut conspectum horum prognosticorum habeamus, Arati versus cum aliorum scriptis collatos nunc offero:

Ὅυχ ὀρέας; ὀλίγη μὲν ὅταν κεράεσσι πελήγη.

Ἐσπερόθεν φαίνεται, ἀεζομένοιο διδάσκει.

Μηνὸς ἔτε πρώτῃ ἀποκλίνονται αὐτῶθεν ἀργή.

Ὅταν ἐπισκιάειν, ἐπὶ τέτρατον ἡμᾶρ ἰούσα.

Ὀκτώ δ' ἐν δίχασσι διχομηνα δὲ, παντὶ προσάπω.

Αἰεὶ δ' ἄλλοθεν ἄλλα παρακλίνουσα μέτωπα.

Εἷρη ὅποσταιῃ μηνὸς περιτέλλεται ἡράς.

Ἄκρα γὰρ μὲν νυκτῶν κεῖναι δυσκαλδεκα μοῖραι.

v. 1—7. Hi septem versus respiciant ad mensuram temporis per Luna phases. Luna, secundum primam ejus apparitionem, aut diethotomiam, aut plenam faciem docet aut mensem inchoatum, aut septimum diem, aut diandium instare.

Mensis (ὀλίγη πελήγη.) Exigua quidem et cornibus terminata videtur lucida pars Lune prima apparitione, quæ sequens solis eusum vespere (ἔσπερόθεν) et in occidentali cæli parte videatur. ἀεζομένοιο διδάσκει Μηνός. Sensus est; cum Luna primo apparet, docet mensem (paucis antea diebus, nempe in novilunio) inchoatum. Non enim intelligi potest primum mensem diem prima Lune apparitione monstrari; quoniam (ut in seq. vera. apparet) Luna dichotomia monet septimum instare; dimidium mensis in plenilunio.

v. 8—25. Antiqua meteorologia dividi potest in duas partes, quarum una periodicas anni tempestates, stellarum aut constellationum ortu et casu signatas, amplectitur; altera autem respicit ad inexpectatas tempestates et fortuitas cæli vices, scilicet imbres, tonitrua, grandines, ventum, aut stremitatem; quæ diversi animalium motus, voces avium, aut nobis figuræ prognosticare solent. Primæ divisionis prognostica a retrocessione communis sectionis

Æquatoris et Eclipticæ quam p^{ri}mam Equinoctiorum vocant, fallacia futura sunt. Ea autem secundæ divisionis quæ observatis avium vocibus et diversis cæli aspectibus constant, per infinitos annos vera manebunt. Prognostica autem primi generis neque in contemptu haberi apud antiquos neque negligi solebant; ut monet Virgilius: Nec frustra signorum obitus spectamur et ortus;

Temporibusque parem diversis quatuor annum.¹

Tempora quibus diversa opera rustica transiguntur, ut scilicet aratio, satio et messis, per stellarum aut constellationum ortus apud veteres designata fuisse bene notum est.

(Ὅση μὲν ἀπόσαι, etc.) Sic Virgilius:

Quid faciat latus segretæ, quo sidere terram

Vertere, Mæcenat, ultioque adjungere vites.²

Et alio loco:

Hinc tempestates dubio prædiscere cælo Possimus, hinc mensisque diem tempusque serendi.

Et quando infidum ventis impellere mar-
mor

Conveniat, quando armatas deducere clasces,

Aut tempestivam siccis evertere pitum.³

¹ Virg. Georg. i. 258.

² Virg. Georg. i. 1.

³ Virg. Georg. i. 256.

- Ἀρκίαι ἐξείπειν· τὰ δὲ που μέγαν εἰς ἐνιαυτὸν,
 Ὡρὴ μὲν τ' ἀρόσαι νειοὺς, ὥρῃ δὲ φυτεῦσαι, 10
 Ἐκ Διὸς ἧδ' ἅπαντα πεφασμένα πάντοθι κεῖται·
 Καὶ μὲν τις καὶ νηὶ πολυκλύστου χειμῶνος
 Ἐφύρασατ', ἣ δεινοῦ μεμνημένος Ἀρκτοῦριοι,
 Ἡὲ τέων ἄλλων οἳ π' ὠκεανοῦ ἀρύονται
 Ἀστέρες ἀμφιλύκῃς, οἳ τε πρώτης ἔτι νυκτός. 15
 Ἦτοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτὸν
 Ἡέλιος, μέγαν ὄγκον ἐλαύνων· ἄλλοτε δ' ἄλλω
 Ἐμπελάει· τοτὲ μὲν τ' ἀνέλκει, τοτὲ δ' αὐτίκα δύναται·
 Ἄλλος δ' ἄλλοιῃν ἀστὴρ ἐπιτέρχεται ἧδ'.
 Γινώσκεις τάδε καὶ σύ· τὰ γὰρ συναΐδεται ἧδ'. 20
 Ἐννεακαίδεκα κύκλα φαεινοῦ ἡελίου,
 Ὅσσα τ' ἀπὸ ζώνης εἰς ἔσχατον Ὀρίωνα
 Νῦν ἐπιδινεῖται, Κύνα τε θρασὺν Ὀρίωνος·
 οἳ τε Ποσειδάωνος ὀρώμενοι ἢ Διὸς αὐτοῦ
 Ἀστέρες ἀνθρώποισι τέτυγμένα σημαίνουσι. 25
 Τὰ καίων πεπόνησιν· μέλει δέ τοι, εἵπατε νηὶ
 Ἰπποκυῖες, εὐρεῖν ὅσα που κεχρημένα κεῖται
 Σήματα χειμερῆος ἀνέμοις ἢ καίλαπι πόντου.
 Μόχθος μὲν τ' ὀλίγος, τὸ δὲ μυρίον αὐτίκ' ὄνειαρ
 Γίγαι' ἐπιφρονέης αἰεὶ πεφυλαγμένον ἀνδρῖ· 30
 Αὐτὸς μάλιστα πρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον
 Πάριππὸν ὠνήσεν· ἔγ' ἐγγύθεν ὥρῃρε χειλῶν·
 Πολλάκι γὰρ καὶ εἰς γῆν γαληναίῃ ὑπὸ νυκτὶ
 Νῆα περιστέλλει πεφύβημένος ἥρι θαλάσσης.
 Ἄλλοτε μὲν ἡμᾶρ ἐπιτρέχει, ἄλλοτε πέμπτον 35

(Ἀστέρες ἀμφιλύκῃς, ὅτε πρώτης ἔτι νυκτός, etc.) Hi versus ad acronychum Orionis ortum respiciunt. Nam Orionis duo ortus ab antiquis notati sunt, aliorum astrorum heliacus praecipue notatus est. Sensus est: Quispiam valde pluviosam tempestatem navi praesagire potest, vel memot diri Arcturi, vel aliarum stellarum quae diluculo, et prima nocte (i. e. vespere) ex horizonte (navis in medio mari ex oceano) oriuntur. Si heliacum ortum intendebat poeta, quomodo stella diluculo vespertino ab oceano exoriri dicuntur? Sed

mox de hac re copiosius disputatum sumus. Refer ad Manil. edit. Scaliger, Argentonat. 1655
 20--25. Ante navigandum caelum circumspiceret oportet; ut signa vel venti vel tempestatis deprehendantur.
 29. (Μόχθος μὲν τ' ὀλίγος, etc.) Hos versus certe ante oculos habuit Virgilius, quum scripsit:

In tenui labor, ut tenuis non gloria, si
 Numina lava sinunt, auditque vocatus
 Apollo.

- Ἀλλοτε δ' ἀπρόφατον κακὸν ἔκτο· τάντο γὰρ οὗτω
Ἐκ Διὸς ἀλλήρωται γινεσκομεν, ὅλλ' ἔτι πολλὰ
Κέκρυπται· τῶν αἰκ' ὀ-λη, καὶ ἑαυτικά δώσει
Ζεὺς· ὁ γὰρ οὖν γ-εῖν ἀνδρῶν ἀναφανόντων ἐτίλλει,
Πάντεσσι νύκτεσσι, ἡντὶς δ' οἱ σίματα φέτωι. 40
Ἰλλὰ οὐ πού-ρ-ει, ἵτου οἰχόμενα σ-λήνη
Πλήθυσ ἀνέφωτο· ἡ δ' αὖτίκα τ' πληθυσία
Ἄλλα δ' ἀν-ρχίμ-νος, τότε δ' ἄκρη νυκτὶ καλῶν
Ἡλίος τε οὐ τοι καὶ ἀπ' ἄλλων ἐσσεταί ἀλλ' εἰ
Σύστατα καὶ περὶ νυκτὶ καὶ ἡμέρᾳ ποιησεσθαι 45
Σκ-πτ-ο-σ-πρώτον κεραυνὸν ἐκότερ' σ-λήνην·

1-10. Hæc versibus docet poeta Luna præcægia quæ cum primo lumine et columbus et margine bene definitis fulgere videtur, purum autem demonstrat, quum autem obscurum faciem ostendit, cum columbus obtusus aut margine confuso suffusum in teie vaporem indicat, et pluviosum tempestatem præcægit — Luna præcægia dividi debent in duo generis quorum unum ad ejus phasæ respicit, alterum ad diversas ejus faciei colores, qui ex diversis nostri æcis vaporibus aut nebulis fiunt. Vetus observatio est, cælum vapris mutari circa plenilunium aut novilunium quam circa dichotomiam, frequentius autem juxta dichotomiam quam in alia mensis parte, nequæ modernæ meteorologicæ non confirmant hanc veterum scriptorum opinionem. Nil enim agricolis nostris familiarius est, quam mutatam tempestatem novilunio aut plenilunio imputare. Sed omni hæc quæ ab Arato et minoribus ejus notata sunt, sensu panillulum mutato, a Theophrasto summi fuisse videntur. Ille notat (de tempestatis mutatione), Μεταβάλλει γὰρ ἂς ἐπιπολὺν ἐν τῇ τετρατά, εὐν δὲ μὴ, εἰ τῇ ὀδον, εἰ δὲ μὴ πανσεληνῆ, etc.¹ Aliud quidem observandum est de Luna, ut scilicet maxima et minima altitudo mercurii in barometro, circa plenilunium aut novilunium occurrere solet, media autem altitudo juxta dichotomiam. Hoc primum observatum fuit illustrissimo L. Houardo nostro, de ejus observationibus meteorologicis vide infra. Nunc

pauci de Luna alio præcægiarum genere.

Color lunaris disci per totum cursum quavis nocte aliquantulum variatur, purius inter præcægia illi s' adscendit, nam cum Luna in sup'iore loco est, minus vaporis radii ejus transcurrunt, etiam minus refranguntur, idem memorat Naso, de sole loquens:

Ipsæ Dea Clippeus cætera quum tollitur ima

Manc rubet, terraquæ rubet quum conditur ima

Candidus in summo est, melior natura quod illi

Æthereis est, terraquæ procul contagia vitat.

Sed præter hanc Lunæ coloris per cursum variationem, alii colores in ejus disco, quavis eadem sit Lunæ altitudo, observantur noctibus diversis. Aliquando clarissimi fulget aliquando obscura est, nunc alicui colore suffusa est, jam imbutus colorata. Clara facies serenitatis prognosticat, obscura et obtusus cornibus, pluviam, rubicunda ventum. Arati sensum bene expressit adagmali,

*Pallida Luna pluit, rubicunda fiat, alta serenat.*²

Theophrastus scribit, Ἐστὶ δὲ σημεῖα ἡλιῶ καὶ σεληνῆ, τὰ μὲν μέλανα ὕδατος, τὰ δὲ ἐρυθρὰ πνεύματος.³ Cum quibus aliis tempestatibus alii colores, duplices disci et corona deflexa conjuncta sunt, de quibus tam copiose scripsit poeta noster, necne nos lateamus. Fortasse aliud

¹ Theoph. Sign. Pluv.

² Ovid. Met. xv. 195.

³ Jones Physiol. Disquis.

⁴ Theoph. Sign. Vent.

" Ἀλλοτε γάρ τ' ἄλλη μιν ἐπιγράψει ἔσπερος αἰγλή,

" Ἀλλοτε δ' ἄλλοιαι μορφαὶ κερῶσαι σελήνην

Εὐθὺς ἀεξομένην, αἱ μὲν τρίτη, αἱ δὲ τετάρτη·

Τάων καὶ περὶ μηνὸς ἔφραταότος καὶ πύθοιο.

(50)

Ἰεπτὴ μὲν καθαρὴ τε περὶ τρίτον ἡμარ εὐῶσα,

Εὐδιὸς κ' εἴη· λεπτὴ δὲ καὶ εὐ ἡμάλ' ἐρευνῆς·

Πνευματὴν παχίων δὲ καὶ ἀμβλείῃσι κεραΐαις,

Τέτρατον ἐκ τρίτατοιο φῶς ἀμνηνὸν ἔχουσα,

" Ἡ νότω ἀμβλύνεται, ἢ ὕδατος ἐγγὺς ἐόντος·

55

Εἰ δὲ κ' ἐπ' ἀμφοτέρων κερῶν τρίτον ἡμარ ἄγουσα,

Μῆτε τι νευστάζοι, μήδ' ὑπνώσασα φαινοί,

" Ἀλλ' ὄρθαι ἐκάτερθε περιγνάμπτωσι κεραΐῃ,

" Ἐσπέρῳ κ' ἀνεμοὶ κείνην μετὰ νύκτα φέροντο.

Εἰ δ' αὖτως ὀρθὴ καὶ τέτρατον ἡμάρ ἀγινόι,

(51)

plenilunio, aliud prima apparitio, alia dichotomia, utraque prædicant, quæ omnia futura observationes in lucem forte proferant. De his multa et vana poetæ et philosophi scripserunt, quorum pauca modernarum meteorologorum observationibus bene convenere. Sic Theophrastus: τὸ σελήριον ἐὰν ὀρθὸν ἢ μέχρι τετράδος καὶ εἰ ἐκυκλον, χεῖμασι μὲν χρι διχοτόμων.¹

Kal ὁ μὲν ἐὰν τριταῖος ὦν λαμπρὸς ἦ εὐδιον.²

Plinii copiosa de prognosticis e Luna dissertatio: Proxima sunt juve Lunæ præsentia. Quartam eam maxime observat Ægyptus. Si splendor exorta puro nitore fulsit, serenitatem; si rubicunda, ventos; si nigra, pluvias portendere creditur. In quinta cornua ejus obtusa pluviam; erecta et infesta ventos semper significant, quartam tamen maxime. Cornu ejus septentrionale acuminatum atque rigidum, illum præsignit ventum. Inferius austrum; utraque recta noctem ventosam. Si quartum orbis rutilus arguit, ventos et imbres præmonet. Apud Varroem ita est, Si quarto die Luna erit directa, magnam tempestatem in mari præsignit, Rursi si cornum circa se habebit et eam synce- ram; quoniam eo modo non ante plenum Luna hyematurum ostendit. Si plenilunio per dimidium purg erit, dies serenos significabit; si rutila, ventos; nigrescens imbres. Nascenti Lunæ, si cornu superiore

atro surgit, pluvius decrescens dabit: si inferiore, ante plenilunium. Si in media nigritia illa fuerit, imbrem in plenilunio. — Si in ortu cornua crassiora fuerint, horridam tempestatem. Si ante quartam non apparuerit, vento Fatonio flante hyemalis toto mense erit, si xvi vehementius flammæ apparuerit, asperus tempestates præsignit.³

Mira simplicitate et elegantiâ extrahit Maro omnia quæ ipsius observatione confirmata sunt e fastidiosa aliorum scriptorum prognosticorum copia.

Si vero solcm ad rapidum Lunasque sequentes

Ordine respicies, nunquam te crastina fallit

Hora, neque insidiis noctis capiere serenæ.

Luna revertentes quum primum colligit ignes

Si nigrum obscuro comprehenderit æra cornu;

Maximus agricolis pelagoque parabitur imbr.

At, si virginem suffuderit ore ruborem,

Ventus erit; celo semper rubet aurea Phæbe.

Si in ortu quarto, namque is certissimus auctor,

Pura neque obtusis per celum cornibus ibit;

Totus et ille dies, et qui nascentur ab illo Etactum ad mensem pluvia ventisque carebunt.⁴

¹ Theoph. Sign. Temp.

² Theoph. Sign. Seren.

³ Plin. Hist. Nat. xviii. 35.

⁴ Virg. Georg. i. 435.

- Ἡ τ' ἂν χειμῶνος συναγειρομένοις διδάσχοι.
 Εἰ δέ κεν οἱ κεράων τὸ μετήρορν εὖ ἐπιπύθοι,
 Δειδέχθαι βορέω· ὅτε δ' ὑπτιάησι, νότοιο.
 Αὐτὰρ ἐπὴν τριτόωσαν ὅλος περὶ κύκλος ἐλίσσῃ,
 Πάντῃ ἐρευνθόμενος, μάλα κεν τότε χεῖμερος εἴη· 65
 Ἡ Μείζονι δ' ἂν χειμῶνι πυρώτερα Φοινίσσοιτο.
 2 Σκέπτεο δ' ἐς πληθύν τε καὶ ἀμρότερον διχόωσαν
 Ἡ μὲν ἀεζομένην, ἥδ' ἐς κέρας αὐθις ἰοῦσιν.
 Καὶ οἱ ἐπὶ χροῇ τεκμαίρεσθ' μὴνός ἐκάστου·
 Πάντῃ γὰρ καθαρῇ κε μάλ' εὐθὺς τεκμήραιο· 70
 Πάντα δ' ἐρ' ὑπομένη δοκέειν ἀνέμοιο κελεύθους·
 Ἄλλοθι δ' ἄλλο· μελαινομένην, δοκέειν ὑετοῖο.
 Σήματα δ' οὐτ' ἀρα πάντιν ἐπ' ἡμασι πάντα τίτυκται·
 Ἄλλ' ὅσα μὲν τριτάτῃ τε τεταρταίῃ τε πέληται,
 Μέσφα διχαιμένης, διχάδος γέ μιν, ἄχραις ἐπ' αὐτῇ 75
 Σημαίνει διχόμηνον· ἀτὰρ πάντιν ἐκ διχομήνης,
 Ἐς διχάδα φθιμένην· ἔχεται δέ οἱ αὐτίκα τετράς
 Μηνός ἀποικομένου· τῇ δὲ τριτάτῃ, ἀπινότος·

(64—66.) Sensus est, cum Lunam tertio ortu circulus rubens circumambit, tempestatem magnam significat; quum rubentius coloratus est circulus, maiorem tempestatem. Phenomena illa lucida, quæ circuli, halones, coronæ vocantur: cum circa Lunam aut solem videntur, tempestatem pluviorum prognosticare omnibus cæli contemplatoribus satis notum est. Sed cur hæc tri-duanum magis quam alias Lunæ phasæ comitantia tempestatem præagirent, ratio minime apparet. Plinius observat: *Si quartum orbis rutilus cingit, ventos et imbres præmonabit.* Idem memorat circa solem versicolorem circulum, visum quo die Augustus intravit urbem post obitum fratris ad nomen ingens capessendum: neque Seneca huius rei obliuiscitur.¹ In commemorandis huiusce generis phenomenis, Græci et Romani scriptores multis nominibus utebantur; per quorum promiscuum usum multa et diversa phenomena confunduntur. Græci ἄλωα seu ἄλωες et κύκλους vocabant, quæ Romani coronas, circos, circulos, halyces, et orbes nomi-

nare; differentiam autem quæ existit inter coronas (quæ apud nos sunt quasi lucidi disci,) atque halones (qui annuli formam habent,) exprimere neglexerunt.

(67—78.) Iterum ad Lunam revertens docet poeta ex ejus colore, signa capessere ejusvis mensus. Cum Luna pura luce nitet, serenitatem denunciat: cum rubet, venturæ cum obscuro lumine fulget, pluviam præmonet. De quo satis supra. v. 70. Πεὶ πάντῃ καθαρῇ (omnino pura,) intelligatur clara Lunæ facies, nulla radiorum per aera refractione colorata, aut obscura, neque in ulla orbis parte nubibus obfascata. Sic Horat.

*Ut pura nocturno renidet
 Luna mari.*

Et Virgil. in Geor. supra cit. Καθαρόν proprio sensu purgatum significat, a verbo καθαίρω, purgo. Ut purum a πυρὸς vel e verbo πυρῶ, vox ex ignis purificatione orta. Eodem modo nostra familiaris Brannew ab Anglo Sax. brennan urere derivatur; ut movet R. II. Tookius in Ἐπεὰ Περσέοντα, seu Divi Pur. 71. ἐρευνθόμενῃ.

¹ Plin. H. N. xviii. 35.

² Seneca, Quæst. i.

³ Plin. H. N. ii. 28.

⁴ Horat. Carm. ii. v. 20.

CORRECTIONS

In the common Translation of the New Testament.

No. III.

ST. LUKE.

CHAPTER I. v. 1. Forasmuch as many have taken in hand to set forth in order a declaration, although many have undertaken to do so in a narrative.

v. 2. delivered them unto us, which, were delivered to us by those, who.

v. 3. in order, a distinct account.

v. 7. stricken, advanced.

v. 14. and thou shalt have joy and gladness, and he will be joy and transport to thee.

v. 17. and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, and to prepare the disobedient, by the wisdom of the righteous, as a people disposed to receive the Lord.

v. 35. that holy thing that shall be born of thee, thy holy offspring.

v. 43. this, this honor.

v. 45. for there shall be a performance of, that there shall be an accomplishment to.

v. 54, 55. in remembrance of his mercy, as he spake to our Fathers, as he spake to our Fathers, in remembrance of his mercy.

v. 73. the oath, according to the oath.

v. 80. waxed strong, was strengthened.—his showing unto, manifestation to.

Ch. II. v. 1. taxed, registered (et passim.)

Hic certe intelligas rubrum Lunæ colorem notum Venti signum, ut supra dictum est. *Subere* tamen nonnunquam, ut ego opinor, ponitur pro *nitere* cum de Luna agitur, ut Fest. Avlen. inter, Epig.

reparatum Cynthia format
Lucis honore jubar, curvatis cornubus
arcus,
Quod et fratre rubet, etc.¹

v. 72. *μυδαιογενή* (nigricans) vox quæ nonnunquam pro horribilo aut obscuro ponitur, ut notat Scapula in Lex. quia *tuliu sunt atra*.² Sic Virg. de obscuro cælo quod Austrum comitatur; Aut unde nigerrimus Auster
Nascitur et pluvio contristat frigore
cælum.³

¹ Fest. Avlen. Frag. Anthol. Lat. Vol. I. Ep. 173.

² Scap. Lex. Græc. *shb μέλας*.

³ Virg. Geor. iii. 279.

- v. 2. *taring*, registering.
- v. 6. *so it was*, it happened.
- v. 11. *For*, that.
- v. 22. *of her*, of.
- v. 23. *every male that openeth the womb*, every first born male child.
- v. 49. *test, know* (et passim) *—about my father's business*, in my father's house.

Ch. III. v. 17. *purge*, cleanse.

v. 25. *began to be about thirty years of age*, was about thirty years of age when he began his ministry.

Ch. IV. v. 22. *bare him witness*, praised him.

v. 36. *what a word is this*, what means this?

y. 41. *to speak for*, to declare that.

v. 42. *stayed him that he should not depart*, pressed him not to depart.

Ch. V. v. 10. *was*, were.

v. 13. *and he*, and Jesus.

v. 14. *and he*, and Jesus.

v. 17. *them*, the sick.

v. 22. *what reason you*, why do you thus reason?

v. 26. *strange*, wonderful.

v. 32. *sinner's to*, sinners, to.

v. 36. *if otherwise*, for if so.

Ch. VI. v. *that the son*, the son.

v. 11. *madness*, rage.

v. 12. *into a mountain*, to the mountain.

v. 13. *whom also he named Apostles*, whom he named Apostles also.

v. 22. *cast out your name as evil*, defame you.

v. 26. *all men*, men.

v. 30. *taketh away*, taketh.

v. 32. *thank*, thanks (et passim.)

v. 38. *it shall be given unto you*, you shall receive. *—shall men give into your bosom*, shall be given into your lap. *—with the same measure that you mete withal*, it shall be measured to you again, you shall receive the measure which you give.

Ch. VII. v. 1. *Now when he had ended all these sayings in the audience of*, When Jesus had finished his discourse to.

v. 3. *that he would come and heal*, that he would heal.

v. 4. *for whom he should do this*, of this favor.

v. 5. *he hath built us a synagogue*, he himself has built our synagogue.

y. 9. *he marvelled at him*, and turned him about, and said, he admired him, and turning, said.

v. 15. *and he delivered*, and Jesus delivered.

v. 16. *that a great, a great.—that God, God.*

v. 18. *showed, informed.*

v. 29. *And all the people that heard him, and the publicans justified God, being, all the people, and even the publicans, who heard him, gratefully accepted the goodness of God, and were.*

v. 30. *the counsel of God against themselves, being not, the design of God respecting themselves, and were not.—(the 29th and 30th verses are a continuation of the speech of Christ.)*

v. 31. *And the Lord said, Whercunto, to what.*

v. 45. *I, she.*

v. 47. *for, therefore.*

Ch. VII. v. 1. *showing, proclaiming.*

v. 9. *asked him, saying, asked him.*

v. 15. *patience, perseverance.*

v. 19. *to him, to see him.—at him, to him.*

v. 25. *what manner of man is this, how great indeed is this man?*

v. 27. *out of the city a certain man, a certain man of the city.—ware, wore.*

v. 31. *deep, abyss.*

v. 37. *returned back again, returned.*

v. 42. *lay a dying, was dying.*

Ch. IX. v. 4. *and thence depart, until you depart from that place.*

v. 18. *were with, came to.*

v. 26. *in his father's, in that of his father.*

v. 28. *an eight, eight.*

v. 33. *and let, therefore let.*

v. 34. *and they feared, and the disciples feared.*

v. 36. *close, secret.*

v. 39. *and he suddenly crieth out, and it teareth him that he foameth again, and maketh him suddenly cry out, and throweth him into convulsions with foaming.*

v. 42. *and tare him, into convulsions.*

v. 45. *that, so that:—of that saying, the meaning of it.*

v. 51. *was come, that he should be received up, of his departure was come.—steadfastly set his face, resolutely determined.*

v. 52. *his face, him (et passim.)*

v. 53. *his face was as though he would go, he appeared as if he was going.*

v. 54. *go bid them farewell which are at home at my house, settle the affairs of my family.*

Ch. X. v. 1. *other seventy also, seventy others.*

v. 11. *notwithstanding, however (et passim.)*

v. 12. *in that day, in the day of judgment.*

v. 29. *to justify himself, to prove himself right.*

v. 30. a certain man went down from Jerusalem, a man of Jerusalem went down.

v. 32. when he was at the place, came and looked on him, and passed, having come to the place and looked on him, passed.

v. 39. which also, who.

v. 40. cumbered about much serving, hurried with much attendance.

Ch. XI. v. 4. is indebted to, offends.

v. 7. are with me, and I am.

v. 8. because of, on account of (et passim.)

v. 11. If a son shall ask bread of any of you that is a father, will he, which of you, if a son shall ask bread, will.

v. 16. other, others (et passim.)

v. 17. against a house, against itself.

v. 27. lift, lifted (et passim.)—paps, he casts.

v. 29. gathered thick together, crowding.

v. 38. When the Pharisee saw it, he marvelled, the Pharisee was surprised when he saw.

v. 39. do you, you.—ravening, rapine.

v. 41. of such things as you have, according to your ability.

v. 44. and the men that walk over them are not, and men walk over them without being.

v. 46. lade, load.

v. 49. and persecute, and some they shall persecute.

Ch. XII. v. 1. First of all, Beware ye, above all things, beware.

v. 2. neither hid, nor hidden.

v. 15. life consisteth not in the abundance of the things which he possesseth, life, in the midst of his abundance, consists not in his possessions.

v. 19. much goods, many good things.

v. 24. which neither have, they have neither.

v. 29. neither be ye of doubtful mind, and be not in anxiety and suspense.

v. 45. and if; if (et passim.)

v. 58. give diligence that thou mayest be delivered from him, endeavour to obtain thy discharge.—hale, bring.

Ch. XIII. v. 15. each one, each.

v. 18. resemble, compare.

v. 24. be able, be able, (with a comma.)

v. 25. is risen up, and hath shut to, has arisen, and shut.

v. 31. will, intends to.

v. 32. I shall be perfected, my course will be finished.

v. 33. walk, proceed.

Ch. XIV. v. 1. of the chief Pharisees, of the ruling Pharisees.

v. 2. a certain man before him, before him a certain man.

- v. 14. *blessed; for they, blessed; as they.*
- v. 23. *them, people.*
- v. 26. *hate not, prefer me not to.*
- v. 28. *and counteth the cost; to calculate the expense.*
- v. 29. *least, lest (et passim.)*
- v. 32. *ambassage, embassy.*
- v. 35. *neither fit, fit neither.*

Ch. XV. v. 1. *Then drew near unto him all the publicans and sinners for to hear him, then many publicans and sinners drew near to Jesus to hear him.*

- v. 12. *living, estate.*
- v. 14. *mighty, great.*
- v. 15. *and he sent, who sent.*
- v. 29. *do I serve, have I served.*

Ch. XVI. v. 1. *And he, and Jesus.—There was a certain rich man, which had a steward; and the same, a certain rich man had a steward, who.*

- v. 3. *for, since.*
- v. 4. *they, some.*
- v. 8. *wisely, prudently.—in their generation, in the management of their affairs.*
- v. 9. *mammon of unrighteousness, deceitful mammon.—fati, die.*

- v. 30. *will, would.*
- v. 31. *he, Abraham.*

Ch. XVII. v. 1. *said he, Jesus said.*

- v. 9. *I trow not, I think not.*
- v. 11. *the midst, the borders.*
- v. 18. *there are not found that, are none. (or place a point of admiration at the end of the verse.)*
- v. 20. *and when he was demanded of, being asked by.*
- v. 21. *they, men.*
- v. 24. *that lightneth, out of the one point under Heaven, shineth unto the other part under Heaven, flasheth from one part of Heaven to the other.*

v. 31. *he which shall be upon the house-top, and his stuff in the house, let him not, let not him, who shall be on the house-top, and has his goods in the house.—it, them.*

- v. 33. *shall lose his life, shall expose it.*

Ch. XVIII. v. 1. *and not to faint, and not to be discouraged.*

- v. 3. *avenge me of, defend me from (et passim.)*
- v. 7. *though he bear long with them, although he delays their cause.*

v. 9. *faith, the belief of this.*

v. 11. *stood and prayed thus with himself, standing by himself, prayed thus.*

v. 15. *also infants*, infants also.—*would*, might (et passim.)

v. 21. *youth up*, youth.

v. 30. *manifest*, much.

Ch. XIX. v. 7. *when they*, when the multitude.

v. 8. *I give*, I am ready to give.—*taken any thing from any man by false accusation*, wronged any man.—*I restore*, I will restore.

v. 9. *said unto him*, said.

v. 11. ~~he added and spake~~, he proceeded to speak.

v. 13. *occupy*, employ them.—*his ten servants*, ten of his servants.

v. 14. *after him*, after he was gone.

v. 23. *usury*, interest.

v. 27. *slay them*, slay.

v. 28. *up to*, towards.

v. 30. *the which*, which (et passim.)

v. 44. *and thy children*, and destroy thy children.—*visitation*, offered salvation.

v. 48. *what they might do*, the means of doing it.

Ch. XX. v. 1. *came upon him with the elders*, with the elders came.

v. 2. *doest thou*, thou doest.

v. 4. *the baptism of John was it*, was the baptism of John.

v. 11. *And again he sent*, and he sent.—*entreated*, treated.

v. 12. *the third*, a third.

v. 13. *it may be*, surely.

v. 19. *And they feared the people*; for they perceived that he had spoken this parable against them; for they perceived that he had spoken this parable against them; but they feared the people.

v. 28. *wrote unto us*, has directed us.

v. 29. *there were therefore*, now there were.

v. 36. *neither*, neither indeed.

v. 42. *and*, for.

Ch. XXI. v. 8. *and the time*, and, the time.

v. 9. *by and by*, so soon.

v. 12. *being brought*, and bring you.

v. 15. *gainsay*, contradict.

v. 16. *kinsfolks*, relations.

v. 19. *In your patience possess ye your souls*, by your perseverance you will save yourselves.

v. 21. *in the midst of it*, in the city.—*countries*, country.

v. 26. *and for looking after*, in the apprehension of.

v. 24. *and so*, and.

Chap. XXII. v. 2. *how they might*, a convenient opportunity to.

v. 4. *and he*, who.—*him*, Jesus.

- v. 8. *he*, Jesus.
- v. 15. *with desire I have*, I have earnestly.
- v. 16. *will*, shall.
- v. 24. *was*, had been.
- v. 37. *yet*, now.
- v. 45. *sleeping for grief*, asleep, oppressed with grief.
- v. 51. *suffer ye thus far*, be still, go no further.
- Chap. XXIII. v. 1. *multitude of them*, assembly.
- v. 8. *he was desirous to see him of a long season*, he had long desired to see him.
- v. 9. *but he*, but Jesus.
- v. 11. *men of war set him at naught*, soldiers treated him with contempt.
- v. 15. *is done unto him*, has been done by him.
- v. 21. *in a green tree, while the tree is green,—in the dry*, when it is dry.
- v. 31. *two other malefactors*, two malefactors.
- v. 50. *a good man and a just*, a good and just man.
- v. 51. *(the same had not consented to the counsel and deed of them,) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God, who had not consented to the counsel and deed of the Jews; he was of Arimathea, a city of Judea, and one of those who expected the reign of God.*
- Ch. XXIV. v. 1. *Now, but,—they came unto the sepulchre, bringing the spices, which they had prepared, and certain others with them, they, and others with them, came, &c.*
- v. 5. *they said*, the men said.
- v. 13. *two of them*, two of the disciples.
- v. 18. *art thou only a stranger in Jerusalem, and hast not known*, art thou alone such a stranger in Jerusalem as not to know.
- v. 22. *which were early at*, for they went early to.
- v. 25. *O fools; and slow of heart to believe*, O senseless men, whose heart is slow in believing.
- v. 28. *went*, were going (et passim.)
- v. 29. *constrained*, pressed.
- v. 30. *at meat*, at table.
- v. 35. *and they*, and the two disciples.—*breaking of*, breaking.
- v. 38. *do thoughts arise*, are you perplexed.

ADVERSARIA LITERARIA.

No. X.

JULII PIETRI

LIBRI E NOVI Æ.—(PARS I.)

FABULA I.

Simus et Fulpes.

VULPI si rogabat partem caudæ Simus,
 Consequere honestè posset ut nudas nates,
 Quæ sic maligna Longior fiat licet,
 Tamen illum citius per lutum et spinas traham,
 Quàm parvam quamvis partem impertiar tibi.²

FABULA II.

Poeta

Hoc, quæcumque est, Musa quod ludit mea,
 Nequitia pariter laudat et Frugalitas;
 Sed hæc simpliciter; illa tacitè irascitur.³

FABULA III.

De humanâ Conditione.

ARBITRIO si Natura finisset meo
 Cæus mortale, longè foret instructius,⁴
 Nam cuncta nobis attribuisset commoda,
 Quæcumque indulgens Fortuna animali dedit.
 Elephantis vires, et Leonis impetum,
 Coercis ævum, gloriam Tauri trucidis,

[¹ See our Observations on the authority of these Fables, No. VIII. p. 368.
 Ed.]

² Isti fabula hinc sententiam quidam subiiciunt:

Avare locuple, te fabella hæc admonet
 Libenter utopi, quod tibi superest, dare.

³ Nequitia Frugalitati opponitur, et bonis homines nequam.

⁴ P. Syrus. Invidia tacitè, sed inimice irascitur

⁵ Supple. Divitiis, commodis, muneribus. Horatius, etsi adversâ sententiâ, dixit, Epist. xviii. lib. i. v. 25.. Vitius instructor.

Equi velocis placidam mansuetudinem,
 Et adesset Homini sua tamen solertia.
 Nimidum in cœlo secum ridet Jupiter,
 Hæc qui negavit,¹ magno consilio, Homini,
 Ne sceptrum mundi raperet nostra audacia.
 Ergo contenti munere invieti Jovis,
 Fatalis² annos decurramus temporis,
 Nec plus conemur quàm sinit mortalitas.

FABULA IV.

Mercurius et duæ Mulieres.

MERCURIUM quondam hospitio Mulieres diæ
 Illiberali³ et sordido receperant:
 Quarum una in cunis parvum habebat filium;
 Quæstus placebat alteri meretricius.
 Ergo ut referret⁴ gratiam officiis parem,
 Abiturus, et jam lumen excedens, ait:
Deum videtis; tribuam vobis protinus
Quod quæquæ optarit. Mater supplicat, rogans
 Barbatus⁵ ut videat natum quamprimùm suum:
 Mœcha,⁶ ut sequatur sese quidquid tetigerit.
 Volat Mercurius. Intrò redeunt Mulieres.
 Barbatus infans ecce vagitus ciet.
 Id fortè Meretrix cùm rideret validiùs,
 Nares replèvit humor,⁷ ut fieri solet.
 Emungere⁸ igitur se volens, prendit manu,

¹ Sensus est: Egregio certè consilio et summa ratione Jupiter illas brutorum animantium dotes hominibus negavit, ne pellerè regno Jovem conarentur.

² Temporis scilicet nobis a fatiis constituti, cui nos nec addere quidpiam nec detrudere possumus. Hoc sensu *Lucanus*

Mœcùm fatalis Letho damnaverit hora;

Et *Deullus*:

Quod si fatales jam nunc explevimus annos.

³ Quod pulchrum, quod bonum, quod jucundum *liberale* dicebatur, contrarium *illiberalè et servile*.

⁴ Ut par pari referret, ut sordidissimis officiis debitum solveret.

⁵ Primà florentem barbà.

⁶ Dignum Meretrice votum.

⁷ Humor naturalis, qui in nares perfluit.

⁸ Cùm vellet nasum illis immunditiis pungere.

Traxitque ad terram nasi longitudinem;¹
 Et alium ridens, ipsa] ridenda extitit.

FABULA V.

Prometheus et Dolus.

Quem Prometheus, seculi² figulus novi,
 Cœcâ subtili Veritatem fecerat,
 Ut jura posset inter homines reddere.
 Subito accersitus nuntio magni Jovis,
 Commendat officinam fallaci Dolus,
 In disciplina nuper quem receperat.⁴
 Hic studio accensus, facie simulacrum parit.
 Unâ staturâ, simile et membris omnibus,
 Dum tempus habuit, callidâ finxit manu.
 Quod prope jam totum, mirè cùm positum foret
 Latum ad faciendos illi defecit pedes.
 Rediit Magister; festinante quo Dolus,
 Metu turbatus, in suo sedit loco.
 Mirans Prometheus tantam similitudinem,
 Propriæ videri voluit artis gloriam.
 Igitur fornaci pariter duo signa intulit;
 Quibus percoctis, atque infuso spiritu,⁵
 Modesto gressu sancta incessit Veritas:
 At trunca species hæsit in vestigio.⁶
 Tunc⁷ falsa imago, atque operis furtivi labor
 Mendacium appellatum est, quòd nequiverit
 Pedes habere, faciliè quibus incederet.

¹ Traxit nasum producentem se, *id est*, qui manum tangentem subsequatur.

² Ob tam ridiculam turpitudinem.

³ Seculo hic exprimitur genus humanum. Novum dicitur, quoniam Prometheus finxisse homines intelligitur, quàm jam cetera animantia extitissent. Ideo homines novum fuerunt animantium genus.

⁴ Ut figlinam artem addiceret.

⁵ Infuso spiritu. *Supple*: in cist. Spiritus, anima quæ sentiens reddit corpus.

⁶ De loco suo movere se non potuit, incedere nequivit, ut pote quæ pedibus carebat.

⁷ Falsa, *id est*: fallax, deceptrix, quæ veritatis similitudine in errorem induceret.

FABULA VI.

Pœta.

SIMULATA interdum vitia prosunt hominibus,
Sed tempore ipso tamen apparet veritas.

FABULA VII.

De Pœnis Tartari.

IXION,¹ qui versari narratur rotâ,
Volubilem Fortunam jactari docet.
Adversus altos Sisyphus² montes agens
Saxum labore summo, quod de vertice,
Sudore semper irritò, revolvitur,
Ostendit hominum sine fine esse miseras.
Quòd stans in amne Tantalus³ medio sitit,
Avari describuntur, quos circumfluit
Usus bonorum, sed nil possunt tangere.
Unis scelestæ Danaïdes⁴ portant aquas,
Pertusa nec cōimplere possunt dolia;
Imò luxuriæ quidquid dederis, perfluet.
Novem porrectus Tityus⁵ est per jugera,
Tristi renatum suggerens pœnæ jecur;
Quò quis majorem possidet terræ locum,
Hoc demonstratur curâ graviore affici:
Consultò involvit veritatem Antiquitas,
Ut sapiens intelligeret, erraret rudis.

¹ Ixion, Thessaliæ rex, tentare Junonem ausus, à Jove in Tartarum deturbatus est, et ad rotam alligatus, quâ æternum versaretur.

² Sisyphus, Corinthi rex, vastâ Achaiâ et evulgatis quibusdam Jovis arcanis, ab ipso Jove ad supplicium quod hic describitur, damnatus est.

³ Tantalus, Phrygiæ rex, cœlestia hominibus arcana vulgare ausus est, et vocatis ad Epulum Diis Pelopen, filium membratim discerptum apposuit. Ideo proffusus est in Tartarum, et ad supplicium quod hic describitur damnatus.

⁴ Danaïdes, quòd patruales suos in viros sibi destinatos primâ nuptiarum nocte, unâ exceptâ Hypermnestrâ, confodissent, in Tartarum à Diis deturbatæ sunt, et apud inferos dicuntur in pertusum dolium aquam ingerere.

⁵ Tityus, Terræ filius, quòd Latonam ad stuprum compellasset, projectus est in Tartarum, et ad pœnam de quâ hic agitur damnatus.

ODE GRÆCA.

PRÆMIO LITERARIO DONATA IN COLLI. DUBL. 1813.

ἈΝΑΚΡΕΟΝΤΟΣ ΑΙΡΕΣΙΣ.

ΝΕΟΣ ὦν Ἀνακρέων ποῦ
 Ἀμ' ἀλιγκίοισι παίζων,
 Ἐπὶ μυρσίνοις τάπησι,
 Στέφανον πλέκων, κάθητο.
 Ὁ δ' Ἀρης ἐπιστάθεις, οἱ
 Κεφαλὴν ἔθελξε χεῖρσι·
 Ἐφόβησ' ὁ παιζέτο πρῶτον,
 Πεφοβημένος τ' ἔφραγε·
 (Ὁ θεὸς γὰρ ἐπτόνησε,
 Κόρυθός τε λαμπρότητι,
 Φοβεῖν τε δουρὸς αὐγῇ.)
 Ὁ δ' Ἀρης ἐπέσχευ αὐτόν.
 Ἐπέσσι μειλίχοισι,
 Φιλικῶς τ' ἔπειτ' ἔειπε,
 Τί, λέγων, φιλοῦντα φεύγεις;
 Φιλέω σε γὰρ μέλιστα·
 Σὺ δὲ, παιδίων ἄριστε,
 Κατάβαλλε ταῦτα χειρῶν,
 Ἀποθεῖς τὰ τῶν γυναικῶν.
 Μελετᾷν σε δεῖ μέγιστα,
 Πολέμους, μάχης τ' αὐτήν·
 Κιθάραν καταφρονήσας
 Τὸν ἔρωτα μὴ διώκας,
 Μόιον ἄξιον τὸ νικᾷν.
 Ἀρετῆς γάρ εἰσιν ἅλλα
 Τὰ μέγιστ' ἔπαινος, ὄλβος
 Τὸ σέβασμα τῶν ἀπάντων.
 Ἰλαρὸς δ' ἔρως λέγοντι
 Χάριεν γελῶν προσῆκεν,
 Ἐκάλει τ' Ἀνακρέοντα·
 Ἀμελεῖν σε δεῖ μάλιστα
 Φίλε παῖ, λόγων ἄργος,
 Μελέτη γάρ ἐστ' ἀρίστη
 Βιόταυ τὰ τέρπν' ἔπεσθαι.
 Πολέμους δ' αἰεὶ στυγῆσας
 Μῶ.ον αἷμα χεῖ τὸν οἶνον·
 Κιθάραν σε δεῖ κομίζειν,
 Κροτάφοισι τ' ἀμφιβάλλειν
 Ἰλυκερὸν βότρυ προσήκει,
 Διάγειν τε σὺν γυναιξί,
 Μέλειν, ἡρᾶν, χορεύειν,
 Ἰλαρὸς βίους γὰρ ὦδε,
 Ἰλαρὸς θανῇ, μόκαρ τε

Ο ὅς, λέγων ἔειπεν·
 'Ο οὐ παῖς ἔχαιον-πεισθ-ῖ
 Μηλακῶς τ' ὁ ἰδιῶγας,
 Κίρκος ὦν, ἀνὴρ, γέροντα,
 Μῦθον, ἐρῶν χερσύν.

G. DOWNES, Schol. Tr. &c. D.C.

Words in the Greek Testament formed from the Latin language.

Ἀκύλας, Aquila.	Ἑξήτης, sextantius.
Ἀσάριον, Assarius.	Οὐρβανός, Urbanus.
Αὐγουστος, Augustus.	Πριτάριον, pratorium.
Δεκάριον, denarius.	Πισκά, Pisca.
Ἰούστος, Justus.	Ῥοῦφα, Rufus.
Κεντυρίαν, Centurio.	Σεκνδός, Secundus.
Κήσος, census.	Σημικινθιον, semicinctum.
Κλήμης, Clemens.	Σικαριός, sicarius.
Κολωνία, Colon.	Σιλβανός, Silvanus.
Κούαρτος, Quartus.	Συδαριον, sudarium.
Κουστωδία, custodia.	Σπεκουλάτωρ, speculator.
Λεγάων, legio.	Ταβήρη, taberna.
Λέντιον, luteum.	Τέρτιος, Tertius.
Λιβερτίνος, libertinus.	Τίτλος, titulus.
Λίτρα, litra.	Φορὸν, forum.
Λούκιος, Lucius.	Φραγέλλιον, flagellum.
Μίλιον, miliare.	Φαγγέλλω, flagello.
Μάκελλον, macellum.	Φορτουνατός, Fortunatus.
Μεμβράνα, membrana.	
Μόδιος, modius.	

Under an unfinished Bust of M. BRUTUS, by MICHAEL ANGLO, in the Museum at Florence, these lines were written—

Dum Bruti effigiem sculptor de marmore duxit,

In mentem scelens venit, et abstinuit.

Lord Sandwich, whose political principles did not accord with those of the writer, altered the inscription thus—

Brutum effecisset sculptor, sed mente recursat

Vanta vim virtus, sistit, et abstinuit.

SEBINUS and SIOGRIUS being one day at dinner engaged by the company in an extempore poetical contest, the former said

Carmina conscribant alii dictante Iatro,

Multa sit in versu cura laborique meo.

The latter immediately replied,

Carmina componant alii sudante cerebro,

Nulla sit in versu cura laborique meo.

Epitaph on STIGELIUS, written by himself.
 Hic ego Stigelus jaceo, quis curat : ut omnis
 Negligat hoc mandus, scit tamen ipse Deus.

In Uxorem, quæ marito submerso non lacrymavit.
 Submerso nil flesse viro Gallonia fertur :
 Sustulit unda virum, sustulit uxor aquam.

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Mr. A. J. Valpy has in the press a new edition of the Greek Septuagint, in one large Vol. 8vo. without contractions. Pr. 1*l.* 5*s.* It may be bound in 2 Vols. if preferred.

Also—A new edition of Homer's Iliad from the text of Heyne ; with English Notes ; one Vol. 8vo.

Academic Errors, or Recollections of Youth. One Vol. duod.

Professor CREUZER of Heidelberg is preparing a complete Edition of *Plotinus* : and the specimen, which he has published, gives a good idea of his labors.

M. HEYLER of Strasburg has undertaken an edition of *Julian*.

Catallus ; with English notes. By T. F. Foister, Junr. 12mo.

The Second No. of Stephens' Greek Thesaurus, which has been delayed on account of the treaty for Professor Schaefer's MSS., will appear in January.

A work "on the classical territory of Westphalia, formerly the scene of various exploits of the Romans, recorded by Tacitus, and other writers of antiquity," is announced by its author in the following terms—"Much has been written on the Roman expeditions of Drusus, Germanicus, and Varus," but little that can be relied upon, most authors on this subject having been deficient in local knowledge, and guided by reports. The topographical investigations, which I intend to publish, were made by myself. Being placed at the head of the provincial administration of the places and districts, were the most important events of those times occurred, and having carefully examined and compared the several opinions and hypotheses of such modern authors as have made the accounts of Caesar, Tacitus, Pliny, Strabo, and Dio Cassius, the ground-work of their conjectures, I shall perhaps be able to throw some light on many a memorable spot hitherto either entirely disregarded, or yet subjected to considerable doubts. I have, for a length of time, daily visited the country, formerly the seat of *Aliso*, that celebrated *point d'appui* of Roman power. I am familiar with the spot, whence the expedition of *Varus's* legions penetrated through the

forests of Tentoburg. In the vicinity of the ancient *Trotzenburg* I can point out the ford, of which the town of *Herford*, (from *Heer*, i. e. army and *ford*, a ford,) probably received its name. I have, step by step, pursued the route of the Roman army through the ravines, in the neighbourhood of *Lübke* on the *Ronzeval*, as far as the country on the Lake of *Dumm*, and from thence have followed the expedition to *Greutesch* as far as the stones of *Gredesch* on the *Teufelsbruch*, near the *Hase*, in the Duchy of Osnabrück, where probably the remnant of the Roman legions received their last discomfiture, which ended in the suicide of their leader. From thence I have traced the track of the later vengeance unsuccessfully directed by Germanicus against the destroyer of the legions, and have attended his expedition to the confines of the country of the *Marsi*. I have conclusive reasons for believing that the ground on which stands the ancient *Borchholzhausen* contains the spot of what, according to Tacitus, was called *templum Tanfanae*, that spot being even yet denominated *Tanfanne*, and which from a pestilent fen I have converted into a paved public walk. From thence I have followed the armies of young Cæsar as far as the *Visurgis* (Weser,) near to the famous Westphalian gate, or *Pforte*, in the vicinity of *Minden*, and there I have evidently discovered the only point where *Arminius* can have held the memorable conversation, preserved, in substance, by Tacitus, with his brother *Flavius*, who was in the Roman camp and service, near *Idistavi*, beyond the Weser." (Dated *Herford*, 14th July, 1816, and signed *von Hohenhausen*.)

JUST PUBLISHED.

CLASSICAL.

Hieroglyphicorum Origo et Natura: Prolusio in Cura Cantab. (in Comitibus, quod aiunt, maximis,) III. Kal. Jul. MDCCCXVI. recitata, cum primum tulisset præmiorum, quæ ab academiciæ legatis dari solent quotannis senioribus, sic nuncupatis, Artium Baccalaureis. Conscripsit JACOBUS BAILEY, B. A. Coll. Trin. Schol. Appendicis loco accedit Hermapionis Obelisci Flaminii compendiariorum factæ interpretationis Græcæ fragmentum, necnon etiam, quæ in Tabula Rosettana reperitur, inscriptio Græca. Cantab. 1816.

This Dissertation, which gained the *first* Senior Bachelor's Prize at Cambridge, was, at the unanimous request of the Examiners, printed free of expense at the University Press,—a circumstance, we believe, without precedent.

We were, as we mentioned in our No. xxvi. p. 461, unable to furnish in time a list of the works published at Leipzig at the Michaelmas fair, 1815; but having at last obtained a Catalogue, we present our usual extract to our readers:

Abhandlungen d. königl. Akademie d. Wissenschaften in Berlin. Aus d. Jahren 1804—11. Berlin. 4to.

Amersfoordin, J., *Dissertatio philolog. de variis lect. Holmesianis locor. quorund. Peripatetici.* Lugd. Bat. et Lipsiæ. 4to. maj. 1815.

Anleitung zur Kenntniss d. Dichtkunst, des alten Roms, u. dessen vorzüglichsten Dichter, für Liebhaber d. römischen Dichtkunst und Anfänger im studium derselben. A. d. Französischen m. Anmerk. u. Berichtigung. v. N. A. Heiden. 2. Thle. 8vo. Nürnberg. 1815.

Beck, C. D., *Grundriss d. Archäologie, oder Anleitung zur Kenntniss d. Geschichte d. alten kunst und d. kunst-denkmäler u. kunstwerke d. classischen alterthums.* 1ste. Abth. 8vo. Leipzig. 1815.

Becker, A. G., *Demosthenes als Staatsmann u. Redner.* Histor. krit. Einleit. zu dessen Werken. 1ster Thl. 8vo. Halle. 1815.

Bertholdt, L., *historisch-kritische Einleitung in sämtliche kanonische u. apokryph. Schriften d. alten u. neuen Testaments.* 5r Thl. 1ste Hälfte. 8vo. Erlangen. 1815.

Bröder's, C. G., *praktische Grammatik d. Lateinischen Sprache* 10te verbiss. u. verm. Ausgabe. 8vo. Leipzig. 1815.

Cæsar's, J., *Jahrbücher.* Uebersetzt, v. A. Wagner, 2 Bde. Neue Ausgabe. 8vo. Hof. 1815.

Chabakuk, a. d. Ebräischen übersetzt von Eudel. 8vo. Kopenhagen. 1815.

Ciceronis, M. T., *ad Quint. fratrem Dialogi III. de Oratore.* Cum integris notis Z. Pearce edid. et al. interpretum animadd. excerpisit suasque adjecit G. C. Harless, 8vo. Lipsiæ. 1815.

———, M. T., *Opera quæ supersunt omnia, ac deperditor. fragment.* edid. C. G. Schütz. tom. vii. *Orationes in Catilinam, pro Murena, Flacco, Sulla, Archia poeta, Plancio.* 8vo. Lipsiæ, 1815.

———, *de natura Deorum lib. iii. ad Codd. MSS. partim nunc primum adhibitor. fid. recens. emend.* L. F. Heindorf. 8vp. Lipsiæ. 1815.

———, *vier Katilinarische Reden.* Von Karl Heinr. Jördens. 8vo. Grlitz. 1815.

Collectio Epistolar. Græcarum. Græce et Lat. recens. not. priorum interprett. et suis illustravit Jo. Cour. Orellius, tom. 1mus. 8vo. Lipsiæ. 1815. (Hoc volumine continentur Socratis et Socraticorum, Pythagoræ et Pythagoreorum epistolæ.)

Danz, J. T. L., *de Eusebio Cæsariensi historiæ Ecclesiasticæ scriptore, ejusque fide historica recte æstimanda, disputatio.* 8vo. Jenæ, 1815.

Dionysii Halic., *de composit. verborum liber.* E copiiis Bibliothecæ Regiæ Monacensis emendatius edidit Fr. Goeller. Accessit

runt var. lectt. in Themistii Oratt quibusdam. ex cod. Monacensi excerpta a F. Jacobs. 8vo. Jenæ. 1815.

Ephori Cumeifragment. Collegit atque illustr. M. Marx. Præfatus est F. P. Creutzer. 8vo. Carlsruhe. 1815.

Fundgruben d. Orients, bearbeitet v. einer Gesellschaft von Liebhabern. 4ter Bd. Fol. Wien. 1815.

Gerken's, W. F., Beweis d. göttlichen Ursprungs des Offenbarung Johannis durch Erklärung derselben vom 18ten bis 20sten Kapitel u. s. w. Zweite verbesserte Auflag. 8vo. Altona. 1815.

Heeren, A. H. C., Ideen über die Politik, den Verkehr, u. den Handel der vornehmsten Völker der alten Welt. 1ster Bd. in 2 Abtheil. Asiatische Völker. 2te Auflage. 8vo. Göttingen. 1815.

———, „Zusätze zur 3ten Aufl. desselben 1ster u. 3r Band, über die Indier; u. über die Denkmäler der, Ägypten u. Theben. 8vo. Göttingen. 1815.

Hesiodi Carmina ad fid. optimor. libror. edit. 16mo. Lipsia. 1815.

Homerus Hymnen, Epigramme, u. Batrachomyomachie, übers. u. m. Anmerk. v. F. Kammerer. 8vo. Marburg. 1815.

Horatius, Q. F., Satiren, erklärt von. L. F. Heindorf. 8vo. Breslau. 1815.

———, Oden u. Epoden. Von K. H. Jorden. 8vo. Gorbitz. 1815.

Hug's, J. L., Schutzschrift für seine Denmung des Hohen Liedes. gr. 4to. Freiburg. 1815.

Jesaja Vaticiniorum pars, continens Carmina a Cap. XL. usque ad LVI. 9. Hebraica ad numeros recensuit, versionem et notas; adjecit E. J. Greve. Prof. 4to. maj. Amstelodami et Lipsia. 1815.

Journal, kritisches, der neuesten theologischen Literatur; herausgeg. v. C. F. Ammon, u. L. Bertholdt. 3n bdes 1s. bis 4s stück. 8vo. Sulzbach. 1815.

Kosegarten, H. G. L. Carminum Oriental. Trigla. Arab. Mohammedis ebn sejd ennäs Jaamouti, Pers. Nisami Kendschewi, Turcie. Emri. 8vo. Stralsund. 1815.

Müller, C. G., Notitia et recensio Codd. MSS. qui in Bibliotheca episcopatus Numburgo-Cizensis asservantur. Particula Vita. 8vo. Lipsia. 1815.

* Passow, F., Uebersicht d. römischen und griechischen Literatur als Leitfaden bei Vorlesungen. 4to. Berlin. 1815.

Peckel, G. T., Lexicon Manuale Græco-Lat. præfatus est Norberg. 8vo. Lundin et Hafnia. 1815.

Quintilian, M. F., de institutione Oratoria libri duodecim, ad eod. vet. recensuit et annotatione explanavit G. L. Spalding. Vol. IV. contin. libb. X—XII. 8vo. Lipsia. 1816.

Rosenmüller, J. G., Scholia in Nov. Test. Tom. Ius. Edit. Vita. 8vo. Norimberg. 1815.

Rosenmüller's, J. G., *Leben und Werke*. Dargestellt von M. J. C. Dolz. 8vo. Leipz. 1815.

Sallustia, C. C., *Bellum Catilinarium et Jugurthinum: notas* adj. M. Thoriaeus, 8vo. Hafnæ. 1815.

———, *opera quæ extant omnia præter fragmenta omnia*. Textum recognovit et illustravit G. Lange. 8vo. Halæ Sax. 1815.

Sartorius, D. G., *analectorum ad G. L. Spaldingii M. Fab. Quintilianum specimen*, 8vo. Halæ. 1815.

Schäfer, D. N., *de Valeriano, sæc. V. homileta Christiano*, 8vo. Hannæ. 1815.

Schubert, E. G., *de infanzia Jesu Christi historie a Mathæo et Luca exhibitæ*, 8vo. Grippswaldia. 1815.

Silentarius, P., *Ambo ex cod. Palat. anthologia descripsit Im. Bekkerus*, 4to. Carolin. 1815.

Sophocles τραγῳδίας, Sophoclis Tragediarum, emendit u. erläutert, durch J. v. G. Frölich, 1ster Thl. 8vo. Sulzbach. 1815.

Sten, A., *Antholog. epigrammat. lat. recentioris ævi*, 8vo. Vindobonæ et Lipsiæ. 1815.

———, D. C. G. D., *Teutsch-griechisches Handwörterbuch*, Lexiconform. Berlin. 1815.

Stolberg's, F. Leop. Graf von, *Geschichte d. Religion Jesu Christi*, 10r Bd. mit Beilage. 8vo. Hamburg. 1815.

Terenz, *verdeutschet* v. J. C. Schlüter, 1ster Thl. **Münster**. 1815.

Thoriaei, B., *Libri Sibyllistarum Vet. Ecclesiæ crisi, quatenus monumenta Christiana sunt, subjecti*, 8vo. Hafnæ. 1815.

Thoriaei, *Profusiones et opuscula Academica argumenti maiore philologici*, tom. IIIus. Ibid.

Thucydides *de Bello Peloponnesiaco libri VIII. II tomi*, 12mo. Lipsiæ. 1815.

Vater, Dr. J. S., *Literatur d. Grammatiken, Lexica u. Wörter-mählungen aller Sprachen d. Erde, lat. u. deutsch*, 8vo. Berlin. 1815.

Notice sur une médaille de Philippe Marie Visconti, Duc de Milan, par Téchon d'Amécî, &c. Paris, 1816, in 4to. p. 24.

Dissertation sur l'inscription ΙΑΧΟΝΟC ΑΡΚΙΟΝ, et sur les pierres antiques qui servoient de cachets aux médecins oculistes; par Téchon d'Amécî. Paris. in 4to. 1816. avec planches.

Leçons théoriques et pratiques de langue Grecque, contenant 1o. les élémens simplifiés de la langue; 2o. des exercices de traduction gradués depuis les déclinaisons jusqu'aux verbes irréguliers en μι; 3o. un vocabulaire donnant l'explication de tous les mots et idiomes contenus dans les Exercices: par C. A. F. Frémion. Sec. Edition. Paris. 1816. in 12mo.

The second volume of the French translation of Ptolemæus by Mr. Halma has recently made its appearance.

ΚΑΗΜΕΝΤΟΣ Ἀλεξανδρέως λόγος, τίς δὲ σωζόμενος πλούσιος; Gr. et Lat. Perpetuo Commentario illustratus a C. Segaar. Traj. ad. Rhen. 1816. in 8vo. pag: x+424.

This posthumous work of the learned professor Charles Segaar is edited with very little typographical accuracy. In the very title-page, the word σωζόμενος is altered into σοζόμενος and ζωσόμενος. *Crimine ab uno Disce omnia.*

Minéralogie Homérique, ou essai sur les Minéraux dont il est fait mention dans les poèmes d'Homère; par A. L. Millin. Paris 1816. 8vo.

Histoire Générale des Pêches anciennes et modernes dans les mers et les fleuves des deux Continens; par S. B. T. Noel. T. 1er. 4to. Paris. de l'Imprim. Royale.

This learned Work contains vast materials for the illustration of the ancient poets and prose writers.

Συλλογή Ἑλληνικῶν ἀνεκδότων ποιητῶν καὶ λογογράφων διαφόρων ἐποχῶν Ἑλλάδος: σπουδῇ Ἀνδρ. Μουστοξόδου καὶ Δημ. Σχινᾶ. Τετράδιον Β'. Ἐν Βενετίᾳ 1816. 8vo.

This second number contains Epiphanius' Ἀνέκδοτα κεφάλαια τοῦ Φυσιολόγου, and John's Metropolitæ of Euchaita, τὰ ἐκ φύσεως γινώμικα τοῦ ἀνθρώπου. We must observe that the learned editors were not right in believing that this small piece of John Mauropus was not yet in print. It was published by M. Boissonade p. 130 of his commentary upon Marinus, but without the name of the writer.

Des Changemens opérés dans toutes les parties de l'administration de l'Empire Romain, sous les règnes de Dioclétien, de Constantin et de leurs successeurs, jusqu'à Julien: ouvrage couronné en 1815 par l'Académie des inscriptions. Par J. Naudet. 1ere partie. Paris 1816. in 8vo. pag. viii.+254.

Ἱπποκράτους τὸ περὶ Ἀέρων, ὑδάτων, τόπων, δεύτερον ἐκδοθὲν μετὰ τῆς Γαλλικῆς μεταφράσεως, ᾗ προσετέθη ἐκ τοῦ αὐτοῦ Ἱπποκράτους καὶ ὁ Νόμος μετὰ τῆς Γαλλικῆς μεταφράσεως, καὶ τὸ τοῦ Γαληνοῦ Ὅτι ἀριστος ἰατρός καὶ φιλόσοφος: φιλοτίμη δαπάνη τῶν ὁμογενῶν Χίων. Paris 1816. in 8vo. pp. vst+153. The editor and translator is the celebrated Dr. CORAY.

Dr. CORAY of Paris has finished one volume of his new Edition of Strabo. It contains only the Greek Text, and will be comprised in 3 Vols. Octavo. Some copies are struck off on large paper.

A Second Edition of Valpy's Edition of Virgil, without notes, is just published. Pr, 4s. bound.

Virgil, with English notes at the end. Pr. 8s. For Schools.

Theoretic Arithmetic, in three Books; containing the Substance of all that has been written on the subject by Theo of Smyrna, Nicomachus, Jamblichus, and Boëtius.—Together with some remarkable particulars respecting Perfect, Amicable; and other Numbers, which are not to be found in the writings of any ancient or modern Mathematicians. Likewise, a Specimen of the manner in which the Pythagoreans philosophised about Numbers; and a development of their Mystical and Theological Arithmetic. By Thomas Taylor. Price 14s. 8vo. boards.

A Translation of the Six Books of Proclus, on the Theology of Plato; to which a Seventh Book is added in order to supply the deficiency of another book on this subject, which was written by Proclus, but since lost; also a translation of Proclus' Elements of Theology. By Thomas Taylor. In these Volumes is also included by the same, a translation of the Treatise of Proclus, on Providence and Fate, a translation of Extracts from his Treatise, entitled Ten Doubts concerning Providence; and a translation of Extracts from his Treatise on the Subsistence of Evil; as preserved in the Bibliotheca Græca of Fabricius. In 2 vols. royal quarto. 250 Copies only printed. Price 5l. 10s.

The Pamphleteer; No. xvii, for January, 1817. Price 6s. 6d. Containing nine Pamphlets. Continued quarterly.

Elements of Latin Prosody, with Exercises and Questions, designed as an Introduction to the Scanning and making Latin Verses. By the Rev. C. Bradley, A. M. 4s. bound. Second Edition.

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It is but just, that the diligence, perseverance and learning of Sig. Angelo Maio, which have been rewarded with various discoveries in the Ambrosian library, of which Sig. Maio is curator, should be fully set before the learned world, and duly estimated by the public. The first of these fragments, which commands our attention at present, is *I. M. Acci Plauti fragmenta edita. Item ad Publium Terentium commentationes et pictura inedita*. Milan, 1815.—These fragments of Plautus were found in the Ambrosian library. Sig. Maio has caused an exact copy of them to be engraved. They consist in near sixty entire verses, never before published; and in fragments of many others damaged by time and accident, of which part belongs to the *Vidularia*, a lost comedy of Plautus. These pieces form the first part of the volume, which also contains observations and critical notes on eighteen comedies of Plautus.

The second part of the volume comprises several writings and

unpublished documents concerning Terence, consisting in a life of that famous comic writer—a commentary on five of his pieces, prior to the tenth century of the Christian era, and in three engravings of the comic characters and masks, serving as a kind of substitute and supplement to the famous Vatican copy of Terence, already published.

Secondly. *Isæi oratio de hereditate Cleonymi nunc primum duplo auctior. Inventore et interprete Angelo Maio.* Milan, 1815.—Utherto little more was known of the pleadings of Isæus for the *heritage of Cleonymus*, than about half of the discourse, which is placed at the opening of this orator's works. A copy in the Ambrosian library has furnished the remainder. To these are added sundry variations in the harangue of the same orator, for the *heritage of Menecles*, first published at London in 1785, from a copy then preserved at Florence.

Themistii Philosophi Oratio in eos a quibus ad prefecturam susceptam fuerat vituperatus. Inventore et Interprete Angelo Maio. Milan, 1816.—According to Phocion, the number of discourses of Themistius was *thirty-six*, of which *thirty-three* have been published. Another has been discovered in an Ambrosian copy; in this Themistius replies to the reproaches of his detractors for having accepted from the Emperor Theodosius the place of Prefect of Constantinople. It is accompanied with an unpublished introduction to another harangue of Themistius.

Sig. Angelo Maio, Editor of these fragments, and discoverer of other literary documents also, and to whom perhaps the world may be indebted for discoveries much more valuable, has accompanied these publications with prefaces, has also translated the Greek discourses into Latin, and has added notes historical and critical, full of various learning—especially to the text of Themistius.

BIBLICAL.

Evangelists; old Latin Version.

There has lately been published at Breslau an Account of a copy of the four Evangelists, in the old Latin Version, before Jerom, with a Specimen of the text. Whether it contains a correct and entire copy we do not know; but, we believe, that such a copy would be very acceptable to Biblical Students. The title is

De codice quatuor Evangeliorum Bibliothecæ Rhedigerianæ, in quo vetus Latina Ante-Hieronymiana versio continetur. Accedunt Scripturæ Codicis specimina. Ed. David Schulz. 2to. 1816.

A work of importance to Biblical Critics has been published at Leipzig, in German, by Chr. G. Gersdorf, Minister of Tauten-

kerf, &c.; entitled, *Beyträge zur Sprach-Characteristik der Schriftsteller des N. T. i. e.* 'A Treatise on the peculiarities of style observable in the writings of the different authors of the New Testament, containing remarks for the most part new.'

It is obvious that every author has his own way of combining his ideas, of arranging his arguments, and especially of expressing them; and his individuality is more or less apparent, in proportion to the want of extent of his mental improvement. By diligently attending to the peculiarities of each author, we are enabled to deduce from them those principles and laws which must guide us in the interpretation of his works; we soon learn to form a judgment not only of the wording of single passages, but of the genuineness or spuriousness of whole Chapters and Books attributed to him; and we may often decide with certainty on single readings, where manuscripts afford either no criterion, or none to be depended on. This attention the learned and laborious author, a pupil of the late *Fischerus*, has for many years directed to the writings of the inspired authors of the New Testament. He is unfriendly to what has been termed the higher department of criticism, and establishes satisfactorily, in opposition to some modern critics, that the style of the authors of the N. T. is consistent, uniform, and equable. According to him, no fear need be entertained of too great an accumulation of various readings, but it is rather highly desirable, that some of the most important MSS. should be collated over again. Copies of this excellent work have been imported by Mr. Bohte, York Street, Covent Garden; and it is much to be wished that some Biblical scholar, versed in German, would furnish a more ample account of its contents.

Meditations and Prayers, selected from the Holy Scriptures, the Liturgy, and pious Tracts, recommended to the Way-faring man, the Invalid, the Soldier, and the Seaman, whensoever unavoidably precluded from the house of prayer. By the Rev. J. Watts. Price 3s. 6d. boards. Second Edition.

NOTES TO CORRESPONDENTS.

The Tripes of J. B. for 1813, in our next.

We shall soon lay before our readers a paper relative to Professor Wolf's famous hypothesis respecting Homer, promulgated in his *Prolegomena*. Vossius of Heidelberg has challenged him

publicly to *prove* that hypothesis, intimating that it was nothing but a mere joke, and that he, Vossius, had many years ago convinced Wolf of it privately.

We shall with great pleasure gratify our readers with the learned and elegant *Essay de l'Improvisation Poétique chez les Anciens*.

The Notice of the 2nd Edition of HERMANN *de Metris* came too late for this No.

We shall continue *Bentley's Emendations on Aristophanes* in our next.

The *Westminster Prologue and Epilogue* of this year will appear in a correct form in our next.

Observations on *Livy*, and Mr. W.'s other articles shall have an early insertion.

NUMITOR on *Juvenal* came too late for the present No.

F. R. S. is informed that we do not recollect that any of Stanley's Notes on Callimachus were ever printed. He collected the Fragments of Callimachus, which Dr. Bentley saw in MS., Bentley's enemies did not scruple to say that he stole the greater part of his Notes on Callimachus from Stanley's papers. This charge was answered in the Tract we have reprinted in our six or eight last Nos. Stanley's MS. Notes on Callimachus are preserved in the British Museum.

CORRECTIONS AND ERRORS.

	PAGE	LINE		
No. XXVI.	368	ult.	for	de l'être read d'en être
	452	17	—	Garasonii — Garatonii
	ib.	24	—	Græse — Graefe,
No. XXVII.	55	12	—	compellent' — compellant
	ib.	27	—	Janonico — Saxonico
	ib.	28	—	scripsit. — scripsit,
	190	20	—	situation — station
	193	1	—	authors. — authors,
	195	10	—	of the greatest
	200	18	—	even that which
	202	3	—	them — the latter
	ib.	5	—	them — it
	ib.	13	—	it is true, <i>ut scilicet</i> ,
	204	17	—	soon frustrated
	209	1	—	Nearchus,) & dele) after Arrian
	ib.	5	—	only — merely
	ib.	note	—	ΑΠΑΡΙΚΗΣ ΑΠΑΡΙΚΗΣ
	215	8	—	was a perpetual

In the course of the ensuing Spring (1817) will be published, in three royal octavo Volumes,

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The Subscription for the *Large Paper Copies* is full; and of the Small, one half of the number is already engaged. The Work has been at the Shakspeare press for the last ten months, and is executed in a manner which has never been exceeded by any publication from the same distinguished quarter. The artists engaged upon the Plates, whether upon Copper or Wood, will be found to have shown themselves worthy of the reputation they have long enjoyed; and *upwards* of 2000*l.* already expended upon these embellishments may give some idea of their number and excellence.

It is particularly requested that subscribers send their names (post paid) to Mr. R. Triphook, Bookseller, Old Bond-street, or to Messrs. J. and A. Arch, 61, Cornhill, or to Mr. Major, 18, Skinner-street, Snow Hill. One third of the Subscription (2*l.* 12*s.* 6*d.*) is expected to be paid at the time of subscribing.

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